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B. V. RAMAN

FEBRUARY 1988

PLANETS AND REAGAN-GORBACHEV NUCLEAR TREATY

V.P. Singh – An Astrological Analysis
Challenge of Nadi-Literature – V
Planets and Crime – II
Predicting Specific Events by Means of Transit – IX
Pandit Bolanath Attempts a Catharsis
Meteorology in Astrological Works
How Pluto Influences World Affairs – II
and Other Regular Features

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(Asia's only Journal of its type)
Founded 1895 by B. Suryanarain Rao

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editor
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AUGUST 1988

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editor
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THE
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फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 77 FEBRUARY 1988 NO. 2

PLANETS AND REAGAN-GORBACHEV NUCLEAR TREATY

RONALD REAGAN, President of the United States of America and the Soviet leader Mikhail Gorbachev signed a "Historic treaty" on Tuesday, the 8th December 1987. The time of the signing of the agreement according to the INDIAN EXPRESS was about 00^h 34^m (IST) on the 9th which means 13th 26^m (EST) on the 8th.

Both the American and Russian leaders have hailed the treaty as a unique event that augurs well for world peace, eliminating hundreds of medium and shorter range nuclear missiles and back-up weapons from Europe.

The treaty is expected to result in the destruction of about 2100 war heads *i.e.* just five percent of the existing nuclear arsenal in the world. It is said that the treaty was the result of the representatives of the two countries patiently working in Geneva for the past thirty months. Mr. Gorbachev, the leader of what Reagan denounced as "the evil empire" subtly revealed that he is not one cast in the cold war mould and that he was ready to enter into an agreement with the American leader.

In the words of Mr. Gorbachev, December 8, 1987, marks "the end of an era fraught with risks of a nuclear war and the start of a new era of demilitarisation of the world", while according to Mr. Reagan "for the first time in history the language of arms control was replaced by the language of arms reduction", involving what he called "a dramatic shift in thinking".

What impact this treaty will have on Europe and whether this would trigger a genuine process of global arms limitation and secure peace for the world can be gleaned to some extent by a consideration of the horoscopes of the countries involved.

Are events, especially involving the destinies of nations and peace and war, patterned merely by so-called political, social and economic factors or by causes subtler and beyond the competence of the capitalistic or communist theories? For an answer to this question one has inevitably to look to Astro-

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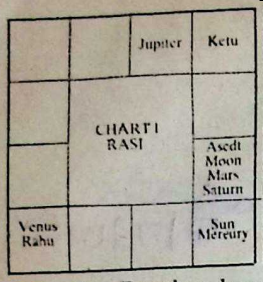
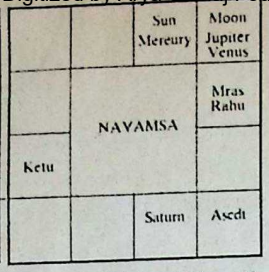




In the Russian horoscope (Chart No. 1) Mars *yogakaraka* and the Moon, lord of the 12th, in conjunction in the Ascendant, and all malefic forces afflicting the 10th and the 10th lord justify the ruthless action resorted to by the Bolshevists when the Revolution broke out. Ketu Dasa saw harshness in administration causing wide spread suffering and distress which culminated in a severe famine in 1921. Venus Dasa which lasted till 1941 was responsible for the consolidation of the Bolshevist Regime. The Sun, though debilitated in the 3rd, occupies the constellation of Jupiter who is fairly well placed. This enabled Russia to defeat Hitler and come out successfully in the war. The World Liberation Movement began to take deeper roots in the Moon's Dasa, thanks to the situation of the Moon in the Ascendant with the *yogakaraka* Mars. The Soviets established control over the peoples of eastern Europe and pursued a mass programme destined to create a new generation isolated from past culture and trained to applaud the achievements of the communists. It was in the same Dasa that the cold war was at its zenith.

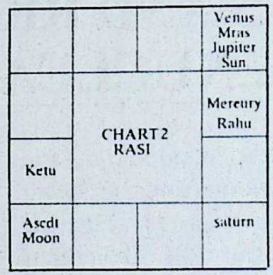
The situation of Mars the *yogakaraka* in the constellation of Ketu is significant. In Mars Dasa tensions with America were heightened. Destructive potential of nuclear weapons increased. The hight light of Mars Dasa was the clash of wills between Khruschev and Kennedy when a clash between the two giants was almost inevitable.

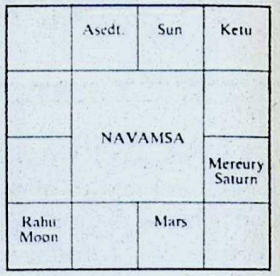
The advent of Rahu Dasa in 1964 saw Khruschev's fall, anticipated in these columns long before the event occurred, and the advent of Brezhnev and Kosygin. Rahu is well-placed in the 5th with Venus, lord of the 10th. The invasion of Afghanistan took place in the Mars sub-period which marked the end of the major period of Rahu in 1982. Russia's aggressive stance did not abate. There were several political changes.

It was in the sub-period of Saturn in the major period of Jupiter that Gorbachèv took over as General Secretary of the Soviet Communist Party in 1985.

Jupiter as lord of the 5th (and 8th) is well-placed in the 10th in the constellation of the Moon. His affliction consists in his ownership of the 8th and the aspect of a *maraka* Saturn. It has been only after the dawn of the Dasa of Jupiter that significant transformations have been taking place in Russia.

The American chart is equally interest- ing.





As we have observed several times in these columns, the Lagna is strong by being aspected by its own lord Jupiter, the next best benefic Venus, and the lords of the 5th and 9th. Saturn, the planet of democracy is situated in the 10th. This is no doubt illustrative of the ideal, "the Government by, for and of the people" and their (theoretical) equality. But the 10th and Saturn being aspected by Mars has its own implications which are not altogether desirable. The affliction arising from the mutual aspects of Saturn and Mars involving the 10th house, tempered by Jupiter's situation in the 7th, does indicate that America is bound to impose subtly some form of imperialism on other countries. Mercury as lord of the 7th and 10th is in the 8th. It was after the commencement of Mecury Dasa in 1947 that America got herself more and

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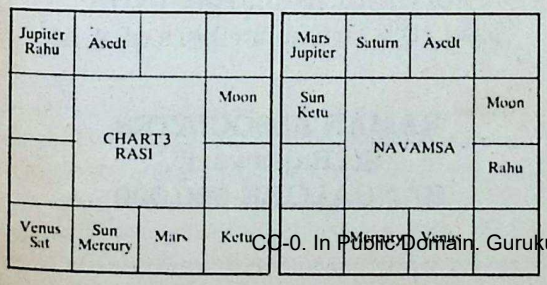
more involved in the affairs of other nations.

When Mr. Reagan and Mr. Gorbachev signed the agreement, the U.S. was passing through Saturn's sub-period in Venus Dasa and Russia was passing through Saturn's sub-period in Jupiter's Dasa. In the former Mercury and Venus are in *dwirdwadasa*. Mercury is afflicted by association with Rahu. Ketu the next sub-lord and Venus are in *shashtashtaka*. These directional influences are not quite favourable to the outcome of the agreement. America may not only have to pass through a severe economic and political crisis but also get involved more deeply in the affairs of the Islamic countries.

Russia's chart has the sub-period of Mercury in the major period of Jupiter. Here again both the major and sub-lords are in *shastashtaka*. Transit Saturn has just entered the 5th (house of thinking) from the radical Moon (Chart No. 1) where Rahu and Venus are situated. This indicates opposition from a sizeable section of influential politicians and sudden internal developments.

Saturn's transit in the sign of radical Moon (Chart No. 2) cannot nullify the afflictions in the birth chart.

In Chart No. 3 case for the time of the Accord the Moon is *vargottama* in the 4th aspected by Jupiter. This denotes that both the U.S. and Russian leaders were sincere when they talked of elimination of medium and short-range nuclear missiles in Europe. The Ascendant is Aries aspected by Mars, lord of the Ascendant and the 8th, from the 7th. The situation of Mars, highlightes the negative side of the agreement. It is likely that attempts will be made by the West to circumvent the treaty. This may strengthen the Soviet position in Europe.



New developments are likely in the NATO. That the agreement was mainly to do with the control and elimination of nuclear weapons is reflected in the dominance of Mars in the chart. Jupiter's Dasa will last till about June 1988. Then commences Saturn's Dasa. Saturn as lord of the 10th (action, implementation) and 11th is in the 9th but with Venus a *maraka*. Saturn occupies Moola, ruled by Ketu, who aspected by Saturn is in the 6th. Saturn and Mercury lords of the ruling signs of Russia and U.S. are *dwirdwadasa*. The same situation obtains in the Navamsa chart. Jupiter, though a benefic and fairly strong, occupies the 12th and is associated with Rahu.

While the accord has no doubt been a historic one, giving the signatories the opportunity to rid the world of destructive missiles, differences between U.S.A. and Russia will continue to persist; and in actual practice, something substantial may not be achieved. The better beneficiary could be Russia. The situation of the Sun in the 8th and Mars in the 7th project the negative side of the Accord. By the time Mercury's sub-period in the major period of Saturn dawns, significant political changes will have taken place in both the countries. Theoretically, the accord may strengthen the approach towards the elimination of all types of nuclear weapons. But astrologically, the fond hope that "the missiles would be destroyed in three years" may not fructify. The "anti-appeasement alliances in U.S.A., hard-core communists in Russia and Military leaders in Europe may try their utmost to stop the implementation of the Accord.

Rahu's transit of Aquarius and his coming conjunction with Saturn in Capricorn in the constellation of Mars in January 1991, having reference to the 12th and 8th respectively from the ruling signs of Russia and U.S.A. may adversely affect West Asia, and also the

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Big Powers and increase rivalries, besides causing significant political changes. West Asia will again become a hot-bed of dangerous tension threatening world peace. Mars lord of the ruling sign of England is in Swati, the constellation of Rahu. Whatever may be Mrs. Thatcher's views now the agreement may, in due course of time, produce a certain uneasiness not only in U.K. but in Europe in general because of the fear that West European security might be adversely affected.

Summing up, while the Accord between Mr. Reagan and Mr. Gorbachev is expected to contribute to a refashioning of Soviet-American relations by ridding the world of at least 5% of the existing nuclear arsenal, it may not contribute much to the solution of the formidable international issues facing the world.

Under the impact of Saturn-Rahu conjunction unexpected things happen that might jeopardise the safety and integrity of countries which stand exposed to their impact.

Planets impel and do not compel.

Written 23-12-1987.

IMPORTANT ANNOUNCEMENT

B. SACHIDANANDA BABU **has just returned from a 3 month visit of the United States of America. He will resume his prediction work immediately. He regrets the inconvenience caused to his esteemed clients. All those whose remittances were returned will have their work done first. They may remit again and specify their requirements. Remittances may be made by D.D. only to *B. SachidanandaBabu*, "Sri Rajeswari" 28, Nagappa Street, Bangalore 560020. Cheques and MOs will not be accepted.**

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RELAVANCE AND SCOPE OF ASTROLOGY

ON the evening of November 15th ,1987 an illuminating galaxy of some of India's top scholars in Astrology gathered to speak on "The Relevance and Scope of Astrology " in the Bharatiya Vidya Bhavan ,New Delhi.

The function began with an invocation after which Mrs. Rajeswari Raman lit the lamp marking the start of the proceedings.

Dr.Raman in his key-note address dealt with various aspects of Astrology to interlink them all into one coherent argument in favour of the theme why Astrology was most useful for planning mundane, personal and spiritual affairs. Science in each age was dominated by the vested interests which controlled its destiny , he said . Earlier it was the church, now it was the political powers who in their bid to control the world had given to it a direction, substance and shape which did not promote the overall welfare of humanity.

As to the argument that 186 American scientists who had signed a statement against Astrology had provided ammnuition against Astrology the answer was in the facts connected with whole episode: when these scientists were asked whether they had studied Astro logy and collected evidence against it, they had said they had done the signing of the statement only on "religious grounds". It was an amazing instance of scientists meeting the challenge of Astrology on "religious grounds" and not on scientific grounds, said Dr. Raman. Another scientist Prof. Carl Sagan not merely had declined to sign the statement but criticized these scientists for taking a line of "absolutism without scientific examination", Dr. Raman said.

It was, Dr. Raman emphasised, also necessary to down-play the deterministic aspects of Astrology as man, with his karma and inner power, could overcome the afflictions of planets; Astrology and its predictions formed a science dealing with fate and free-will in the correct measure in human life.

Dr. Raman pointed out the need to introduce modern concepts into traditional definitions like say *Vahana Yogas*.In place of an elephant as a conveyance it had to be a good car etc. Similarly if an Astrologer lacked in spiritual strength, technical knowledge and sharp powers of reasoning, his Astrological readings more often than not were bound to be not merely wrong, but even ludicrous, cautioned Dr. Raman in conclusion.

Mr. Hardeo Trivedi narrated briefly how he would ask his sons to read to him Dr. Raman's predictions in English just as Dr. Raman had asked his son to read out his own predictions in Hindi . He said he was happy to see the high percentage of success in weather forecasting by the team of astrologers led by Mr.K.N. Rao and Mr. A.B. Shukla . While 60% of the trend of rainfall of future years could be predicted on planetary basis, local observations also had to be done . He said 1988 too would have similar problems as in 1987 with erratic monsoons which non-astrologers could not understand . Mr. L.D. Madan, Chairman Delhi Chapter of ICAS, explained how a minute study of planetary influences on planets, animals and human beings could give a vast fund of knowledge as to how each functioned and how those influences could be reduced or minimised. Astrology, he said, was as old as human civilization itself and the principles enunciated then had to be interpreted with reference to the conditions obtaining now. Research in Astrology was an important aspect and a necessary step to keep abreast of the needs of the times, said Mr. Madan. Mr. Madan also explained how several of the forecasts he had made about national and international affairs had come to pass.

Mr. Rao also read out an important prediction from the *Vishwa Vijay Panchanga* of Mr.Trivedi to show how more than a year ago he had predicted that between October 8th and 23rd 1987 there would be a severe jolt to world markets.

Mr. K. Aswathappa, Secretary of ICAS. narrated in a brief speech his astrological experiences in the United States which he visited recently. He also gave some instances of how he could demonstrate the truth of Hindu astrological principles.

Mr. S.K. Kelkar, a well-known astrologer and Chapter-Chairman of ICAS, Poona involved in the study of earthquakes, spoke briefly and said it was easy to predict earthquakes if the correct horoscopes of countries were available. When eclipses occured in the fourth house from the Lagna of any country there were earthquakes when Mars aspected that point.

Mr. B.N. Reddy, a well-established architect of Hyderabad, said that after he returned from USA he found that no one came to consult him unless he did

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Vastu Astrology and found it extraordinarily accurate. For instance if in the north and east of a building more space was left, it brought one prosperity.

Earlier Mr. K.N. Rao introducing the distinguished speakers present on the occasion spoke of his Astrology teacher, Yogi Bhaskarananda of Ahmedabad who had spent a life-time in the Himalayas and had not only studied and practised Astrology with success for forty years but had even written a book on it which was not so far published.

It was the lavish praise of Dr. Raman by Yogi Bhaskarananda that had been the inspiration behind his now well-known compilation of Dr.B.V. Raman's "Amazing Achievements in Forecasting World Events" said Mr. K.N. Rao.

The meeting ended with Mr. S.N. Kapoor narrating how an astrological fore-warning had given him the strength to bear the inevitable with equanimity when his only son had died of a kidney ailment. That is how Astrology could be a friend, guide and a source of great spiritual consolation.

A copy of the translation of Dr. Raman's *How to Judge a Horoscope* (Vol. I) into Hindi by Mr. Ansari was handed over to Dr. Raman for its publication. It was decided to translate into Hindi other books of Dr. Raman by the astrological savants present on the occasion.

Mr. S.N. Kapoor compered the function.

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NEWS AND VIEWS

EKALAVYA

SATI: A Misnomer

THE village of Deorala in Rajasthan has attained historic status and by mounting her husband's pyre 18-year old Roop Kanwar of this hamlet has given a fresh lease to the near defunct and much misunderstood Sati practice. Verily she has stirred the hornet's nest in the country and by rousing the sleeping dog, forced the Government wilynilly fire a salvo against the brute.

Let me explain why the word Sati is much misunderstood. In its origin, the Sanskrit word Sati meant a wife devoted to her husband, to the n'th degree, if you please. It is derived thus: *Darshanadeva Paapam syati iti.* A simple look at her face removes one's sins. In other words, she is a detergent to moral dirt!

We now come to the second stage of its evolution. Sati, daughter of Daksha, immolated herself in the *yajnya* fire–mind you, not the funeral pyre; for, the gods are immortal – for the dishonour meted out to her husband Siva and the pieces from her half-burnt body strewn all over our country became Sakti Peethas. This act earned the name Sati for Durga, the Mother Goddess. Clearly widowhood is not the motive here.

We next pass on to the third stage, typified in the fable of martyrdom of pigeon couple. When the male fell into the warming fire to become food for the starving guest, the female followed the footsteps of its mate, surely with an altruistic motive, rather than out of pangs of separation or of any social or moral code. Nevertheless a cock-eyed notion of Satihood such as the present one stuck into the Hindu psyche from those days.

We have on the authority of Mm. Dr. P.V. Kane that **there is no Vedic passage containing specific reference to widow burning; nor are mantras thereof.** This scribe, however, remembers reading somewhere that there is one Vedic reference in which a man rescues his sister-in-laws from the funeral pyre of her husband, for his own reasons. The learned Doctor also assures that ***neither the early Grihya Sutras,*** **nor** ***Manu Smriti*** **mentions the practice. Apparently the Vedic civilization which had a robust love of life deemed it sacrosanct to monkey with life.** And I have heard it said that Bana in his classic *Kadambari* makes his characters speak disparagingly about the practice.

Coming to the historic period, **the Rajputs were the cream of Hindu valour; they took upon themselves the task of protecting the honour and integrity of our country from invading hordes.** As illuck would have it, their women were much too good-looking for the predators, with the result that the former thought it glorious to die in the arms of their husband's funeral fire rather than live in infamy. Apparently, the reflection of this halo helped institutionalise the Sati movement.

The simple Sati became Suttee in the hands of the British, the last of the "*Mohicans*". Stray cases of Sati continued to disturb them too. Raja Ram Mohan Roy asked for the demon's blood. The British rulers dilli-dallied with the problem for a quarter century till Bentinck promulgated the Suttee Regulation fiat in 1829 which too did not go unchallenged, till the Privy Council dismissed the appeal in 1832.

We thus see what started as an innocuous ideal has turned out to be a monster. The cases of Sati that occurred during the British period and later were committed under specious pleas to liquidate unwanted widows by appealing to their socio-religious sentiments and whipping up emotion; they thus eventuated as an obnoxious practice. Ironically, the word Sati in Tamil means conspiracy! Anyway Sati is a misnomer for today's terrible practice.

AIR SAFETY

In a recent article in an American monthly a writer analyses the astrological implications of air risks in a documented study of a few famous deaths caused by air crashes and comes to certain conclusions which are understandably tentative and therefore worthy of study and emulation for replication, so that they can be adopted as rules, if proved true in more cases.

The argument is basically sound but the charts are tropical, belong to the equal house division system and rules of interpretation follow the west. These however shouldn't prevent us from translating them into the Indian system.

Says he in essence: (1) Do not travel when Mercury retrogrades. Although a minor planet, it is capable of

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inconveniencing the trip by, say, bumps through bad weather, delay departure, cause quarrel, or lose baggage. This will be particularly so when the planet backs into, say, an airy sign. (2). Skip air travel when too many planets retrograde. (3). A large number of planets in the 9th and 3rd houses of the natal chart makes one a victim of the travel bug. Such persons should not undertake air jaunts when the malefics Saturn, Uranus, Neptune and Pluto by transit conjoin, square or oppose the planets in those houses. (Now these western aspects are but the 1st, 4th and 7th Kendras and are in order for us too. And you may add Rahu and Ketu to the list). (4). The 4th and 8th are houses of secondary risk especially if they contain malefic planets. When they do, air travel is contraindicated at the time when by transit malefics afflict them in the same manner. (5). Even when you do not know your Ascendants similar affliction to the natal positions of malefics threatens air risk. (6). Avoid panic even if you have more than one combination of the above type, but reduce risk.

The writer gives the example of Evangeline Adams who was fond of horse riding and had the risky combination in her nativity. Consequently she chose a gentle pony and when she did have a fall, she escaped with minor injuries!

Research Running Riot

Sri Rama of Ayodhya should for more reasons than one beruling theday he wasborn in this country of ours.

The first, for unwittingly causing bad blood between two sections of our people through his Rama Janma Bhomi..

The second, for engaging Valmiki as his biographer, who has 'subverted' the basic tenets of astrological abracadabra, so painstakingly orchestrated by *Rishis* Satya, Parasara and the rest of them. Or is it the other way about, I mean he has disproved them?

This problem has assumed such proportion today as to make an *avant gadre* astrologer exult. "A revision of exaltation and debilitation signs of planets is most essential."

Indeed Sri Rama's birth has given rise to a revolutionary movement in Astrology in our court to begin with whose 3 R's are Research-Running-Riot!

A kindly soul put into my hands a paper in which a well-known astrologer seeks to prove "scientifically" and "mathematically" that Pisces should be the exaltation sign of Jupiter in terms of Rama's life as revealed by Narada and recorded by Valmiki, and supported by personal experience. Of this achievement, a *prima donna* of this movement exclaims: "This is the best research article published during the last few years".

Not stopping there, she improves on it by contributing her own discovery too, thus: "Jupiter gives best result in Leo. In my view Jupiter should be treated as exalted in Leo. Practical observations prove that Jupiter gives exaltation results in Leo."

This writer by the way, may be in her 30's.

I can see the authors of *Dharma Sastras* turning in their graves at this judgement; for, have they not said so in no uncertain terms and have been faithfully believed and observed by *Bharatiyas* for generations?

रविक्षेत्रगते जीवे जीवक्षेत्रगते रवौ।
न कुर्याच्छुभकर्माणि व्रतोद्वाहमुखानि च।।
रविक्षेत्रं तु पैत्रर्क्षं गुरुक्षेत्रं च रेवती।
मिथक्षेत्रगतौ तौ चेन्नाशयेतां तु मङ्गळम्।।

And to claim that God took birth under this combination!

Poor Vaisishthas and Saunakas! Your injunctions against performing auspicious functions, inferentially divine births too, while Jupiter is in Leo or Sun in Pisces are outdated and untenable today; they are moth-eaten!

Reverting to Sri Rama's horoscope, Valmiki's unfortunate statements *C* चैत्रे नावमिके तिथौ *ɔu* and

नक्ष त्रे अदितिदैवत्ये स्वोच्च संस्थेष

have been given headaches to scholars for a century now. The endless argument that Punarvasu and Navami cannot go together, has become an eare sore. Indeed people have developed migraine trying to solve this riddle and the solutions devised range from a different orbit and rate of motion for planets at that time, to Valmiki's confusing the 9th day after-Amavasya with Navami *tithi*, which is not unusual with us today.

It is pointed out that in determining *Ramanavami* celebration, Navami is the desideratum and not Punarvasu.

Another solution forwarded is that the Punarvasu Nakshatra referred to is not the longitude of the Moon, but that of the Lagna which becomes Vargottama and Sri Rama's Janma-Nakshatra was Pushya

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(*Jatakasaradipa* - 700 years old).

The second statement is highlighted in two ways : the word is interpreted as five planets exalted and also, five planets in own and/or exalted houses.

स्वं च उच्चानि च स्वोच्चानि

Of the five, Moon naturally has to occupy own Cancer house; and the rest namely Sun, Mars, Venus and Saturn must be deemed to occupy own or exalted houses.

For obvious reasons Mercury can do neither.

It is to ratify the Sun's exaltation with Punarvasu Moon, the Sun is sought to be shunted to Pisces and exaltation in it saddled on him.

Wrong though, while we can follow this argument, to suggest Leo as the exaltation sign of Jupiter in this context is talking through the hat. **The mutual relationship between planets as deciding their exaltation signs is as irrational as mixing chalk with cheese; this is not an I Q test.**

Other astronomical and sundry reasons had been paraded in the past by great authors; one (Tamil *Jatakalankaram*) of which is as follows: the Sun and the Moon being the royal planets, they were awarded at the commencement of creation, Aries and Taurus as their respective exaltation signs. Venus being nearest to us in the heavenly order, she was assigned Pisces being their adjacent sign and Saturn farthest, 7th, the opposite of the Sun's *i.e.* Libra.

In the calculation of the *sphutas* of Mars and Saturn, it (*Jatakalankaram*) says that certain factors are common between theirs and the Sun's. Hence they were awarded *kendra* positions from the Sun's exaltation!

Are we entering the Insanity fair or mad hatter's carble?

Kumbha Lagna

Students of Astrology will remember the tell-tale verse from *Brihajjataka* on Kumbha (Aquarius) Lagna. It runs as follows:

न कुम्भलग्न शुभमाह सत्यो
न भाग भेदाद्यवना वदन्ति।
कस्यांशभेदो न तथास्ति राशे-
रतिप्रसङ्गस्त्विति विष्णुगुप्तः।।

"Satyacharya has said, Kumbha Lagna is inauspicious. Yavanas hold that Kumbha *Dwadasamsa* alone is so. Vishnugupta asserts that the latter is too sweeping a statement to be accepted in as much as each *Rasi* has a Kumbha *Dwadasamsa*" (and all *Rasis* cannot be declared evil).

Inferentially Mihiracharya upholds Satyacharya's viewpoint. This verse has been agitating my mind for a long time.

Bhattotpala in his commentary, quotes Srutakirti, confirming the Yavana doctrine and also Satyacharya's separate averment that Kumbha alone, among the biped Rasis, is evil.

From the two available *Yavanajatakas*, (*Minaraja* and *Sphjdhvaja*) however, the relevant verses are not traceable.

This impugned *sloka* had also troubled the late Prof. B. Suryanarayana Rao early in this century. In his translation of *Brihajjataka* therefore, he writes "Why should of all signs, Aquarius be the worst? Neither the author (Vârahamihira) nor his commentator (Bhattotpala) has thrown any light on the causes" and advances his own explanation. "Kumbha is ruled by the worst of the planets *viz*., Saturn; besides, its lord also happens to be the lord of the 12th from it; and a 12th sign is called Nasa, Ripha and Vyaya." Since, unlike other planets, Saturn is also the 12th lord of Kumbha, it is shown to be evil. This argument, however, did not convince me fully and I looked for more convincing reasons.

I started examining other commentaries and struck upon the following explanation in *Vivarana* which runs as follows:

कुम्भस्य रिक्तकुम्भधरत्वात्, दुःस्वरूपस्य
मृत्युकारकस्य मन्दस्य मूल क्षेत्राच्च।

The symbology of Kumbha is that of a man holding an empty pot. It is inauspicious. Kumbha is Saturn's moolatrikona. Saturn is ugly and is *karaka* for death.

कल्पादौ मीनान्त्यस्थितेष् सर्वेष् ग्रहेष्
मीनान्त्यराशयष्टकवर्गस्य शोधनकर्मणि शोध्य
एकाक्षशालित्वाच्च कुम्भलग्नमशुभमिति
सत्याचार्यो वदति

Moments before the dawn of the Kalpa, when all the planets had collected in Meena (Pisces), poised to enter Mesha (Aries), the *Ashtakavarga* chart for Kumbha could claim, after Trikona Sodhana, only *one bindu* in the Lagna. For this reason too, Satyacharya dubbed Kumbha Lagna as evil.

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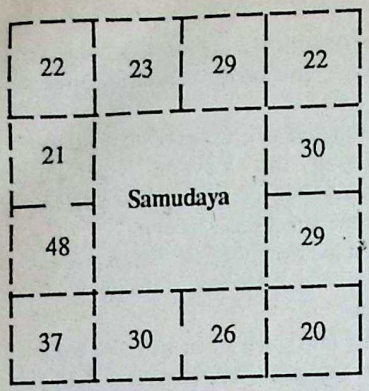

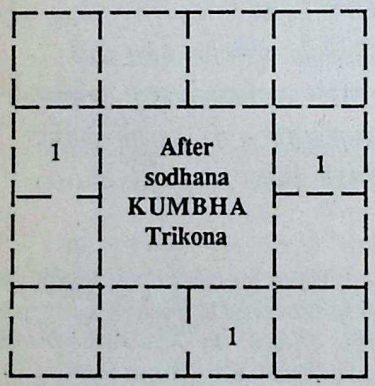

The present writer would like to record his own observations too after the analysis given above and its revelation:

1. Saturn, lord of Kumbha, is associated with only one *bindu*.
2. In the *Samudaya Ashtakavarga*, Kumbha carries just 21 *bindus*, even as Kanya (Virgo) carries 20, the minimum. In terms of this Rasi Kumbha there fore, both the first and eighth are very weak, in respect of longevity and prosperity.
3. Kanya is the natural 6th house or the house of disease and debts and Aquarius is 6th from the 6th. This fact, again, may be one of the reasons why Aquarius is deemed evil.
4. The 4th is the house of sukha or happiness, and Cancer is its natural house. The 8th from it, A quar ius, is therefore deliterious as far as happiness and prosperity are concerned. For this reason too, Aquaius might have been deemed evil; as proto type for inauspiciousness.

Having come to this conclusion, a very legitimate question arises: Whether this elemental prototype factor was not the primary reason for the Yavanas to hold Kumbha *Dwadasamsa* as evil! This question is somewhat like asking whether the seed or the tree came first!

In this context, it is necessary to realise that Kumbha being evil is an absolute statement, capable of considerable modification for good, by the strength of Lagna-lord, occupation, aspect of functional benefics to the two etc.,

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AROUND THE WORLD

DR. BANGALORE SURESHWARA

WE discussed in an earlier article the healing properties, and the good luck generation associated by many with quartz crystals. However, the publication in October issue of OMNI, a popular periodical, carries an article titled "Supreme Quartz". This article has further fueled the interest in the subject of quartz crystal. This continuing interest with quartz crystal – a hexagonal (six sided) silicon dioxide– prompts me to share some further information from the article with the readers of THE ASTROLOGICAL MAGAZINE.

First, some basic review of electrical properties of quartz crystals is in order. The electric charge that is produced when a quartz crystal is struck with a blow from a hammer is identified as piezoelectric effect. The blow compresses the negative and positive ions, and the ions coming closer generate current. The ions return to their original places and current is then produced in the other direction. It is to be noted that the piezoelectric effect occurs only during deformation or recovery. However, a constant compressive force will not result in continuous current flow. This brings out the possibility that the crystals could react to the electric field of humans, and thereby influence the health of persons using them. A bio–chemist feels that the crystals may even have some biological properties, and could have contributed to evolution of life.

A former miner, now a leading crystal supplier and drawn into New Age, relates interesting experience. Even as a young miner he seemed to have a special feeling for crystals. Once he led a group of people into a mine for conducting prayers with the crystals. The miner said he and the rest of the group saw an "angel" putting her hands on his head. The angel conveyed that the role of crystals and gems are for healing and teaching humans. A person who had earlier been involved with drug and alcohol rehabilitation program became involved with dying children. She used crystals to complement the Hindu healing system of *chakras* or key energy points in the human body. She felt that quartz crystals placed on *chakra* points help the healing energies of the universe and the person. She views the crystals as tools that help the physical and spiritual matter. Many have come to her for crystal healing. Crystal healing helps the mind to successfully accept and adjust to an incurable disease.

On the other hand, the skeptics feel the crystal energy and healing is not *per se* a science. However, a scientific group critical of the claims of crystal energy has done little to justify its stand. Many crystal followers appear to be immune to criticism. They point out that in earlier times, mystics and sages were the first to indicate that the universe is energy, a concept that is accepted in modern quantum physics. A healer says that the energies of crystals are not detected by the human senses, and further the modern science is yet unable to measure the spiritual energies. The increase in crystal faith is further demonstrated if one notes that an exhibition of gigantic portrait of quartz crystals is planned in a NewYork gallery, and a crystal healing institute hopes to be involved with a university in California. Like everything else, the increase in "modern spirituality" has resulted in the sky-rocketing price of crystals. One should not be surprised if a crystal worth a few dollars in the past costs as much as one hundred dollars or more in United States today.

Let us now move from crystals to ceremonies, specifically the centuries old *Vedic Samskaras*. The views expressed by many Hindus, as exemplified by letters from Mr. Easwaran (A.M., May 1987), and Mr. Asdir (A.M., October 1987) on the topic of *Shraddhas* reflect the current doubts, and the confusion of a modern day Hindu concerning many *Vedic Samskaras*. One must always look at *Shraddhas* and other *Samskaras* from the traditional point of view, and more importantly, also consider the challenges and impact of modern times on the Hindu society at large. *Samskaras* are basically religious ceremonies that mark specific stages of a person's life from birth to death and beyond. Many *Samskaras*, over the centuries have, unfortunately, become more of a social occasion rather than a significant religious function. The traditional religious function mainly contained the chanting of *Mantras* or *Vedic* rites. The *Mantras* are sequences of sounds, and these sounds are vibrations which are positive energies. Our *Vedic* sages found that the *Mantras* influence emotional and physical well–being of a person. The repetition of *Mantras* provide cumulative effect, and eliminate hostile influences surrounding the person. Today, however, many of our priests and pundits repeat the *Mantras* in

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a mere parrot like approach forgetting that proper pronunciation and punctuation of sounds are the key elements if benefit of *Mantras* are to be felt. Improper sound, on the other hand may cause negative influences on the individuals. For this state of affairs, we cannot blame the priest alone, because people today are more interested in getting to the social (feasting and entertainment) part of the function quickly. They rush through the *Samskaras* or conveniently truncate them. Many are beginning to avoid or eliminate most of the *Samskaras*. The poor and the powerless priest has come to accept the decision of the society as a fact of life in a modern society. The social madness of excessive feasting and gift-giving, erroneously considered as a part of Vedic traditions covering a *Samskara* function, have made many thinking persons even question the sanctity and the need for performing many of the traditional *Samskaras*. In fact, one of the *Samskaras – Vivaha* or marriage – has today become the pitch of excessive celebration by the rich and even the middle-class in India. Many of us know families that have been ruined financially and socially because of their yielding to pressures and the demands of a confused and often misguided society when performing marriages., How many of our today's Acharyas and other Hindi leaders have strongly demanded, and effectively insisted an end to the pompous and wasteful expenditures for *Vivaha*, *Upanayanam*, and other *Samskaras*? How many of them have clearly emphasized and encouraged simple *Vedic* rites without the corruption of social practices? Many of our so–called religious leaders have themselves become, intentionally or otherwise, a privileged class, and are no longer a part of the people-at-large. Our leaders cannot provide a solution, as long as they are also a part of the problem.

The important topic in our discussion is the performance of *Shraddhas*. The idea of performance of *Shraddhas* is for the recognition of the continuing existence of those who have left the physical plane. The concept of reincarnation tells us that *Jivatma* and not the physical body is of primary importance. The performance of *Shraddha* is rather sober, and simple, but not a somber event. After the sacrifice is conducted according to *Dharma Sutras*, food is symbolically offered to the departed, and finally to the invited learned priests. The *Shraddha* ceremony is a recognition by the person of his ancestors. As individuals, we spend a lot of money not only on the *Samskaras*, but on many social and other functions, for our children, relatives, and others. We, rarely, do even very little for the living elders that have made us what we are today. We must remember the *Shraddgha* ceremony is a simple, and an annual recognition of the elder who has departed the physical world, but continues to survive in another plane.

A correspondent has pointed out a way – shun *Shraddha* and other *Samskaras*. This perhaps may be the ideal way for the few highly evolved persons, but almost an impossible way for most of us. Further, it is not completely right when a person says that in *Srimad Bhagavad Gita*, Lord Krishna has squarely knocked down the theory of *Shraddhas*. A person is incompletely informed or naive if he or she simplifies the concept of *Shraddhas* into a question whether dishes fed to a worldly person would influence the spirits of the dead in hell or heaven. *Sanatana Dharma* or *Vaidika Dharma* the traditional name for Hinduism does not indicate the existence of hell or heaven. The emphasis in *Shraddhas* is not on food but *Mantras* or energy. In concluding, let us remember that our ancestors clearly visualized the efficacy of *Mantras*, and the various *Samskaras* are the part and parcel of human life. The problem is that somewhere in recent decades, the spirit and substance of *Samskaras* were made dusty by over emphasizing the festivities and gifts on these sacred occasions. In many instances, the sacrosanct *Samskaras* are performed with very little regard to established *Vedic* requirements. We must not make any *Samskara* into a sacriligious event. The survival of Hinduism solely depends on how quickly we can restore the simple and basic *Vedic* practices to all *Samskaras*. Otherwise one must agree with deep anguish that the younger and future generation will cease to have faith in not only in *Shraddhas* but also in other *Samskaras*. Our discussion of *Samskaras* may have raised more questions than providing answers. The difficult questions often force society to find reasonable answers, and these in turn lead to a continuing evolution of Hinduism. –155.87.

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything - birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless - so long as it is different from the monotony of life. Readers are invited to sent in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to "Astrological Miscellany", THE ASTROLOGICAL MAGAZINE, Bangalore - 560 020].

Plucky Girl

THERE was a moped race (Luna Rally) on 9th December, 1984 at Bhilai Nagar. There were sixty participants in it. There was a lone female participant. Instead of the rally, the pretty girl was the main attraction.

"The public was spell-bound when she was declared fifth. She was the eleventh to cross the victory line; but after considering defaulters she was adjudged the 5th.

"She has fought her way up successfully to achieve her ambition of higher education. She did double M.A., then joined law. She is a Brahmin girl and a second officer in the National Cadet Corps, attached to a Girls' High School. She is not married."

Reader B.R. Soni of Durg sending in these details describes the girl as a born fighter.

Born 23-5-1958 at 5.21 p.m. (IST) at 21 N 10, 81 E 15.

Rasi : Libra - Ascendant, Jupiter and Rahu; Sagittarius - Saturn; Libra - Mars; Pisces - Venus; Aries - Ketu and Mercury; Taurus - the Sun; and Cancer - Moon. *Navamsa* : Sagittarius - Ascendant; Pisces - Venus; Aries - Sun and Saturn; Gemini - Mars; Leo - Moon and Mercury; and Libra - Jupiter, with a balance of 15 years 7 months 7 days of Saturn Dasa at birth.

The Ascendant Libra is occupied by 3rd lord Jupiter in Vargottama in a martian constellation. The 3rd house, we know, rules grit and courage, plenty of which the girl must have had indeed to even take part in a two-wheeler race coming as she does from a very conservative social background. Mercury, the 9th lord, aspects the Ascendant from a martian sign which again bestows on her martian characteristics blended with the intelligent tones of Mercury. Venus, Lagna lord, is exalted but under a Papakartari Yoga which becomes apparent in the fight she must put up every time she wants to have her way in the pursuit of her interests - academic and vocational.

Girls Galore

"I have been studying the subject of Astrology since 1939 but my son's putrabhava has baffled me," says reader of Secunderabad.

Son: Born 6-6-1938 at 11.40 a.m. at 16 N 45, 81 E 10.

Rasi: Leo - Ascendant; Virgo - Moon; Scorpio - Rahu; Aquarius - Jupiter; Pisces - Saturn; Taurus - Ketu, Mercury and Sun; and Gemini - Mars and Venus. *Navamsa*: Virgo - Ascendant; Sagittarius - Mars; Capricorn - Moon, Jupiter, Saturn and Ketu; Aquarius - Mercury; Aries - Venus; and Cancer - Sun and Rahu with a balance of 3 years 2 months 17 days of Sun Dasa at birth.

Daughter-in-law: Born 17/18-9-1941 at 0-35 a.m. at 16 N 18, 80 E 29.

Rasi: Gemini - Ascendant; Cancer - Moon; Virgo - Sun, Mercury and Rahu; Libra - Venus; Pisces - Ketu; Aries - Mars; and Taurus - Saturn and Jupiter. *Navamsa*: Pisces - Ascendant and Saturn; Aries - Mars; Cancer - Ketu; Leo - Mercury; Virgo - Jupiter; Sagittarius - Moon; and Capricorn - Sun, Rahu and Venus. Balance of Mercury Dasa at birth: 13 years 11 months 24 days.

"He got married on 31-10-1971 and had his first child on 24-9-1972, second child on 19-12-1973 and third child on 21-9-1977. All are girls. The third child was born in Jupiter Dasa, Jupiter Bhukti. It should have been a male child as Jupiter, lord of 5th house and (Sagittarius is a male Rasi) was located also in a male Rasi at the time of birth. The second child also was born in Sun Bhukti in Rahu Dasa. I request you to kindly let me know where I failed.

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"According to my daughter-in-law's horoscope the first child was in her Venus Dasa, Rahu Bhukti, second child in Jupiter Bhukti and the third child in Saturn Bhukti.

"I fail to understand how the female births occurred?"

These charts a real tough pair and easily mislead into concluding at least one boy. In the son's chart, 5th lord Jupiter is in a male sign and the 5th is aspected by Mars and Venus also from a male sign. The daughter-in-law's chart is more deceptive. The 5th lord is in a male sign and is aspected by a male planet, again from a male sign. The Dasa during the period the children were born was also of Venus, as 5th lord in a male sign.

WILL YOGAS HELP?

Dasa-vichara seems to be of little help. Let us look up classical works for any specific combinations that deny male children.

There is one in *Jataka Tatwa* (G112) which says "If Mercury and the lord of Lagna occupy any kendras other than the 1st, the yoga indicates *Vamshavicheda* or extinction of family". While the result no longer holds good adverbatim, it still applies. In a Hindu family the line perpetuates itself through the male offspring. This is no brief for sons but only a statement of existing social traditions. Therefore, when no son is born the family line is said to come to an end. Daughters marry into other families and are instrumental in perpetuating them. Interpreted this way against the social background of the charts before us, in the son's chart the Lagna lord Sun is in the 10th with Mercury, which to a point, explains the lacuna in the son's family. Or, let us look up combinations for Viputra yoga or not having a boy. Sl. G-144 says "If the lord of the Lagna be associated with a malefic, and the lord of the 5th house occupy anyone of the dustanas, the native will have no son".

The Lagna lord Sun afflicted by Mercury-Ketu is in the 10th. The 5th lord Jupiter is in the 7th in parivartana with 7th lord Saturn in the 8th. That means Jupiter can be expected to give results of being in the 8th, a dusthana, and therefore no boys. Sl. G-200 says if Mercury, Venus or the Moon occupy the 11th house, the native will beget daughters".

Next, on to the daughter-in-law's chart on which we want you readers to work on until we resume the discussion next month.

What is Wrong?

"We were extremely interested in your Astrological Miscellany for the July 1987 issue because we too have a problem baby. He was born at 3.00 a.m. GMY on 2-2-1987 at St. Helier, Jersey and has been in hospital ever since. I enclose the sidereal data for the baby and mother.

"Working from our tropical chart we were able to say the trouble was glandular but it took the doctors a further two months to diagnose trouble with the pancreas gland - a very rare condition which can lead to dwarfism. The tropical chart shows this too. Now 6 months old the baby weights only 11 pounds and has to be fed by a tube as he falls asleep when feeding. He appears to be mentally normal.

"The chart seems almost a mirror image of your Bombay baby's chart and the mother - like your Bombay mother - has had 4 or 5 miscarriages, but she also has a 2 1/2 year old healthy son.

"Can you (or your readers) throw any light on the problem of what is really wrong with the baby and whether he will grow into a normal healthy child or is it a *Balarista* horoscope?" asks reader Margaret Hall of Alderney, Channel Islands.

Baby: Born 2-2-1987 at 5.00 GMT at 49 N 11, 2 W 06.

Rasi: Sagittarius - Ascendant and Venus; Capricorn - Sun; Aquarius - Mercury; Pisces - Moon, Jupiter, Mars and Rahu; Virgo - Ketu; and Scorpio - Saturn. *Navamsa*: Aries - Ascendant; Taurus - Venus; Cancer - Sun and Jupiter; Virgo - Moon; Scorpio - Mercury; and Aquarius - Saturn and Mars with a balance of 10 years 4 months 5 days of Saturn Dasa.

Mother: Born 21-8-1958 at 17h. GMT at 49 N 11, 2 W 06.

Rasi: Sagittarius - Ascendant; Aries - Ketu and Mars; Cancer - Venus; :Leo - Sun and Mercury (R); Libra - Rahu and Jupiter; and Scorpio - Moon and Saturn (R). *Navamsa*: Libra - Ascendant and Rahu; Scorpio - Mars, Venus and Jupiter, Pisces - Saturn; Taurus - Sun; Gemini - Mercury; and Leo - Moon with a balance of 16 years 11 months 8 days of Saturn Dasa.

Readers can write to us before 30-3-1988 on if the baby will grow up into a healthy child?

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V.P.SINGH—AN ASTROLOGICAL ANALYSIS

MRS. MRIDULA TRIVEDI

MR. VISWANATH PRATAP SINGH, popularly known as *Raja Sahab* has always been regarded as a saint in the political cesspool, a principled politician and an honest and sympathetic man. Having entered active politics not more than a decade and half ago, Mr. V.P. Singh held various responsible and high positions in the Government both at the State and at the Central levels. At a time when he was riding the crest of his popularity, he suddenly lost the confidence of his leader. On the call of his conscience and unable to compromise on some issue he gave up his coveted inmistership. The same old colleagues who once showered ecomiums on him became his bitterest enemies. The resignation of the '*Raja*' from the Govern- ment and his subsequent exit has become a topic of hot discussion everywhere. Let us examine his horoscope and see what the stars foretell.

Mr. V.P. Singh was born on 25.06.1931 at 7.04 A.M. (Rectified time of birth) at Allahabad. Cancer 3° 8′ was rising with exalted Jupiter. The Ascendant falls in Vargottama Navamsa, with Vargottama exalted Jupiter, very close to the Ascendant point. This is a unique combination for a magnetic personality and for success in life.

Jupiter is in his own Nakshatra Punarvasu. Jupiter being the Bhagyadipathi (9th lord) and aspecting the 9th house (Bhagya Bhava) from his exalted position in Lagna, makes him extremely fortunate. It is for this reason that he rose to such a high position in the Government that he was only next to the prime minister, before the commencement of Ketu Bhukti in Mercury Dasa.

Mars a yogakaraka for Cancer is in Purvaphalguni. He gives the best results in Leo as per my own experience. Mars also obtains Vargottama Navamsa of the Sun which has given him a brilliant political career.

Saturn falls in Uttarashadha ruled by the Sun and is also Vargottama in Navamsa and forms a Vipreta Raja Yoga-being the 8th lord in the 6th. Saturn in the 6th house creates hidden enemies but they are ultimately vanquished. However, I don't consider Saturn as good because he falls in the Nakshatra of the Sun and is aspected by the Sun in Rasi chart and conjoins the Sun in Navamsa. The influence of Saturn on the Sun is not a good indication for a smooth political career. This is the reason that Mr. V.P. Singh had to resign from so many top political positions.

The 5th house is aspected by his own lord Mars, by exalted Jupiter and Venus from his own sign. These have a endowed him with clear and balanced thinking, open mindedness, decisiveness, generosity, honesty and loyalty for the country. The 5th house and its lord are unafflicted, so he lacks diplomacy, cleverness, crookedness, deceit and does not make false promises which unfortunately is the characteristic of today's politician. He believes in clear cut policies and a clean Government. The aspect of Venus, on the 5th has given him a penchant for literature, beauty and other aesthetic interests.

The Moon is the Lagna lord and falls in Chitta rules by Mars in Libra in the 4th house from the Ascendant. The Moon also obtains the Navamsa of Mars. No planet is on either side of the Moon except Ketu. So the Moon is slightly weak and is under the influence of Mars, which makes him intolerant of criticism from those for whom he is working.

This is the reason that Mr. V.P. Singh has resigned so many times from various important positions. He resigned when he was Chief Minister of U.P. He resigned as Central Minister of Defence. He resigned from the Congress (I).

Both Jupiter and Mercury are karmic control planets but their *Dwirdwadasa* position has often caused him reversals. But Jupiter exalted in Lagna Vargottama and Mercury also Vargottama are bound to give a lot to Mr. V.P. Singh after this critical period.

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At present Mr. Singh is passing through Ketu Bhukti of Mercury Dasa. He was running Mercury Bhukti in Mercury Dasa from 19.07.1984 to 16.12.1986. This period was one of the best periods of his life. He was Finance Minister of India during 1985-86. He was one of the few confidants of the prime minister and commanded the maximum importance in the cabinet. His ability was recognised all over and the prime minister also would not take any important decision without consulting him.

Immediately after the start of Ketu Bhukti in Mercury Dasa, from 16.12.86 to 13.12.87, dark clouds came over his political career.

Mr. Singh was born on 25.06.1931 at 7H 4M 0S A.M. (I.S.T.) at 25N28, 81E54 (Ayanamsa = 22° 54′ 55″) with a balance of 0 years 0 months 24 days of Mars Dasa.

Rahu		Venus	Sun Mercury
	RASI		Ascendant Jupiter
			Mars
Saturn		Moon	Ketu

			Venus Ketu
	NAVAMSA		Jupiter Ascendant
			Mars
Sun Saturn Rahu	Moon Mercury		

Let us now, in brief, study his horoscope in the light of some events of his life.

Mr. Singh entered politics after obtaining B.A., LL.B. and B.Sc. Mars, Jupiter and Venus aspect the 5th house which has given him interest in arts, science and law. The Moon in the 4th in Libra and the aspect of Jupiter and Venus on the 5th house have given him literary aptitude.

The marriage of Mr. Singh took place during Saturn-Mercury on 25.6.1956 with Mrs. Rajeswari Devi. mercury owns and joins the 7th from Dasa lord Saturn.

Mr. V.P.Singh entered politics in 1974 when he was passing through Saturn-Venus period. He became the Deputy Minister of Commerce in October 1974. He became State Minister of Commerce in 1976 during the subperiod of Moon in the major period of Saturn. The Moon occupies the 4th house as Lagna lord, obtains Mars Navamsa and Nakshatra and is in the 11th from Dasa lord Saturn.

The Uttar Pradesh CM's post is considered the most important seat of all the C.M's in India. In June 1980, he became the head of U.P., the biggest State of India. He was running the sub-period of Rahu in the major period of Saturn. Saturn and Rahu are 4/10 from each other. Rahu is the dispositor of Jupiter who happens to be the karmic control planet in this case. During Jupiter's sub-period in Saturn he became president of the U.P. Congress. Saturn and Jupiter are in *shashtashtaka* from each other which is not good. This is the reason why he had to resign during Jupiter Bhukti in Saturn Dasa in August 1982.

Mercury proved benefic because he is a karmic control planet and is favourably posited in his own sign in the 10th from Ketu whose dispositor he is. Mercury is also the 9th lord from Lagna lord Moon. So Mercury is quite auspicious and the major period of Mercury should prove extremely beneficial for Mr. Singh. Mercury falls in the Navamsa as well as constellation of the Yogakaraka Mars. From the Moon, Mercury is in the 9th in his own sign.

Saturn is transiting the 2nd sign from natal Moon and the last part of *sade sati* now in operation will be over on 24.12.87 Karmic control planets do not bestow auspicious results during the sub-period of Rahu or Ketu. Mercury is the dispositor of ketu. Therefore the sub-period of Ketu in the major period of Mercury must be inauspicious from all corners and this brought him miseries and downfall in his career.

Soon after the start of Ketu Bhukti he was shifted from Finance to Defence on 24.01.1987. Difference were still there and misunderstandings with his leader increased so much so he had to resign on 13.04.87. He decided to work

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(Continued on page 224)

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CHALLENGE OF NADI-LITERATURE - V

DR. R. NAGARAJA SARMA, M.A., Ph.D.

(16)

Coming to the literary aspect of the Nadi-treatises, there is no doubt that the works in Tamil maintain a high standard of literary flourish and excellence, quite striking and appropriate metrical patterns having been used for the versification. I am not writing in any spirit of partisanship. Authors of Tamil Nadis have bestowed on their works extraordinary care and attention and I regret to have to observe that the same cannot be said of Nadis in Sanskrit. This, again, must constitute a direct challenge to students of Nadis. It is not understandable why the Sanskrit nadis which are undoubtedly the originals from which rendering into Tamil have been made should be found to be so carelessly composed and withal so defective in the matter of general Sanskrit grammar, idiom and so forth. To one or two of these outstanding defects, I have already referred in an earlier contribution, to THE ASTROLOGICALMAGAZINE.

In a chart relating to the "Sudhakaree-amsa", a stanza occurs in which three different poetic metres have been jumbled and compounded together in order to make up a stanza of four lines. It is possible to explain this as due to a scribal error or oversight of copyist, but, then, the text becomes corrupt as it stands. While there should be three independent stanzas in the said context, there is only one compounded of three different metres.

The gender of sanskrit terms is disregarded, or loosely used. Sanskrit idiomatic usage has been disregarded.

There is discernible a cavalier-like nonchalance in employment of Sanskrit terms the motive being perhaps flouting of orthodoxy and grammatical panditry.

The general style is breezy, humorous, and on occasions, cynical and definitely flippant. Some of the details given are too pornographically tinged to be reproduced here.

While the Agasthair-Nadi has given stanzas varying between 15 to 25 to each chart, the Saptarshi deals very elaborately with each chart giving sometimes as many as 40, 45, stanzas and even more, to a horoscope. The Saptarshi style is flowery, highly ornamental and embellished, and the poetic performance reveals a happy and harmonious combination of rhetorical folourishes, striking verisimilitude and decorative descriptions with scintillating glimpses into the future. Notwithstanding my admitted personal partiality for Sanskrit language and literature, and for Nadis in that language, I am constrained to concede that the style of the Tamil-Nadi literature is far superior to that of the Sanskrit Nadis.

At the same time, I have made it clear that the qualitative, stylish superiority of the Tamil Nadis does not mean that in point of chronology the Tamil Nadis were priorly in existence and that authors of Sanskrit Nadis did them into Sanskrit. On the other hand, the truth seems to be just the other way about. I have no doubt in my mind that the Nadis in Sanskrit must have had a prior origin and subsequently, they had been rendered into Tamil by distinguished and gifted authors. In the present context, it is not possible to enter into discussions of chronology and relative priority and posteriority of the Tamil and sanskrit Nadis. After all, chronology is a distinctly minor matter. What is of supreme importance must be the delineation of life-incidents of individuals who must have been perfect strangers and persons of absolute unconcern and indifference to the authors of the Nadis.

(17)

What may be the movite of these distinguished Maharshis for having undertaken such uncannily accurate accounts of the fortunes of individuals, their laughter and tears, their ups and downs, their achievements and disappointments, their health and dis-

Part IV has appeared in the A. M. December, 1987.

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eases and a hundred other de-details?

The authors of Nadis were certainly not practitioners of predictive astrology. Nor could they have written and composed their works to earn the applause and material advantages from this or that yal patron, or a patron of learning.

As far as I can see only two motives must have inspired them, to have undertaken delineation of life-histories of select individuals. Firstly, their love for the sacred astrological literature and anxiety to foster and preserve it in some permanent form must have inspired them to have undertaken the composition of Nadis. Secondly, love for erring humanity, and disinterested spirit of social service should have likewise supplied the dynamic motive force having undertaken such a task never attempted by anybody else in any other part of the globe. The Nadi-literature and Nadi-achievement should be regraded as absolutely special and *sui generis* to Indian *Culture* and *genius*. The Occident is a perfect stranger to such wonderful cultural achievement. Of course it is only too obvious that the Occident had been able to achieve remarkable control over the forces of Nature to the extent of mass-scale production of atomic weapons, but, in the development of star-lore, the achievements of the Occident seem to dwindle into insignificance when juxtaposed with and placed side by side with the life-readings contained in Nadi-literature.

(18)

I shall refer to only one more work before I close. The Madras Government Manuscripts Library has a work known as Nadi-Grantha. The Curator tells me that the script is too breezy and microscopic to admit of easy transcription. It seems to me that from the general title of the treatise, it may be a very useful and valuable work dealing with different details of the entire range of Nadi-literature, the Nadi-technique, the Nadi-code-Language, the Nadi-planning, and above all the Nadi-predictions. It is also likely, the work may contain relevant information concerning the exact number of the Nadi-works, their contents and general methodology adopted. Provided a suitable copyist is available the work will immediately be transcribed, and in due course printed as well. As far as my investigations are concerned, I have not come across any Nadi works and literature in Kannada, Telugu, and other languages. I do not propose to be dogmatic one way or the other.

To be continued

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PLANETS AND CRIME – II*

S.N. KAPOOR, M.N. KEDAR and A.B. SHUKLA

SOME of our readers must have seen the movie, some must have heard about it at least. In this story the hero is first sentenced to life imprisonment without committing any murder. Later on, when he actually commits a murder in broad daylight, in the open court, no action is initiated against him. Some of the viewers must have swallowed the story after discussing the loopholes of our judicial system and penal code, whereas some must have thought of certain parallel incidents, they might have seen or heard and might have pondered over the laws of Nature.

Similarly readers of the religious books might recollect that once even Lord Krishna was charged with the offence of stealing the *Syamantaka mani*. Lord Krishna had to search out the *mani* and restore it to its owner so as to prove his innocence. In actual life also we do come across certain people who claim that without committing any offence they had to undergo punishment.

Thus, we see that there are three peculiar circumstances:

(a) One has committed a crime, but one is neither charged nor tried.

(b) One has committed crime, one is charged but the

i) case is withdrawn; or

ii) acquitted by the trial Court; or

iii) convicted but acquitted on appeal later on.

(c) One has not committed any crime and yet one is charged tried and sentenced to imprisonment.

Why does this happen?

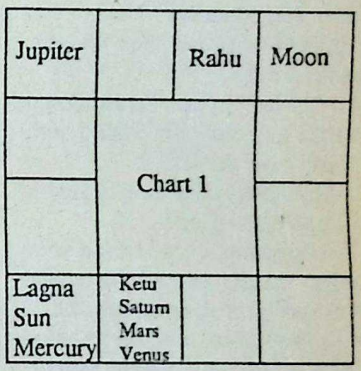
Perhaps it cannot be explained by a jurist, but it may be explained by an astrologer; for we have seen man-made laws failing but not the Cosmic laws as explained by our great Rishis or Seers.

Lala Parashuramji of Shahjahanpur (who taught the *ABC* of Astrology to one os us, Mr. Kapoor) put a question on seeing the horoscope of one of his admirers in one of his late evening expositions of Astrology to lovers and students of this great subject at his shop:

"Have you killed a person? But, how were you saved? The gentleman replied that two groups of neighbours were fighting a pitched battle in front of his house and exchanging lathi blows. He came out, shouted at them to stop that nonsense but none paid any heed. Enraged, he went inside, took out a lathi, came out of his house and struck at who–so-ever it was who came in front of him. When one of them fell unconscious, the native came to his senses, sneaked back into his house and bolted it from inside. He remained away from his house after the death of that person, till he came to know that he was not named in the *First Information Report* by either of the two parties.

Later Lala Parashuramji while discussing the horoscope of that man pointed to Mr. Kapoor the existence of *Jivahimsa* (killing) and Gajakesari Yogas together with the period and the sub-period planets which he was passing through. Mr. Kapoor now regrets that he did not make a note of that horoscope.

Though, not exactly similar yet not altogether dissimilar were the circumstances in the case of a native of Chart 1 who allegedly committed murder of a person who was like his *Guru* along with others (at the fag end of Antar dasa of Rahu in Mercury Dasa). But the police did not take any action agaisnt him, thoguh the others were prosecuted. The horoscope is as under:-



Let us first analyse the horoscope: (1) Jupiter and the Moon inKendra form Gajakesari Yoga. (2) Jupiter being Lagna and 4th lord in its own house causes Hamsa Yoga as well as Amala Yoga aspecting the 10th house. (3) The Moon being the 8th lord in the Nakshatra of Rahu who is in the 6th is posited in the 7th aspecting Mercury the 10th lord, but is involved in a Raja Yoga due to its connection with 9th lord in Lagna. (4) The Moon is aspected by Mars. (5) The Moon is in the 6th house in Navamsa and is in Pakshi Drekkana and conjoined with Mars

* Part I of the article has appeared in THE ASTROLOGICAL MAGAZINE, September 1987.

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and aspected by Saturn. (6) Mercury, the 10th lord, is in Poorvashadha Nakshatra (of Venus who is the 6th lord. (7) The combination of the Sun and Mercury (9th and 10th lord in Lagna), both in the Nakshatra of Venus, the 6th lord. (8) Saturn and Mars conjunction in Scorpio and the association of Ketu and 6th lord Venus. (9) Venus afflicted by Saturn, Mars and Ketu.

Now let us also look into the effect of these planetary combinations, as given in classic astrological works. (These are general combinations only and should not be applied blindly).

1. The Sun posited between Libra and Aquarius - Native is in the habit of giving false witness, bad character.

2. Mars aspects Aquarius and whose lord Saturn is posited with Mars - Low deeds.

3. The 6th lord in the 12th house - Doer of bad deeds.

4. Saturn's conjunction with Mars - Fraudulent, crafty, this combination gives destructive results.

5. The 5th lord Mars with Saturn and Ketu - Native's mind may be instigated to - commit crime in a secretive manner.

6. The 3rd lord afflicted by Mars (12th lord) and conjoined with Venus (6th lord) and Ketu in 12th house - May indicate native's nad company and tendency to plan action secretly.

7. Birth on Chaturdasi Tithi and in Aridra Nakshatra - May lead one to be a gambler, a low deeds, heartless, angry, liar, mean.

8. Venus in Scorpio - May be '*himsak*' or cruel, low deeds.

9. Saturn in Scorpio - Bad company, low deeds.

10. Lagna and Moon in Trimsamsa of Mercury - Heartless, mean.

11. Saturn with Mars and Venus - Crafty, mean, low deeds.

12. Mars conjoined Venus - Gambler, liar, cheat.

13. Saturn, Rahu and Ketu - Instigate the native to do notorious deeds and to commit offences.

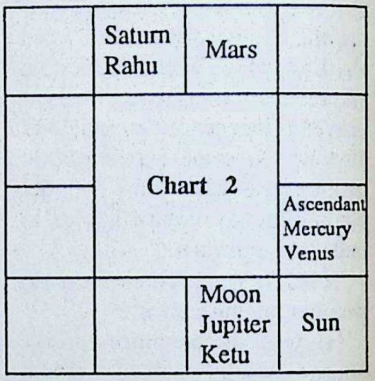
14. The Moon in the 6th house in Navamsa in Pakshi Drekkana, conjoined with Mars and aspected by Saturn in Navamsa - Shows that the native may go to any extent to achieve his goal, may be against legal and social laws.

15. Mercury, 10th lord in the Nakshatra of Venus who is the 6th lord - Gives courage to the native to do evil deeds and to eliminate enemy.

From the above one can conclude though there is propensity to commit crime *i.e. mensrea* and *actus reum* but without there being any Bandhana Yoga. Though he might not have faced any criminal trial, yet he must have passed sleepless nights on account of the three first rate malefics in the 12th house and must have given some sort of introspection due to the placement of Saturn, Mars and Ketu on one hand, but some luxuries also, Venus being in 12th. What had saved him? One can very well see tha the was running Mercury Dasa and Rahu Antardasa when he committed the offence, immediately followed by Jupiter Antara. Jupiter is involved in a Gajakesari Yoga. Jupiter being lord of Lagna, unafflicted causing Hamsa Yoga and Amala Yoga and aspecting the congregation of malefics in the 12th appears to have saved him. During the Jupiter Dasa there could not be any Bandhana Yoga for Jupiter was a RajaYoga signatory and due to combination of the 9th lord Sun and 10th lord Mercury in Lagna, and because he was running Mercury Dasa.

TRIAL BUT CASE WITHDRAWN

In this respect we would like to refer to two horoscopes mentioned by Mr. M.S. Kalyanam in his article 'Planets and Criminal Trial' (*A.M.* March 1968, page 312). In this case, three gentlemen were involved in a heinous crime. One of them died during enquiry proceedings. We would refer to the charts of two others (Charts .2 and 3). In this case after the death of the main accused, the case was withdrawn against the remaining two. First (Chart 2), the troubles started when the native was running sub-period of Rahu in Mercury Dasa. The gentleman was arrested in Mercury/Jupiter and in Mercury/Saturn the case was withdrawn.



Analysis of the Horoscope

(1) Exchange of 1st and 2nd lords. (2) Conjunction of 3rd and 10th lord Venus and 2nd and 11th lord Mercury - Two benefics in Lagna. (3) Mars in the 10th aspecting Lagna and 5th house. (4) Mars is afflicting10th house and the 10th lord. (5) The 6th lord Saturn debilitated in the 9th with Rahu aspecting 12th lord Moon posited in the 3rd with Jupiter, the 5th and 8th lord. (6) The Moon

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afflicted by Rahu, Ketu and Saturn-drugged Moon. (7) Jupiter, 5th lord, also afflicted and 5th house too aspected by Mars. (8) Jupiter and Moon together in 3rd forming Gajakesari Yoga and Jupiter and Saturn forming a Raja Yoga, though afflicted, must be kept in mind. (9) The presence of two first rate malefics in the 9th house - Dharmasthana must also show their effect.

LET US SEE THE EFFECT OF THESE PLANETARY COMBINATIONS, IN ADDITION TO WHAT MR. N.S. KALYANAM HAS ALREADY SAID –

1. Mercury in Leo - Native may be fond of earning / getting money by immoral means.

2. Sun posited between Cancer and Sagittarius - Shows that the native may be a liar and will act against religion.

3. The 12th lord Moon and 5th and 8th lord Jupiter with Ketu and aspected by Saturn - Native has artistic tendency to commit crime in a secretive manner. The 8th lord and Ketu are responsible for secrecy.

4. The 6th and 12th lord aspecting each other - It is one of the combinations to make one a murderer.

5. Mars' aspect on 5th house and debilitated Saturn's aspect on 5th lord - Native's mind is instigated to commit crime.

6. Malefic influence on 3rd and its lord - Indicate bad company, gives courage to the native which may be used for committing crime due to malefic influences on 3rd and 5th.

7. Venus in Leo - Bad, native may be fond of others' money.

8. Combinations of 6th, 8th and 12th lords - May instigate one to commit murder.

9. The 6th, 8th and 12th lords influenced by Rahu - Again indicates similar tendency.

10. Weak Saturn - Notorious, has meaningless vanity, no sense of discipline.

The saving grace appears to be that the Sun, the Lagna lord, is not aspected by any malefic. Rather he has gained unusual strength due to Obhayachari Yoga and the Gajakesari Yoga in the 3rd and Raja Yoga involving the 3rd and 9th houses with two benefics in Lagna. The Antara of Saturn in Mercury placed in 9th with 5/9th relationship with Mercury and Saturn being in the constellation of the Sun (Krittika), the Lagna lord, also saved the native.

Rahu Mars	Venus	Sun Mercury Saturn	
	Chart 3		Moon
Jupiter		Ascendant	Ketu

Just to have a clear picture we may first analyse the horoscope:

(1) Lagna lord Venus in the 7th hemmed between malefics. (2) The 6th lord Jupiter aspecting Lagna lord. (3) Malefics in the 6th. (4) The Moon afflicted by Saturn-drugged Moon. (5) The 12th house and 12th lord afflicted. (6) The Moon being 10th lord afflicted. (7) The 9th lord Mercury and 4th and 5th lord Saturn together in the 8th house.

Now let us review the positions of these planetary combinations and their effects on the life pattern of the native. The order of Dasa and Antar dasa together with the transit will indicate the timing.

1. Malefics in Pisces - Native will be fond of bad/low deeds.

2. Affliction to Lagna lord - Shows that the native may suffer physically due to bad health/otherwise may be in trouble.

3. Malefics in 6th - Gives courage to the native to meet the occasion.

4. Affliction of 5th and 10 lord - Indicates bad effect on the mind and deeds of the native.

In this case, the gentleman was running Mars Dasa and Mars Antara in December 1963 when he was arrested and the case was withdrawn in Mars Dasa and Jupiter Antara. Mars is the lord of the 2nd and the 7th posited in the 6th with Rahu and as such was supposed to give victory in litigation. Besides, Jupiter is the lord of the 3rd in the 3rd house itself and thus strong. It is in the constellation Poorvashadha owned by Lagna lord, in the same way as in the earlier case, where Saturn was found in the constellation of the Lagna lord. The lord of Lagna, Venus, is also in *papakartari*. The relieving feature, however, was that Lagna is aspected by its lord Venus but at the same time by Mars also. However, aspect of Jupiter on Venus, the Lagna lord, tilted the balance in favour of the native. One can very well see that there is a partial Lagnadhi Yoga also, Venus in the 7th and Mercury in the 8th. There is Amala Yoga, Venus being in the 10th from the Moon though he could be said to be aspected by Rahu and Saturn but the Moon is in its own house. Again from the Moon, Jupiter is in the 6th causing Sakata Yoga. Sakata Yoga could be of two kinds, one where

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Jupiter is in the 8th from the Moon and the other, when Jupiter is in the 6th. However, experience has shown that Sakata Yoga of the second category is better than the first one. Here the Sakata Yoga could not give bad results on account of Amala Yoga also. The affliction of the Moon due to aspect of Saturn resulted in temporary incarceration and not the conviction due to absence of relationship between the lord of the 6th and the 12th.

The following similarities are present in the two horoscopes: (1). Jupiter in both the cases is in the 3rd house. (2) Lagnas of these natives had 3rd and 11th relationship with each other. That is why the two were together in this act. (3) The 9th houses in both the cases are afflicted. (4) The 5th lords are also afflicted in both the cases. (5) The relationship of the 5th and the 8th is present in both cases. (6) In both the cases, the case was withdrawn in the Antara of the 6th lords placed in the constellation of the Lagna lords, in one case, placed in the 9th and in the other itself aspecting the 9th.

In respect of these two horoscopes we have not given Navamsa and Drekkana positions for we worked only on the data available in the ASTROLOGICAL MAGAZINE. – 137.87.

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PREDICTING SPECIFIC EVENTS BY MEANS OF TRANSIT IX

W.J. TUCKER, D.Sc., Ph.D

Mademoiselle Andree De Jongh, G.M, like George Robinson, was a Belgian girl. Like Georgette again, she has the Sun in Sagittarius, having been born on the same day of the month (Andee was born in Bruxelles at 10.15 a.m. Thursday, November 30th 1916, in the middle of World WarI). Finally again like Georgette, she became the organiser of an escape route through France into Spain, stretching from Bruxelles in Belgium to Bilbo in Spain, known as the Coment Line, over which eight hundred Allied airmen and soldiers were conveyed to safety.

In the resistance movement, Andree de Jongh was known as Dedee. But to her father, she was always the "Little Cyclone" - which is why Airey Neave, M.P., gave the title of *Litte Cyclone* to this book recording her war adventurers and services.

Of course, in Dadee's horoscope you must not expect to find the 'Secret Service Planet' (Neptune) at the Point Ascendant. For Dedee was not a memeber of the Secret Service but was more properly a through paced individualist who became a dedicated resistance leader. She was of course a girl of immense courage and initiative (note the presence of Mars in the final degree of Sagittarius in a position so close to her Point Ascendant). Of course, Dedee's actual Ascendant is the sign of Capricorn which means that the planet Saturn is her Horoscope Ruler. And lo and behold, Saturn at her birth is found to have been conjoined with Neptune in Leo, which conjuction forms a trine with her Sun in Sagittarius. So that it is really this symbol of Saturn conjunction Neptune which provides the inner secret of this amazing girl's dedication, application and high-grade determination to pursue to full cycle the resistance work to which she had devoted herself. It may even be remarked that in that same Saturn conjuction Neptune symbol is to be found inscribed the names of *Ravensbruck* (spelling suffering and violence) by such astrologers as have eyes to see. For, like Odette and Violette, the 'Little Cyclone' was destined to visit the strongholds of Fresnes and Ravensbruck as inmate.

	Jupiter		
Moon Herschel	ANDREE DE JONGH 30-11-1986 at 10.15 a.m.		Ketu
Mars Mercury Sun			

But Andree de Jongh had the protections on Jupiter. Being born on a Thursday (Thursday child has far to go!), which is Jupiter's day, this planet is her Birthday Planet. And the fact that Jupiter was in trine with Mars at her birth, with the signs interchanged (that is to say, in her horoscope Mars is in the Jupiter-ruled sign of Sagittarius, whereas Jupiter in turn is in the Mars-ruled sign of Aries), success was guaran- teed to the kind of operation in which she engaged in the war. However, the unfortunate fact that at her birth her Star of Destiny Jupiter was in square aspect with her Horoscope Ruler Saturn provides the answer to the query why she was unfortunate enough to be captured and have to endure the grim experience of such a dread and notorious German concentration camp.

Like Violette Szabo, Dedee was born with the Moon-conjunction-Uranus. This is a configuration which signifies a high emotional tension that is controlled and directed with terrific determination, but which is liable to become explosive when the warted. It generates internall a type of independence that is not only peculiarly is found to

Part VIII of the article has appeared in the *A.N.* December 1987 issue

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have occurred in the air-sign of Auarius in Dedee's horoscope. Small wonder therefore that her father used to called her his 'Little Cyclone'! She must have been all that, and then some.

It was in August 1941 that Dedee first pretented herself to the British Consul of the Spanish town of Bilao. Although the herself was, of Belgian nationality she had chosen to report to him, because she had come all the way from Bruxelles with two Belgians who wanted to fight for the Allies, plus a Scottish soldier. She had left Bruxelles with the trio a week previously and had crossed the Pyrenees two nights before.

No wonder the Consul was staggered when he listened to that report.

"How on earth did you manage to cross the Pyreness?" he demanded.

"I have French friends who were able to procure a Basque guide for me".

Dedee told the Consul of the numerous British soldiers and airmen hidden in Bruxelles whom she knew she could get through to Bilbao provided the Consul was willing to put up the money needed to cover the transit expenses. To this proposition the Consul was able to agree, and so the Comet Line was born.

Let us now note the important fact that this first passage of the two Belgians and the Scottish soldier had its start in Bruxelles on the day of Thursday the 24th July 1941 when the New Moon formed at Leo 1° right over Dedee's natal Saturn conjunction Neptune.

Dedee in Bruxelles had divided those of the refugees who had to leave, into two parties. Her colleague Arnold was given charge of the one small group, while she herself took her three charges in hand. For the two groups had to travel separately from Bruxelles to the agreed rendezvous where they had to cross the river Somme. Dedee got through safely with her three charges, as we have seen; but Arnold and his party were arrested at Lille. And as a result of the information the Gestapo obtained, a search was already being instituted for Dedee. Fortunately her father got news through to her, warning her that it would be too perilous for her to return to Belgium.

Of course, this is the very situation astrologers would expect to find developing from an enterprise born under a new Moon which coincided in position with the Saturn conjunction Neptune under which the girl had been born. From this point on, other helpers assisting the Comet Line would be needed to conduct refugees from Bruxelles to the point at the French frontier with Belgium where Dedee would be waiting to take them over. One such helper was Elvire Morelle, who in November 1941, piloted three airmen (two Polish, one Canadian) through Belgium, handing them over to Dedee.

With these airmen, Dedee took the train at Vilenciennes for Corbie (the point on the bank of the Somme where they had to cross the river under cover of darkness). After crossing the Somme, the journey to Paris was continued by train. Thence by train for the South of France, Bayonne was reached in due course, and on the platform were other members of the resistance group whose job it was to smuggle the airmen out of the station.

Dedee rejoined her charges in due course, accompanied this time by her Basque guide, Florentino. It was Florentino's job to guide the party to the farm-house at Urrugne, tenanted by Francia Usandizanga, which was the jumping-off point for the actual crossing of the Pyrenees near St. Jean de Luz.

The expedition we have been describing was actually the third batch which Dedee conveyed to safety in Spain. And only one month later she made her fifth crossing of the Pyrenees with four British pilots in tow. One the night of Christmas Eve 1941 they set forth from the farmhouse at Urrugne, guided by Florentino. There was a long and strenous climb to be accomplished before they could reach the peak which would enable them to descend into the valley of the Bidassoa. When there was no rain about, the stream was fordable, but could be treacherous — especially for the fugitives who were unused to it. Once over, they had to cross a swampy meadow to reach the railway which ran through the nearby frontier post. That road had to be crossed and steep slope on the opposite side climbed, before they would be into Spain. And armed sentries were patrolling the frontier less than a hundred Yards away.

The crossing was accomplished safely on this particular night. For it was the morning of Xmas, Thursday (Dedee's lucky day!) December

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25th 1941 despite the fact that the Moon was currently opposing Neptune.

However, Dedee was not always that lucky. In fact one night of July 1942 at this spot her party of airmen was ambushed by a couple of German soldiers. Airey Neave has not given the exact date of this episode, but it was probably the date of the Full Moon, Monday the 27th, when the Sun at Leo 4° was exactly transiting Dedee's natal Saturn conunction Neptune with the Moon opposing. Saturn was also opposing Dedee's natal Jupiter. This slight balance of celestial forces in her favour enabled her to extricate her charges and reconduct them back to the farm-house at Urrugne . Then, two days later, they made a new and this time successful crossing.

Let no one imagine that this route into Spain was easy or in the least degree danger-free. On the contrary, it was both arduous and extremely perilous. Also it was an endurance test of a kind calculated to daunt all but the most hardy. Yet this brave girl accomplished these terrific journeys repeatedly, month after month, piloting an endless procession of soldiers and airmen between Belgium and Spain.

On Thursday the 19th November 1942, Albert Marchal, who had collected two pilots at Namur for the Comet, came into Bruxelles with them, making for the appointed rendezvous. The truth, however, was that his two charges were not fugitive airmen but German Gestapo agents. It of course spelled a terrible disaster to the brave people who were managing the Bruxelles end of the Comet Line. Dedee of course was not in Bruxelles, but the event naturally caused a major interruption of the processional flow of the fugitives whom she was piloting into Spain.

Horoscopically considered, it was Saturn in Gemini, opposing her natal Sun in Sagittarius, that was putting a major spoke in her wheel with his frustrative presence. Saturn from his then position did not spell danger. But he did spell delay and major obstruction, as was now to be seen in the fact that the feeding end of the line at Bruxelles was now temporarily out of action.

Dedee by this time had escorted 118 men from the Belgian frontier across France and into Spain, which she had accomplished in 24 separate transits. Meanwhile her father had been got away was becoming so dangerous, Dedee was bent upon getting him out of the country.

She and her father, three airmen and a Comet Line helper, left Paris together on the evening of January 13th 1943. They reached Bayonne on Thursday, January 14th, to be greeted by a tremendous downpour of rain. Though Thursday should have been Dedee's lucky day, we have to remember the then obstructive power of Saturn (at Gemini 6°, opposing her natal Sun), the essence of which was to thwart her plans. With all that torrential rain, naturally the Bidasoa would be unfordable; and it was impracticable even to get her father up to the farm at Urrugne because the route to it had been turned by the rain into a river of mud. So Dedee had to leave her father behind at Bayonne. But she conducted the airmen to ther farm-house where they would all have to stop until the rains ceased.

Unfortunately it was to be the end of the line for the party at the farm-house. For someone had betrayed the organisation. In the morning of January 15th a party of gendarmes burst into the farm and arrested everyone.

Astrologically considered, the Sun at Capricorn 24°, having transited the Dragon's Head, was being opposed by Jupiter from the region of the Dragon's Tail. An indication which hinted of the tragedy dogging Dedee's footsteps.

Attempts were made by the Bayonne members of the Comet Line to rescue Dedee from the local prison. But the efforts proved unsuccessful and Dedee was removed to Fort Duha in Bordeaux, where she was received by the Gestapo. Soon, of course, she was removed from there to the orison of Fresnes at Paris.

On June 7th 1943 Dedee's father was arrested. The Sun on that day was in conjunction with Saturn at Gemini 15°. Also Uranus had reached Gemini 5° and was opposing Dedee's natal Sun. In her horoscope, Venus in the 10th house is the planet representing her father. Also on this 7th June (the arrest occurred at 4 p.m.), the planet Venus had reached Leo 0° 17′ and was transiting Dedee's natal Saturn conjunction Neptune.

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On March 28th 1944, Frederic de Jongh (Dedee's father) was executed. The Moon on that day conjoined the planet Uranus at Gemini. 6° in opposition to Dedee's natal Sun. Jupiter in her 8th (death) house was at Leo 17° opposing her natal Moon conjunction Herschel, inscribing the reciprocal configuration.

Meanwhile Dedee had been transferred from Frenses to Revensbruck to experience the horrors of that infamous concentration camp.

In 1946 Andree de Jongh was decorated by the King of Buckingham Palace with the George Medal, at the very time at which the planets became full cycle. For Saturn had once again arrived at Leo 0° 17′ (his birth position) and so was transiting the spot of the famous Saturn conjunction Neptune configuration which had been the originating cause of the whole trouble! However, at the same time Jupiter (Dedee's Birthday Planet) was at the zenith in Libra. And at the zenith in Libra likewise were the three other planets of Venus, Mars and neptune, all in conjunction!

My record of the exploits of Andree de Jongh has necessarily had to be mighty sketchy; and to gain a true appreciation of her story it is necessary to refer my readers to *Little Cyclone* by Airey Neave, and to *Comete; Ligne d'evasion*, by Suzanne de Jongh (Andree's sister). These two books provide the record of the deeds and individual fates of a band of devoted patriots who, joining Dedee's organisation, all played their gallant individual parts, often at the cost of their own lives, to keep the Comet Line going. But it is a record which should be read by everyone who wishes to gain a true appreciation of the character and sterling merit of the Little Cyclone - the initiator and organizer of the Comet Line who performed such prodigies of physical endurance in the effort to make the venture the success it became, and who was rewarded for her pains with the hell or Ravensbruck.

Andree de Jongh is now a nurse in the Belgian Congo, following a career in obedience to the position of Venus in Scorpio in her 10th house. For the 10th house (in her case influenced by Libra of which Venus is the ruler) does, as every astrologer knows, describe the career.

(Concluded).

ಡಾ. ಬಿ.ವಿ. ರಾಮನ್ ವಿರಚಿತ
ಜ್ಯೋತಿಷ ಶಾಸ್ತ್ರದ ಅಮೂಲ್ಯ ಗ್ರಂಥಗಳು

೧. ಆರಂಭ ಜ್ಯೋತಿಷ: ಜ್ಯೋತಿಷ ಶಾಸ್ತ್ರದ ಪೂರ್ವಭಾವಿ ಅಭ್ಯಾಸವನ್ನು ಮಾಡಲು, ಶಾಸ್ತ್ರದ ಕರಾರುವಾಕ್ ವಿಷಯ ಪ್ರತಿಪಾದನೆಯನ್ನು ನೀಡುವ ಗ್ರಂಥ. ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಆರಂಭ ಶಿಕ್ಷಣವನ್ನು ನೀಡುವ ಹಾಗೂ ಜ್ಯೋತಿಷ ಶಾಸ್ತ್ರವನ್ನು ಅಮೂಲಾಗ್ರವಾಗಿ ಅಭ್ಯಸಿಸಲು ಮಾಹಿತಿಯನ್ನು ನೀಡುವ ಸರಳ ಸುಂದರ ಭಾಷೆಯಲ್ಲಿ ನಿರೂಪಿತ ವಾಗಿರುವ ಏಕೈಕ ಗ್ರಂಥ. ಬೆಲೆ ರೂ. ೭೫೦.

೨. ಫಲ ಜ್ಯೋತಿಷ: ಭಾರತೀಯ ಜ್ಯೋತಿಷ ಶಾಸ್ತ್ರವನ್ನು ಸರ್ವಕಾಲಕ್ಕೂ ಅನ್ವಯಿಸಿ, ಶಾಸ್ತ್ರದ ಸಂಪೂರ್ಣ ಜ್ಞಾನವನ್ನು ಪಡೆಯಲು ವಿಶಿಷ್ಟ ರೀತಿಯಲ್ಲಿ ರಚಿಸಲಾಗಿದೆ. ಕುಂಡಲಿಗಳ ರಚನೆ, ದಶಾ ಫಲಗಳ ನಿರೂಪಣೆ, ಜೀವನದಲ್ಲಿ ನಡೆಯಬಹುದಾದ ಮುಖ್ಯ ಘಟನೆಗಳ ಭವಿಷ್ಯಾವಧಾನ, ವೈದ್ಯಕೀಯ ಜ್ಯೋತಿಷ, ರಾಷ್ಟ್ರೀಯ ಜ್ಯೋತಿಷ, ಪ್ರಶ್ನ ಶಾಸ್ತ್ರ, ಗೋಚಾರ, ನಷ್ಟ ಜಾತಕ, ಇತ್ಯಾದಿ ಹಲವಾರ ವೈವಿಧ್ಯಮಯ ವಿಚಾರಗಳ ಸರಮಾಲೆ ಈ ಅಪೂರ್ವ ಗ್ರಂಥ ಶಾಸ್ತ್ರವನ್ನು ಅಭ್ಯಸಿಸುವ ಪ್ರಾರಂಭಿಕರಿಗೂ ಹಾಗೂ ಶಾಸ್ತ್ರ ಪರಿಶ್ರಮ ಪಡೆದಿರುವವರಿಗೂ ಉಪಯುಕ್ತ ಪುಸ್ತಕ. ಬೆಲೆ ರೂ. ೩೦.೦೦.

೩. ಪ್ರಶ್ನತಂತ್ರ: ಪ್ರಶ್ನ ಶಾಸ್ತ್ರದ ಮೇಲೆ ಸರಳವಾದ, ವೈಚಾರಿಕತೆಯಿಂದ ಕೂಡಿದ ಗ್ರಂಥ. ದಿನ ನಿತ್ಯದ ಸಮಸ್ಯೆಗಳನ್ನು ಪ್ರಶ್ನೆ ಕೇಳುವ ಸಮಯದ ಆಧಾರದ ಮೇಲೆ ಬಗೆಹರಿಸುವ ತಾಂತ್ರಿಕತೆಯನ್ನು ಪೂರ್ಣವಾಗಿ ತಿಳಿಯಲು ಅತ್ಯಾವಶ್ಯಕ ಪುಸ್ತಕ. ಮೂಲ ಸಂಸ್ಕೃತ ಶ್ಲೋಕಗಳು ಮತ್ತು ಶ್ಲೋಕಾರ್ಥಗಳನ್ನು ಕನ್ನಡದಲ್ಲಿ ವಿವರವಾಗಿ ನೀಡಲಾಗಿದೆ. ಬೆಲೆ ರೂ. ೨೨೫೦.

೪. ಮುನ್ನೂರು ಮುಖ್ಯ ಯೋಗಗಳು: ಜ್ಯೋತಿಷ ಶಾಸ್ತ್ರದಲ್ಲಿ ಹಾಸು ಹೊಕ್ಕಾಗಿರುವ ಮೂರು ನೂರು ಮುಖ್ಯ ಯೋಗಗಳನ್ನು ನಿರೂಪಿಸಿ, ಈ ಯೋಗಗಳು ಜಾತಕನ ಜೀವನದಲ್ಲಿ ಯಾವ ರೀತಿ ಪರಿಣಾಮ ಬೀರುತ್ತವೆ ಎಂಬ ವಿಷಯವನ್ನು ವಿವರಿಸುವ ಪ್ರಮುಖ ಗ್ರಂಥ. ೧೪೫ ಕುಂಡಲಿಗಳನ್ನು ನಿದರ್ಶಿಸಲಾಗಿದೆ. ಬೆಲೆ ರೂ. ೩೦.೦೦.

೫. ಜ್ಯೋತಿಷ ಕೈಪಿಡಿ: ಭಾರತೀಯ ಜ್ಯೋತಿಷ ಶಾಸ್ತ್ರ ರೀತ್ಯ ಜಾತಕಗಳನ್ನು ರಚಿಸಲು, ಕುಂಡಲಿಯನ್ನು ಹಾಕಲು ಪೂರ್ಣ ನೆರವು ನೀಡುವ, ಶಾಸ್ತ್ರದ ಗಣಿತ ವಿಭಾಗ, ಹಿಂದೂ ಖಗೋಳ ಮತ್ತು ಜ್ಯೋತಿಷ ಶಾಸ್ತ್ರದ ಮುಖ್ಯ ತತ್ವಗಳನ್ನು ವಿವರಿಸುವ ಗ್ರಂಥ. ಬೆಲೆ ರೂ. ೯.೦೦.

೬. ಜ್ಯೋತಿಷ ಮತ್ತು ಆಧುನಿಕ ಭಾವನೆಗಳು: ಜ್ಯೋತಿಷ ಶಾಸ್ತ್ರದ ಸಾರ ಸಂಗ್ರಹವನ್ನು ವೈಜ್ಞಾನಿಕ ರೀತಿಯಲ್ಲಿ ಹಾಗೂ ಪ್ರಾಮಾಣ್ಯ ಪೂರ್ವಕವಾಗಿ ವಿವರಿಸುವ ಆದ್ಯ ಗ್ರಂಥ. ಬೆಲೆ ರೂ. ೬.೦೦.

೭. ಅಮೆರಿಕದಲ್ಲಿ ಓರ್ವ ಹಿಂದೂ: ಡಾ. ಬಿ.ವಿ. ರಾಮನ್ ಅವರು ಅಮೆರಿಕ ಮತ್ತು ಯೂರೋಪುಗಳಲ್ಲಿ ನೀಡಿದ ಹಲವಾರು ಉಪನ್ಯಾಸಗಳ ಮಾಲಿಕೆಯನ್ನೊಳಗೊಂಡಿದೆ. ಲೇಖಕರು ಸಂದರ್ಶಿಸಿದ ಅನೇಕ ಸ್ಥಳಗಳ ಹೃದಯಂಗಮ ವಿವರಣೆ ಮತ್ತು ವಿಜ್ಞಾನಿಗಳು ಮತ್ತು ಪಾಶ್ಚಾತ್ಯ ಜ್ಯೋತಿಷಿ ಗಳೊಡನೆ ಅವರು ಚರ್ಚಿಸಿದ ವಿಷಯಗಳ ನಿರೂಪಣೆ. ಬೆಲೆ ರೂ. ೮.೦೦.

ರಾಮನ್ ಅಸೋಸಿಯೇಟ್ಸ್
"ಶ್ರೀ ರಾಜೇಶ್ವರಿ" ಬೆಂಗಳೂರು-೫೬೦ ೦೨೦.

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PANDIT BOLANATH ATTEMPTS A CATHARSIS

ARGUS

JYOTISH SAMRAT PANDIT BOLANATH SASTRI was enjoying his well-earned rest lolling on his dilapidated sofa.

He took up the day's paper to entice sleep, when a news-item caught his eye.

It was captioned "Test-tube hat-trick" which tickled the imp in him.

There was a photograph to boot in which a doctor was cradling three infants, with the legend that she successfully engineered the babies IVT-ET (in Vitro Fertilization and Embryo Transfer) in the hospital, which nicked his sense of humour with devastating effect. His pan-filled mouth spouted its contents irretrievably damaging his vest.

As he ran to the wash-basin to undo the disaster his thoughts ran parallel on these lines: "At this rate we will be inundated with a human hatchery in every hospital in our country and with the advent of the 21st century a regular farming industry with state aid in human eggs in the private sector....."

Before he could complete their extension the telephone screamed and when he raised it to his ear, a familiar voice boomed: "Panditji, I am Dr Goswami speaking. You know you did the horoscope of my daughter Pinky; she is in trouble."

"You don't mean to say she is so because I did it?"

"Please don't joke, Panditji! She is in an aweful mess in the clutches of a ruffian from an alien caste and my *ijjat*, my family's *Khandan* is at stake!"

"Oh, is that so bad?"

"She runs away from home and stays with him for days together and all our remonstrances - short of *danda* – have no effect whatsoever! I am so upset about it that I have to drown my misery in alcohol."

"So, what do you want me to do?"

"Pinky is an intelligent girl; I shall send her to you. Read her horoscope for her and tell her all what the planets have in store for her. Try some sort of astrological catharsis; she may yet be saved from her infatuation!"

"I see! If you feel so, send her along with her horoscope."

Putting down the receiver the Pandit searched out his inspirational tinder box. He drew a sumptuous whiff of its contents and awaited Pinky in a relaxed mood.

II

Pinky was clad in a *salwar kammeez.* That was the first time he saw her. Tan of complexion her oily face, casually done hair, which did not extend beyond her shoulder and insouciant manner were in utter contrast to her alert, debonair father; but for her father's sharp nose, he could not have known her from Miss de Silva.

As she said, *"Namasthe"*, her silver teeth showed promiscuously and she touched the Pandit's fingers by way of hand-shake.

Settling down on the sofa the Pandit asked her, "What is the problem, Child?"

"Father said you will read my horoscope for me, so I can know what the future holds for me. But Uncle, let me ask, what is the percentage of reliability in your Astrology?"

"Oh, you want to know that! I would say 50 to 75%; personally I would be content with the former figure."

"You mean to say that the remaining percentage is unreliable?".

"No, not that, one or two specific predictions may go wrong; but the life-curve will be intact."

"Why, can't you predict hundred per cent truth?"

"If the astrologer did so, most of us will find ourselves in the mental asylum. If I come to know I will die tomorrow, I will die today itself! God, in his infinite mercy, has endowed us with only a limited perception."

"Agreed; now what is written in the horoscope will definitely happen?

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"When that is the case, why should we waste our time on Astrology and become the worse for it?"

"You are mistaken, my child. Astrology in effect tells you the tendency and not the *fait accompli;* it is for you to take advantage of the knowledge and prevent it if bad and catch it by the seruff of the neck if good. God has given you the power, nay right, to act on it. Unlike the animals that do not have *viveka,* you are expected to act.

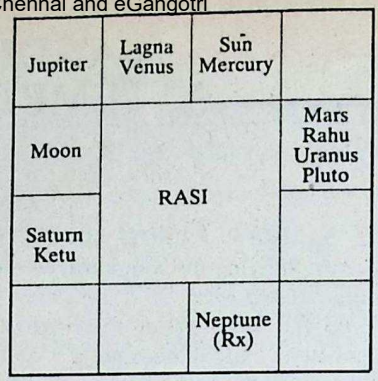
"The *sastras* say there are certain types of *karma* which can be prevented by *shantis* and others by prophylactic measures, while only a few are inalienable."

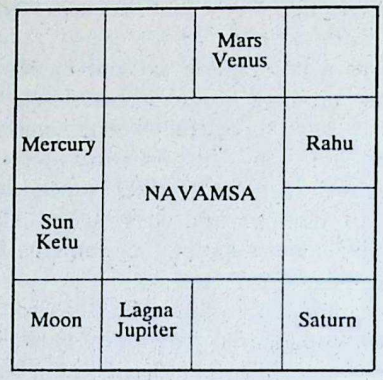
"How does one know what one is told owes to which type of *karma?*"

"Excellent; the astrologer has different sets of probes for the *karmas* by which he can tell you which is which. Even otherwise, there is no harm in taking preventive steps against bad indications as commonsense would dictate. One doesn't lose anything by doing so, even if he does not succeed; but action one must take, if only for the reason that he does not fail through inaction. Wanton failure is the mark of the imbecile. Now, shall we have a look at the horoscope?"

"I reserve the right to cross-question you, Uncle, and you should not mind it."

"Of course not."





III

The Pandit clamped his bifocals low down on his nose and had a quick glance at it.

Closing it he said, "Young lady! This chart has been made strictly in the traditional Indian way *i.e. Nirayana* with only nine planets. You, young people, are now exposed to the wide world with all its new developments-technological, sociological and the rest of them-so much so, values in life today are at variance with old ones. I find in my experience that the inclusion of the new planets Uranus, Neptune and Pluto in the *Nirayana* chart and interpreting them too by their rules along with others, gives a better and a truer or substantive picture, than without them. I shall therefore enter these planets too in your horoscope, before attempting its interpretation. Here they are:

The Pandit began, "I shall tell you things in the order of importance, as I see them, without reservation. Do not get offended if some of my observations are unpalatable; for, I hate to sugar-coat or hide things. I may be wrong in my diagnosis, but I will not be dishonest to my conscience."

"O.K."

"For practical purposes I am now putting you into the scanner, as it were, and will simply read what I see on the monitor.

"You are born in Aries *Lagna* which makes you energetic, outspoken, a person in a hurry and accident-prone. Venus in it makes one socially outgoing and active in developing friendship and romance. Orderliness and perfection are you strong points. Now, retrograde Neptune occupies 7th, the house of marriage, and is mutually opposed to Venus. The former planet is a liability there, because it tends to cause difficulties in marriage, often caused by emotional confusion. You should, therefore, be careful of your company, as you are apt to be misled. You will be vague and unreliable regarding partnership and social responsibilities. Your partner may be deceptive or psychologically deformed. Public scandal and law suits are some threats posed."

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"Panditiji, I believe, my father must have briefed you about me."

"Not at all, I did not have a word about you nor did he, except that you were in a fix and wanted to meet me. Now, I will clear your suspicion. Wait a minute."

So saying Bolanath opened his cupboard and took out a tome. Thumbing its pages, he fixed one or two with a paper tongue and handing it over to her said "Please read the passage under Neptune in 7th house. Look; in this chart, this is Aries, your *Lagna;* this one just opposite, six houses off, is your 7th. You see, it contains the planet Neptune (R) and satisfy yourself."

Pinky read the passage carefully and handed the book back to him.

"Now, this book was not written about you specially, but of the millions who have this combination. Let me assure you; each and every statement I make can be vouched from one book or another, if you so disire."

"All right, please proceed."

"The Sun and Mercury in 2nd cause Nipuna yoga; it makes you well-informed. Lagna lord Mars in the 4th house, with debilitation cancelled is a good augury for family life; but Rahu complicates the issue, threatening aberrations. Uranus and Pluto too are unwanted there. Opposed by Saturn these are apt to cause damage to property, vehicle, danger from theft, disruption in home life and difficulties in taxes, trouble with family members and upsets in the home, and finally parents and family will have no binding effect on you."

"Proceed."

"Till now Saturn in its transit had been occupying Scorpio which happens to be 8th from Lagna. Naturally the year that has Just gone by should have hauled you over the coal physically and emotionally. Now that he has entered 9th, which is at the same time 12th from the 10th, disruption in career should be feared, if it has not already taken place. Indeed afflicted Saturn in 10th hardly conduces to job satisfaction, but poses danger of removal for no fault of yours."

"That is one of the aspects I wanted to ask you about; for, there are rumblings in that area".

"Again, Saturn's new house of stay is hardly conducive to overseas jobs or interests."

"I see!"

"I want to elaborate a little on the significance of Venus opposition to afflicted Neptune. You can open the other page I have marked in the book. This makes on emotionally influenced by unconscious forces. In matters of money, marriage, social life and artistic creativity, you are sometimes your own worst enemy."

"Oh!"

"Yes; that is what the stars say. It causes wishful thinking and a distorted perception of reality. Laziness and self-indulgence can cause you go astray. partake in exotic pleasures, not excluding alcohol and drugs. I hope I am not being too harsh, am I?"

"Not at all, proceed."

"Now, this influence caters mainly to senses which can deplete your financial resources, position and espression; it can cause scandals as a result of secret love affairs, alliance, sexual seduction. In many cases it causes divorce by undermining of marriage."

"I see!"

"Moon in the 11th shows friendship fluctuating with moods. The 4th lord occupying his 8th is hardly helpful to family life and Jupiter in the 12th causes deep sympathy for those in need. You derive emotional satisfaction by helping others. Sometimes people take you for a ride, by showing pity on you and you fail to develop your own capacity for judgement."

"What about my marriage?"

"I have sufficiently warned you against the pitfalls you will encounter. You are running Jupiter Dasa. In the year of grace 1988, Jupiter will transit your Lagna when the chances of marriage are bright. But then, the right choice is your own responsibility."

"Uncle, will it be an arranged or love marriage?."

"Having known your mental make-up and what the stars threaten, I would, in your place. any day prefer an arranged marriage".

"But where is the guarantee that the arranged marriage too will not flounder having regard to your findings?"

"I have already explained to you that *astrological findings are tendential. In that light and under the present circumstance, reduction of risk will be the intelligent person's choice; only nihilist will opt for any other*".

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"You mean to say I should accept an arranged marriage, hoping that it would avert the dismal things you have been saying?".

"It was not I that said, it is the wisdom of seers born out of experience, intuition and authority. Let me add: I have a ray of hope. Jupiter aspects your 4th house, *i.e.* Sukha in married life. You can make it good if you are sensible."

IV

"Uncle, here are the biodata of a friend in who I am interested and. I would like you to examine his chart too", said Pinky and handed over to him a slip of paper on which they were written.

The Pandit who was visibly tired, excused himself for a while and went inside to afresh himself with a daub of cold water on his face.

Returning, he helped himself to the mandatory dose of his inspiring powder, and with the glasses in position, he fed the data on to his personal computer. Given below are the chart and other details.

Ketu	Moon Mars		
	RASI		Uranus (Rx)
Lagna			Pluto
Sun Venus Saturn	Mercury	Jupiter Neptune	Rahu

		Lagna Sun Saturn	Moon Jupiter
Ketu	NAVAMSA		Venus
			Rahu
	Mercury	Mars	

The Pandit studied it keenly shaking his head, winking at the planets raising his brows, changing the contours of his face in infinite ways, until at last, he put down the glasses and faced Pinky squarely.

"Young lady, I have not much good to say about the person, whoever it is. I suppose, it is a male horoscope?"

"Yes; you are right".

"And very much interested in you?".

"Yes; I am very much beholden to him!".

"I understand. To me, these details are irrelevent. All that I should do is to give an objective assessment, again supported by authoritative astrological texts, mind you; it is for you to accept my judgement or not".

"Yes".

"There are for too many negative influences combustions, squares and oppositions in this chart. The first thing that strikes me is the position of retrograde Uranus in the 7th, the house of marriage. This causes unusual experiences in marriage, partnership. This planet receives a double square from Mars as well as Juipter. The first point to emphasise is a craving for excitement in the area of sex. What is dangerous in this context is a telepathic awareness of other people's moods and feelings! Finally, this position is prone to divorces. Sudden changes of mood on his part will leave others confused. In short it is a Bohemian type, and he is apt to be disoriented with himself".

"What else do you find?"

"Lagna lord Saturn and Venus, Karaka for marriage, both combust, are posited in the 12th, which is monumental evidences of an unsatisfactory state of personal and married life. Afflicted Moon in 4th shows lack of harmony in domestic life. ketu in 3rd house is proof of adventures in emotional life. Afflicted pluto in 8th tempts one to use occult forces selfishly to gain the resources of others. Mercury square Pluto makes one cunning and insent on brainwashing others. A characteristically strong will-power will be misapplied for disruptive purpose. This power is subtle, insidious, and far-reaching in effect".

"That is that. And what about financial prospects".

"Pluto aspects the house of finance. He thinks big and wants to make big move, but 2nd lord

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(Continued on page 232)

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METEOROLOGY IN ASTROLOGICAL WORKS

P.N. SIVARAMAKRISHNAYYA

ANCIENT India had her own method of predicting weather. It was done by observing the natural phenomena such as the planetary longitudes, conjunctions and oppositions, formation of rainbows, their position and time of appearance, the nature of clouds, thunder and lightining, etc. The purpose of this article is to examine the basis of such phenomena by which our ancients worked out their predictions. It is for the research students to examine how far the principles of our ancestors are valid.

Lord Krishna says in the *Bhagawad Gita* that among the months he is Margasira. There must be some signi ficance in that statement. Margasira would be the dawn or the daybreak of the celestial beings for whom it is said that the six months of Uttarayana make the day. Margasira is the last month of *Dakshinayana*. Even as the last hours of the night are called the dawn, this month is termed the dawn not only for the commencement of any work but also for meditation.

Another reason for the superiority of this months is that it is considered the first month according to the *Vedic* calendar and that is why the name Agrayan, a synonym for Margasira which means the foremost. Methinks it is due to the fact that this month is taken as the gestation period for the delivery of rains during the months or the succeeding year.

According to the principles of ancient Hindu meteorology, the cloud formation during the month of Margasira or Dhanu (known as *Margazhi* in Tamil) would be the indices for determining rain of the following year. This is known as *Garbhottama or Karuvotama* in Tamil. As per this system the gestation begins nine days after the entry of the Sun into Sagittarius during the month of Margasira. At first it takes one day for preliminary conception followed by an allotment of 0.75 of a day or ghatikas 45 each for the months Capricorn, Aquarius, Pisces, Aries and Taurus. The period for the month of Gemini is 1.5 days. For the months of Cancer, Leo, Virgo, Libra and Scorpio the time assigned is 2.25 days for each month. One full day is set apart for the month of Dhanu or Margasira. The following table indicates the gestation periods in hours for the months of the succeeding year provided the month of Margasira begins at sunrise which on the first of that month is at 6.00 a.m.

If, during the periods indicated in the above table, the sky is overcast with clouds without drizzle or downpour we may conclude that the particular month of the following year would get sufficient rain. If, however, there is a downpour at a certain time during gestation period, we may infer that there has been an abortion and that rain would be scarce during the month indicated in the year following. Let it be noted that the amount of rainfall would depend on the partial or total abortion of

Sign	Tamil Month	GESTATION Commencement Date	H	Period M	H	M	Ending Date	H	M
Beginning	Margasira	10	06	–	24	–	11	06	–
Capricorn	Tai	11	06	–	18	–	11	24	–
Aquarius	Masi	11	24	–	18	–	12	18	–
Pisces	Panguni	12	18	–	18	–	13	12	–
Aries	Chitarai	13	12	–	18	–	14	06	–
Taurus	Vaikasi	14	06	–	18	–	14	24	–
Gemini	Ani	14	24	–	36	–	16	12	–
Cancer	Adi	16	12	–	54	–	18	18	–
Leo	Avani	18	18	–	54	–	20	24	–
Virgo	Purattasi	20	24	–	54	–	23	06	–
Libra	Aippasi	23	06	–	54	–	25	12	–
Scorpio	Kartikai	25	12	–	54	–	27	18	–
Saggittarius	Marga	27	18	–	24	–	28	18	–
				Total				444	Hours

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the conception. For example, it there has been rain for about an hour on 13th Margazhi, say at 06.00 hours and cloudy afterwards, we may say that it is a partial abortion. *i.e.* 1/18th part and hence there would be corresponding reduction of rain in the month of Chaitra of the following year. In case there is continuous drizzling on that day we have to conclude that most of the embryo has been emptied resulting in the paucity of rains for that month of the subsequent year.

Be that as it may, the ancients had a system of predicting rain and other natural phenomena with reference to the planetary positions and movements. Varahamihira of *Brihat Samhita* fame, Gargacharya, Hari Bhatta, Sripati and Jeevanatha are some of the names of the savants, who have enriched this science with their treatises. The author of this article would like to place before his readers certain indications for prediction of the climate of a place. The atmosphere is classified into seven *Nadis* or groups, each ruled over by a particular planet. The first three are harmful while the last three are beneficial. They are governed by Saturn, the Sun and Mars (malefics), Venus, Mercury and Moon (benefics). Jupiter presides over the middle group of *Soumya* which means salubrious. These groups are assigned constellations of the Zodiac-*Vide* table below:

Planets	Saturn	Sun	Mars	Jupiter	Venus	Mercury	Moon
Group	Stormy	Windy	Scorching	Salubrious	Cloudy	Watery	Ambrosia
Constellation	Krithika	Rohini	Mriga	Aridra	Punarvu	Pushya	Aslesha
Constellation	Visakha	Swati	Chitha	Hasta	U.Phal	P.Phal	Makha
Constellation	Anuradha	Jyeshti	Moola	P. Ashad	U. Ashad	Abhijit	Sravana
Constellation	Bharani	Aswini	Revathi	U. Bhad	P. Bhad	Satha	Dhanista

It may be seen that the planets entering the constellation or traversing the regions of the Zodiac bring about corresponding benficial or harmful types of climate. They also combine the effects of the ruling planets of these constellations. When the Moon is in conjunction with malefic planets, there may be drizzling or the sky may be cloudy. If three planets join the Moon in a watery group, there may be rain for 12 hours; if five planets combine with the Moon, it may rain for a full day, five planets combining with the Moon in the ambrosial *Nadi*, may be the cause for rain for several days. There are ever so many permutations and combinations and each has to be judged according to the nature of the planet, whether malefic or benefic, his lordship over the group or *Nadi* and friendship or enmity with the Moon etc., and predictions should be made accordingly.

Apart from the above, some general results are given in the almanacs according to the positions of planets in various signs of the Zodiac. Certain results are indicated when a planet is preceded or followed by other planets.

For example when Mars is in the middle with Mecury ahead and Venus following, there may be scarce rains. Mars in the middle with Venus preceding and Jupiter following brings about drought. Saturn with Sun and Mars on either sides may bring about mass deaths and soon.

It is suprising that with these simple methods the ancients were able to sche- dule their religious and vocational activities and live a rich life. Meterology and its sophisticated techniques make a bleak comparision with the methods of our ancients which seldom gave wrong results. Today the meterologist predicts weather only 48 hours in advance and yet bungles ever often. 109.85

Uttarashadha 266° 40′ to 276° 40
Abhijit 276 ° 40′ to 280° 53′ to 20
Sravana 280° 53′ to 293° 20

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HOW PLUTO INFLUENCES WORLD AFFAIRS-II*

CHANDRAKANT S. KOTHARE, M.A.

PLUTO came in opposition to the precise degree of Jupiter-Saturn conjunction in October 1919 and remained near about the degree till May 1922. But when he came in exact opposition to the precise point of the conjunction, the father of Indian unrest Balgangadhar Tilak died and an altogether new phase started in Indian politics. Non-violent movement started picking up the momentum. This degree in sign Cancer, besides being in opposition to the degree of the conjun- ction in Capricorn, is also in square to the star "Algenib" of the naturn of Mars and Mercury, which indicates an adverse turn of fate. Loss of Tilak, was no doubt, an irreparable loss to the cause of India. Still the psychological impact of pre-independence non-violent movement on the post-independent India can best be assessed by the future students of astrology and Indian Politics. From the death of Tilak till the time Pluto came to square his radical position and Lagna of 1842 horoscope, the non-violent movement started becoming more and more intense, culminating in "Salt Satyagraha" of 1930. The other planetary positions were also very interesting at this time. Mars was transiting in Aries and making square to Jupiter-Saturn conjunction from 26th April onwards. Uranus was in exact square of the conjunction, from Aries from January 1930. Saturn was transiting in Capricorn and conjuncting the radical degree of the conjunction almost through out the year. Jupiter was transiting in Cancer from June onwards.

In 1939, Pluto changed over to Leo and the final phase of struggle for Indian independence started. From 1940 onwards, when Jupiter and Saturn conjuncted in the month of August in Taurus in trine to original conjunction and M.C. of 1842 horoscope, the most favourable period for Indian Independence commenced. In 1941-1942 Pluto came in exact opposition to the Sun of 1842 horoscope and 'Bharat Chodo' (Quit India) movement started. During his transit in Leo, Pluto came in 8th and 9th degree of the sign in 1944. This position brought him exactly to the eighth house of the original degree of 1842 Jupiter-Saturn conjunction. In this year the worst ever explosion took place in the docks of Bombay harbour. Finally Pluto came into Leo 13° in January 1947 and became retrograde but returned to the same position again in August of that year to be exactly 8th to the degree of M.C. of 1842 horoscope. This indicated the end of British rule in India. Thus the death throes of British rule which started when Pluto came in opposition to the Sun of 1842 horoscope finally ended when he came to the 8th position to the M.C. of that horoscope. In Leo 12°-1′ there is twin star of the nature of Saturn and Mercury known as "Acubens". Queerly the transit also brought about the death of United India. Partition took place.

On 15th August 1947, one minute after midnight, two nations came into being. The Sayana horoscope of Indian Independence is given below the 1842 conjunction horoscope. If you examine the Independence horoscope closely, you will observe that Pluto is in conjunction to the fourth cusp and as such is in opposition to M.C. The cluster of planets on both sides of the 4th cusp denoted converging of several problems on the domestic ambiance and an atmosphere of depression and gloom immediately preceding the independence. Pluto in conjunction with 4th cusp is a denoter of churning of domestic ambiance. Lord of Lagna in conjunction with Saturn is an indicator of chronic troubles in the domestic life of the country as such. Saturn proceeding to conjuct the Sun indicates that paucity of residential accommodation is going to prove a very long term problem and would defy solution for several decades to come. The death of the father of the nation in a violent manner is clearly denoted by the exact conjunction between Saturn and Pluto. However, Saturn aspecting his own house, that is M.C.,is an insurance against loss of freedom and a promise that whatever may be the troubles India may face, it will have a stable and strong government at the Centre. Mercury,

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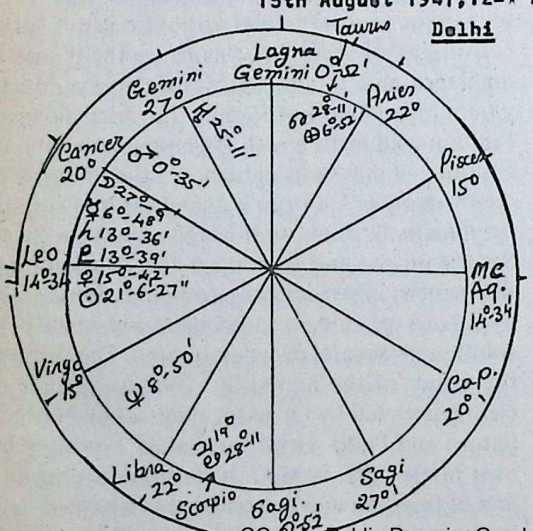
the lord of the Lagna, going towards the conjunction of Saturn and Pluto indicates that India will never learn the lesson from the history easily and thus suffer. Mercury the planet of language getting severely afflicted also denotes that, the invited problems of linguistic States are going to prove a real heart burning for a long time to come.

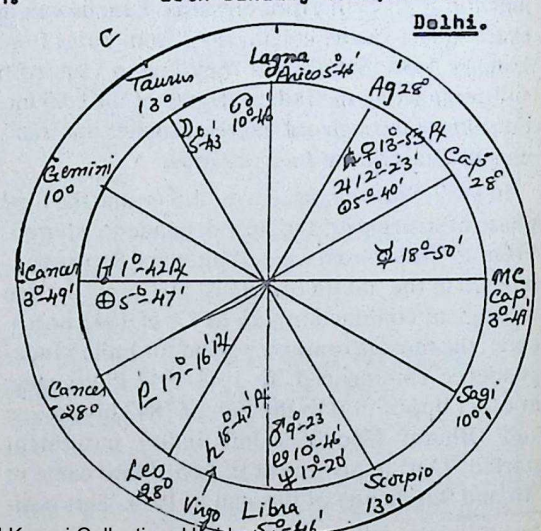
If the life pattern of India as a nation is to be examined, we may have to carefully study the 1947 horoscope. The presence of Pluto at the cusp of fourth house is a sure sign that the painful churning of Indian domestic life and the Indian mind will continue for a long time. It is a process of *Kayakalpa* when it will be over, the Indian mind will emerge completely transformed. Pluto entered Libra in 1971 and completed one quarter of his transit in 1976-1977 when he came in 13° Libra. The first phase of *Kayakalpa* is over and the more enterprising phase has started in her life. Shrewd readers must have guessed that these years have marked important events in the life of this nation. The second phase indicating the ascent of India will be completed when he will enter Capricorn finally, after usual direct-retrograde process, in December 2008. India then will be in her blooming youth. As a nation it would be young and powerful and will start learning the lessons she has not learned so far.

To examine India as a republic, we need examine Republic horoscope and that too *vis-a- vis* 1842 horoscope. Curiously India as a republic came in to being on the same date of 1842 horoscope, that is on 26th January 1950 at 10-18 a.m. in Delhi. Sayana horoscope of Indian republic is juxtaposed with 1947 horoscope. This horoscope is very well comparable to 1842 horoscope. Mars, the lord of Lagna, is in sextile to Jupiter Saturn conjunction of 1842. Pluto is in trine to his position in 1842 horoscope thus denoting the completion of the mission denoted by that horoscope. Mars aspecting his own house, that is Lagna, is an indication of basic strength of the republic. However, his conjun- ction with Ketu denotes the fear of criticism and undue importance is given to what other nations say about us. India suffered due to this attitude. The placement of Saturn, the lord of the M.C. in the 6th house, also denotes the tendency of servitude and inability of asserting ourselves as strong nation. As a result leaders were indecisive. In August 1964, Pluto came in trine to 1842 Jupiter-Saturn conjunction and the process of revitalisation started. It marked the end of an era of indecision. In 1965 as Pluto came close to Saturn of republic horoscope, India for the first time asserted itself in Indo-Pak war. Pluto then had just completed the trine to the M.C. of 1842 horos-

Indian Independence
15th August 1947, 12-1 AM.
Delhi



Indian Republic
26th January 1950, at 10-18 AM.
Delhi.



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cope. Finally in 1971 when he entered Libra, as stated earlier, India came in limelight by decisive victory in war with Pakistan. Incidentally Pluto was in exact trine to the Lagna of Independence horoscope. Ketu by direction moved away from the conjunction of Mars after 26 years from 1950, that is in 1976. Pluto came in conjunction of Mars in 1975, and politics started taking an authoritative turn. From this year to 1978 end when he came to conjunction with Neptune India witnessed many changes, plots and counter plots.

In 1983 November Pluto entered for the first time the sign Scorpio. Scorpio is the sign of death. It was but natural that Pluto's entry should coincide with death and elimination in the most ghastly fashion. After usual hovering over the last degree, he finally entered the sign Scorpio in August 1984. As he came close to the opposition of the Moon Mrs. Indira Gandhi was assassinated. Pluto was then in Scorpio 3°. In Sayana Scorpio 5°45′ there is a star known as "'Khabalia". He is of the nature of Mars and Mercury and a malefic near this star can cause riots and deaths by poisoning. What happened after the assassination of Mrs. Indira Gandhi is very well known. On 2nd December 1984 when Pluto came in 4° very close to this star and in opposition to the moon, Bhopal gas tragedy occurred. This was probably the worst case of poisoning in ther present century. Pluto, at this time, was also in very close square to the Sun of 1842 horoscope, as also to the Sun of the Republic horoscope.

Now Pluto is forming square to Jupiter and Venus in the 11th house of Republic horoscope. This means extravaganza on impressing other nations and waste of money on legal matters, treaties etc. In 1990 he is coming exactly to the 8th of his position in 1842 horoscope and square to his position in Indian Independence horoscope. This is not a good position. Since his entry into Scorpio he has also brought to the notice of the world disgusting disease arising out of perversion, which is known as "AIDS". I am afraid that his square to his position in Republic horoscope may indicate large number of his deaths due to some trouble relating to the sex life of the man.

Pluto will start hovering over the last degree of Scorpio in 1994 and would enter for the first time on Sunday the 16th January 1995 in Sagittarius. After retrogression he will finally enter that sign on 10th November 1995. Considering the fact that every entry of this planet in new sign has accompanied by shattering events,. the forthcoming entry in Sagittarius will also bring in its wake some major events. Pluto at that time would be in exact opposition to the Lagna of the Independence map and would be in adverse aspect to Mars. Uranus at that time would be in conjunction with Venus, the lord of 7th house of 1842 horoscope and Saturn would be placed between Uranus and Mars of the same horoscope in 12th house in the sign Pisces. Pluto would also be very close to the adverse aspect with Uranus of the Re- public horoscope. The set-up therefore, is very explosive and denotes strong danger of major offensive from the country inimical to India. Unhappily Mars would also be transiting Sagi- ttarius at the same time. The year 1995, parti- cularly month of November, portends grave danger to the security of the country. We can only hope that astrological indications will be given due consideration by those, who are in power and all efforts will be made to ensure that India is well prepared to repulse any enemy, however, the strong he may be.

Pluto's entry in Sagittarius will commence a new era of space travels. Space stations and interplanetary travels will become a definite reality. This transit will also crumble the strong influence of religion and the humanity would be prepared for the conception of "Vishwa Kutumbakam". Pluto's entry in to Capricorn in 2008 will complete one more phase of this "Kayakalpa". This time the startling events would be connected with the Government of India. Pluto will vigourously churn the existing pattern of governmental functioning and some remarkable form would emerge out of the churning.

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Ancient Classical Writers of Jyotisha

LALLA

K.R. KRISHNAMURTHI

His Personality

As an immediate successor to Aryabhata and a distinguished Astronomer, Lalla was widely respected as a disciple of Aryabhata. The 21st sloka of the *Uthradikara* of his reputed work 'Sishyadeevriddidham' gives the names of his father and grandfather thus:

आसीदशेष बुधवन्दित पादपद्मस्त लब्ध जो
गुणवदग्रज वंश जन्मा।
शाम्बस्ततोडजनि जनेक्षणकै रवेन्दु
भट्ट स्त्रि विक्रम इति प्रासितः पृथिव्यां।।

This gives his father's name as Trivikrama and that of his grandfather as Sambha, belonging to the Saivaite sect among Brahmans, born in th family of intellectuals, admired by the wise. Though his place of birth not enlightened. Nrisimha Deivagya while quoting Lalla, calls him a resident of a place south of th river Bhagriathi in Magadha (Bhiar).

Lalla and Aryabhata.

Lalla starts his work with the benedictory verse, promptly declaring himself as the disciple of the learned aryabhata, in the latter half, as:

नत्वा ब्रह्महरित्रिनेत्र.....।
आचार्यार्य भटोदितं सुविषमं व्योमौकसां कर्म
याच्छिष्याणाम भिधीमते तदधु ना लल्चेन
धीवृद्धिदम्।।

and calls it as an enlarged work written by him.

Age of Lalla

Sloka 18 of *Utaradikara* begins with the words:

शाके नरवा अब्धि (Saka 420) रहिते.....

(498 A.D.) which late Prof. Sudhakara Dwivedi puts as the date of Lalla. Thus Lalla was some years younger to his Master.

The internal evidence as furnished by Lalla in his work that he was a pupil of Aryabhata, is enough to silence the arguements of a few scholars calling Aryabhata, as one who flourished a few centuries earlier to the commencement of the christian era.

His works

Lalla has written two outstanding works, one on Astronomy and the other on Mathematics. The former is named *Sishvadeevriddidham* and the latter *Paatiganitha.*

Lalla has classified *Sishyadeevriddidham* into two broad sections as *'Ganithadyaya'* and *'Golaadyaya'*. The former consists of *'Madyamadikara* in greater detail, besides other *Adyayas* on eclipses, *Chandra Chaaya, Graha Udayastha, Graha Yuthyaadikara, Bhaagraha, Yuthyaadikara* etc. and the latter covers chapters like *Bhoogoladyaya, Bhuvana Kosa, Gola bandaadyaya, Yanthra Adyaya, prasna Adyaya etc.*

There are 14 chapters in the former, with the same number of smaller chapters in the latter, together forming some 700 slokas. It is published by Sampoornanand Snaskrit Visva Vidyalaya, Varanasi, with Sanskrit original and commentary there on.

Bhaskara II has written a commentary on *'Sishyadeevriddidham,* relating to *'Graha Ganithaadyaya',* the earlier part, with his own critical remarks on some of Lalla's original deductions and formulations found in this section. But his commentary on the latter half *'Goladyaya'* is not availalbe so far. Perhaps he has not done any on this part.

Since *bunch* a celebrated author and eminent astronomer as Bhaskara has chosed to write a commentary on this work of Lalla, we can easily imagine the degree of respect with which other astronomers vived it during his time and earlier period as well.

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(Continued on page 198)

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VIEW POINT

PROF.P.S. SASTRI

The duration of the Year for the Dasas

Basing the argument on *Parasava Hora* (37.1) knowledgable persons like Ekalavya argue that for astrological timings the year has 360 days (A.M. October 1987). Parasara's verse is meant to simplify calculations and to avoid fractions. The year is made up of days and nights and these are determined by the solar movement alone. In the *"Manadhyaya" of Surya Siddhanta* we are told clearly:

सौरेण द्युनिशोर्मानं षडशीति मुखानि च।
अयनं विषुवच्चैव संक्रान्तेः पुण्यकालाता।।

When the duration of the day is determined by the solar movement, the days being the consituents of the year, the duration of the year has to be a solar one. Explaining the *Ayanas* and the seasons in terms of the solar year, the states:

Masa staireva vatsarah

(ii). Only by these twelve months is a year constituted. Later the text refers to the lunar and solar years.

In the sixth taranga of *Ramayana Rahasya* the views of Garga are quoted in support of the *Sayana* year of 360 days for the Udu-dasa.

आदित्यादि ग्रहाणं च गतिषूडुदशास्वपि
आयुर्दाय ·विभागेऽपि नाक्षत्रं मान मुच्यते।।
आयुर्दाय विभागश्च प्रायश्चित्त क्रियास्ताथा।
सावनेनैव कर्तव्या गर्गस्य वचनं तथा।।

When we hold to the solar year of 365.25 days, it is only as an average because we advocate the luni-solar year which takes care of sraddhas, rituals and the like. In five years the lunar and the solar years make up the same aggregate. Bhattotpala quotes Garga and appears to support the *Savana* year. But Uantresvara (19.4) is for the solar year in ududasa.

रवि स्फुटं तज्जनने यदासीत् तथा
विधश्चेत्प्रतिवर्षमर्कः।
आवृत्तयः सन्ति दशाब्दकानां भागक्रमात्त
दिवसाः प्रकलयाः

The year to be taken up in Ududasa is the one indicated by the Sun's return to the starting point. We cannot dismiss Mantresvara merely because he was later. In matters of scientific accuracy, it is not the early or late prouncement that matters, but the truth. Even *Jataka Parijata* (5.34) wants the years obtained to be multiplied by 360 and divided by 365 in order to obtain the longevity in solar years. In the commentary on *Brihajjataka* (7.4) we are asked to convert the *Savarna* years of longevity into solar years.

सावनात्मकायुः पिण्डस्य सौरी करणं कर्तवयम्।

This is because the year made up of the nothern and southern solar ingresses depends an the solar movements alone.

सौरपक्षे उत्तरायण दक्षिणायन द्वयात्मकेन खलु
वत्सरेण लोकव्यवहारः

It is the "loka vyavahara", usage accepted by the people at large, that the year is the solar year. The commentator is aware of the difference between the lunar year and the solar year, and between the *Savana* year and the solar year. Canversion into solar years is a must, as he states:

सौरी कराणार्थं च ग्रहाणा मायुर्दायं विन्यस्य।
तत्रस्यापि वर्षाणि द्वादशभिर्भूणिला मासै-र्योजयेत्।।

To convert the longevity into solar measure, we are asked to convert the total months and days and soon. Longevity is always to be reckoned in solar years, states the commentator.

एवं ग्रहाणामायुः पिण्डेषु सौरी कृतेषु संयोजितेषु
जानस्य शिशोजीवतकालः सिद्धो भवति

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Utpala is very clear in his commentary in *Brihajjataka* 8.10 where we read:

अदित्ये क्रियमाणे यावन्तो गत भगणा भवन्ति
तावन्तः करण प्रांरभादारभ्य गताब्दाः तेषु करण
परिणत शक कालं संयोज्य इष्ट शक कालो भवति।
वर्तमाने वर्षे यावन्तो राशयः स्फुटार्केण भवन्ति
तावन्तो मासाः सूर्य भोगातीतः।।

Even the months are advocated in terms of the solar months. But as per the tithis we are asked to depend an the luni-solar year:

शुकूपक्षं कृष्ण पक्षं वा तिथि नक्षत्रं
चन्द्राकाभ्यां ज्ञायत एव।

With all apologies to Ekalavya we have to state that the Dasas and antardasas are in terms of the solar year only. For the sake of easy reference we are given twelve months in a year and thirty days in a year. It is to overcome the difficulties faced by persons like Ekalavya that we have given the year as the luni-solar year. The Dasas and the antardasas are to be counted from the luni-solar months *(masa)* and the lunar day *(tithi)*. This does not cause any inconvenience to the performance of the religious rites. When Atri stated *Savanam jananaarishu* are we to celebrate the birthdays after every 360 days? Definitely not. The birth day refers to *Masa, Paksha,* and *tithi* alone; and this is calculated in terms of the luni-solar year. Does *janana* mean by any stretch *jataka* (horoscope)? That the duration of the year is only the *Savana years (savanenaiva)* was rejected by Bhattaotpala and others. Garga's statement only means that the longevity arrived at by methods like *pinda* and *Amsa* is in *Savana* years. This has to be converted into solar years, as utpala asserted. After *Savanamaharganam krthwa* Utpala stated that this is needed to determine the *tithi* and *Nakshatra*. These words are followed by

तस्मात् तिथि नक्षत्र छेदं तात्कालिकं ग्रह
लग्नादिकं कृत्वा तथा दशान्तर्दशाः कर्तव्याः।।

This does not mean that the Dasas and the antradasas are to be reckoned in *Savana* years alone. Reckoning in terms of 360 days is not final. These days are to be converted into solar days. The easiest way is take the aid of the luni-solar calender and reckon the antardasas. 139.87.

ANCIENT CLASSICAL WRITERS

(Continued from page 196)

Lalla's work is silent on Ayanamsa, similar to Aryabatiyam.

In the *Yantradyaya*, some Yantras like *Dhanur Yantra, Karthari Yantra, Kapaalaka Yantra* and *Bagana Yantra* are mentioned by Lalla. A few were used in connection with determination of time by the use of shadows. In his *'Siromani Teeka'*, Nrisimha *Deivagya* (1586 AD) mentions about a dozen *Yantras* like *Mayura Yantyra, Brahmachari Yantra, Sarabeda Yantra, Gadi Yantra* etc. used by our astronomers, in the years earlier. Water clock was termed 'Gadi Yantra').

In the *prasnaadyaya*, Lalla turns to astrological matters like *Muhurtha, Prasna* etc. Though briefly written, is deals with handling of *Prasna* by the use of *Udaya Lagna* etc.

Looking at Aryabattiyam, with 4 *Adyayas* covered by 121 verses *'Sishyadeevriddidham'* is more elaborate with many chapters not dealt with in *Aryabattiyam*. Lalla has thus vindicated himself as a brilliant disciple of his eminent Master! From amongst the bulk of his valuable original contributions, this work of Lalla, ocupies a respectable place, among similar other works, written during the post Aryabhata period.

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LETTERS TO THE EDITOR

APRECIATIONS

Sir, —I picked up a sketch pen hoping to underline the important lines of an article by R. Lakshmanan in your November 1987 issue (reproduced from the A.M. January 1941). I ended up drawing a cloured line under each of the lines of the article. I hope it will be possible for you to bring us more from his pen. I have but rarely seen an article in your magazinee told in such a lucid yet simple manner.

It is all the more important, for us-ordinary laymen, as it will enable us to familiaries ourselves with a most absorbing aspect of our traditional culture.

Arrah *Prabhat Singh*

"An Accomplishment"

Sir, —Congratulations on your success in having the authorities introduce Astrology as the main subject in Telugu University. A degree course in astrology is certainly an accomplishment. We also wish to add our congratulations on your nomination as a member of the Planning Board of the University, and the Academic Council. You are indeed doing an outstanding job in obtaining much needed astrological credentials.

Tampe U.S.A.Robert W. Cooper

Rajiv Gandhi

Sir, —At present Rahu Dasa is running in Rajiv Gandhi's Chart. Rahu and Saturn are both in *Upachaya* houses, situated in each other's constellation *(sookshma parivartana)*. Saturn is in the 10th, in a friendly sign, associated with 7 *bindus* in *Sarvashtakavarga* (337). Saturn is, therefore, very strong. It is thus no wonder that Rahu Dasa Saturn Bhukti (from 16-05-1984 to 22-03-1987) lifted the native to dizzy heights.

Currently, Mercury Bhukti is running (from 22-03-1987 to 10-10-1989). Mercury is the "Atmakaraka": therefore, his Bhukti is inauspicious. Mercury is in the 12th, in an unfriendly sign, in the constellation of the 12th lord. He is associated with only 2 *bindus* in his own *Bhinnashtakavarga* and with only 20 *bindus* in *Sarvashtakavarga* (337). Such a weak Mercury would give adverse results in his Bhukti.

Rahu gets only one *bindu* in his own *Ashtakavarga*. So, Rahu *antara* might prove very adverse (from 25-08-1988 to 12-01-1989), particularly during the later half (from 04-11-1988 to 12-01-1989).

Dividing the duration of Rahu Dasa into 12 equal parts in order of Rasis commencing from the sign Rahu occupies (Cancer), we have the Bhukti of Capricorn Rasi (from 10-04-1988 to 10-10-1989). In Capricorn, Rahu has 4 *bindus* (donated by Jupiter, Mars, Venus and Lagna). In *Sarvashtakavarga* (337) among the remaining, Mercury has 6 *bindus* in his *kaksha*, Moon has 5, Saturn has 4 and the Sun has only 3 *bindus*. Therefore, the Sun is the weakest. Dividing the Rasi Bhukti into 8 equal parts in order of *kakshas*, we have Sun's *kaksha* (antara, the fourth part, from 02-11-1988 to 10-01-1989.

In transit, Saturn enters Sagittarius on 05-12-1987. In this sign, in his own *Bhinnashtakavarga*, Saturn gets only one *bindu* (donated by Jupiter). Saturn's transit of this sign will be harmful. In Sagittarius, Saturn will cross the nadir (I.C.) point thrice, in direct motion, in retrogression and again in direct motion. The last transit will be around 21-11-1988.

While transiting Sagittarius, Saturn will mutually aspect (afflict) both natal Saturn and natal Mars.

Mars will transit Pisces from 28-06-1988 to 04-01-1989. This is the 8th sign from natal Moon (Leo). In transiting Pisces, Mars will cross the descendant point thrice, in direct motion, in retrogression and again in direct motion. The last transit will be around 11-11-1988; while transiting Pisces, transit Mars will mutually aspect (afflict) both natal Mars and natal Saturn.

Jupiter will enter Taurus on 13-06-1988. This is the 10th sign from natal Moon (Leo). In Taurus, Mars and Moon have not donated any *bindu* in Juipter's own *Bhinnashtakavarga*. Transit Jupiter will cross over the *kaksha* of Mars from 06-11-1988 to 30-11-1988. Transit Saturn in Sagittarius will cross over the *kaksha* of Mars (no *bindu* in Saturn's own *Bhinnashtakavarga) from 09-11-1988*.

It is very likely that the native will have a *setback* (fall of status). November 1988 will most possibly be the time. The time may coincide when transit Moon will be passing

Born 20-08-1944 at 8.50 A.M. (IST) at Bombay (Raman Ayanamsa). Sun 125-31; Moon 138-54; Mars 152-47; Mercury 149-48; Juipter 133-39; Venus 140-23; Saturn 75-40; Rahu 94-15; Ascendant 159; M.C. 68-58. Vimsottari Balance of Dasa at birth: Venus: 11 years 7 months 21 days.

Sarvashtakavarga: Aries -28; Taurus - 29; Gemini - 47; Cancer - 28; Leo - 20; Virgo - 23; Libra - 30; Scorpio - 23; Sagittarius - 28; Capricorn - 32; Aquarius - 23; and pisces - 26.

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FROM OUR OLD READERS – January 1948

Combinations for Leprosy:

Sir, —As student of Astrology, I have come across some horoscopes wherein certain horoscopes were either suffering from leprosy or consumption. On a close study of such horoscopes, I *arrive* at the following conclusions:

LEPROSY

(a) When lord of sixth house has either the aspect of Ketu or close affinity of Ketu provided benefics are unconnected;

(b) When the Moon, Mercury and Lord of Lagna mix up with the Sun and Rahu and when they obtain the same *Amsa;*

(c) When lord of the sixth house, Mercury, the Moon and Venus occupy the *Janma Lagna* and the lord of *Janma Lagna* occupies the sixth house;

(d) When lord of the sixth house occupies *Janma Lagna* with Sun;

(e) When lord of the sixth house occupies *Janma Lagna* with Saturn;

(f) When the Moon occupies the Lagna, Saturn and Mars occupy the second and twelfth houses and the Sun aspecting the Moon independently;

(g) If either the Moon or Mercury becomes lord of Lagna mixed up with either Rahu or Ketu aspected by Saturn;

(h) If the Sun, the Moon, Mercury and Venus occupy one house and the lord of Lagna has malefic influence.

CONSUMPTION

(a) If Mercury and Mars occupy the sixth house aspected by the combined Venus and Moon possessing malefic Amsas;

(b) When Mercury combines with Mars and occupies the sixth house aspected by Venus and the Moon combined, possessing malefic aspects and influences;

(c) When Rahu is in the sixth house and lord of Lagna is in the 8th with the Moon hemmed in between malefics ;

(d) When the Moon is in the 8th from Lagna with Rahu and Saturn in the 7th house from Rahu.

Bezwada. *M. Vaman Rao.*

through Virgo (or its trines - Capricorn or Taurus), since Moon has no *bindu* in Virgo in her own *Bhinnashtakavarga.*

Asansol *Dipak Kumar Sen*

The Three Natural Benefics

Sir, —When our anciend Rishis in their intuitive wisdom had declared Jupiter (the huge outer planet) and Venus and Mercury (smalll inner planets) as natural benefics for astrological purposes, it is reasonable to assume that they were guided by some factors common to these planets. It may not have been physical features, because the distance from the Sun as well as the size of Jupiter are immensely greater than those of the other two planets for common physical features to exist; and this has been confirmed by the large amount of information on these planets obtained from space probes. Had the seers known significant common features in the formation of these planets? Some theoretical studies made on the origin of the planets are interesting.

In his book "The Frontiers of Astronomy" Sir Fred Hoyle, the noted British astronomer, has explained the theory of the origin and formation of planets in the solar system (Planerary systems) are generally believed to have originated in this way). Briefly, the theory is that the Sun was formed from a cloud of interstellar gases consisting mostly of hydrogen and dust particles from an exploded Supernova. As the proto-sun started shrinking its speed of rotation progressively increased and the bulging equatorial side formed into a disc. With further shrinking the disc got separated from the Sun and planets were formed by aggregation of materials from the disc. Some planets could have formed by adhesion of several major agglomerations (roughly the size of the Moon), and some from one major adhesion of several major agglomerations (roughly the size of the works out that only planets whose axes of inclination are close to 90° of their plane of orbit round the Sun could have formed in one major *aggregation.* The following para shows that only Mercury, Venus and Jupiter fall in this category:

Mercury - 88°; Venus - 88°; Earth - 66.7°; Mars - 66°; Jupiter - 87°; Saturn - 64°; Uranus - 7°; and Neptune - 62°

(The longitudes are of the inclination of the axis of spin to the plane of the planets orbitting round the Sun).

It is interesting that all the planets whose axial inclinations are far less than 90° are natural malefics (including the Sun which replaces the Earth in a geocentric system).

Pune *T.R. Natarajan*

Prasna Sastra

Sir, —I was just reading the article "Fate or Free Will" by Mr.

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S.K. Krishnan Nair (*A.M*, May 1987). First I must say that I am glad to see more articles on *Prasna* as it is my speciality. I studied with Krishnan Potti in Trivandrum for about a year and with Sashikanta Jain for 18 months. Therefore I am familiar with the subject though I must admit I practise Mr. Jain's method of *Bhrigu Prasna* almost exclusively. But I am familiar with *Prasna Marga* having two translations of it and having studied with pandits in Kerala and attended a few *Deva Prasnas* and *Ashtamangala Prasnas*. I am a little rusty on the *Prasna Marga*. Therefore I would like to know how it is that Mr. Nair calculated the Navamsa of the Aroodha Lagna? Also what are *Veedhi* and *Chatram?* If these are unfamiliar to me who have studied *Prasna Marga* in Kerala, what must be the position of your readers in North India?

Also I would like to know how Mr. Nair was able to discern that the husband of the adulterous woman was at a distant place and that she was having an affair with her neighbour.

I very much appreciate the inclusion of articles on *Prasna* but since it is a subject which has not had much exposure in the pages of *A.M.*, perhaps the writers should take more time to explain themselves more for our benefit. Lessons in *Prasna* would be very useful since there are relatively few books available on the subject and there are few astrologers outside of Kerala who practise it, but there are many who would like to know how it is done. I think that the pages of THE ASTROLOGICAL MAGAZINE would be a fitting place to do so, especially since Dr. B.V. RAMAN was the first scholar to knowledgeably present Prasna Marga in English to the public.

I hope that this suggestion is taken to heart because there is a real vacuun to fill on this subject.

Dallas
U.S.A. *Syamasundara Das*

Kalsarpa Yoga

Sir, —Dr. P.S. Sastri (page 781, A.M, October 1987) says quoting *Sarve Madhya Gatah*, all the planets should be between Rahu and Ketu and no planet should be with any Node, to generate *Kalasarpa Yoga*. Again he goes on to reject "agre Ketu". He opines the types of Kalasarpa Yoga styled by him are extremely malefic. I would draw the attention of the readers to Dr. B.V. RAMAN'S "Three Hundred Important Combinations", Appendix I, where he gives a clear-cut exposition of Kalasarpa Yoga without any ambiguity. The points he stresses are (1) that in the Kalasarpa Chart, the evils gets intensified if the Lagna is between Ketu and Rahu; (2) that the evil gets neutralised if the Lagna is between Rahu and Ketu; and (3) that it can be considered as defunct even if a single planet is with Rahu and Ketu or outside the axis. Another fact of importance is that "if the planet associated with Rahu or Ketu is strongly disposed in his exaltation or own house, the intensity of the Kalasarpa Yoga gets reduced" and "undue importance need not be given to Kalasarpa Yoga". The view held by some astrologers the Kalasarpa Yoga affects longevity and adversely affects the operation of other yogas favouring rise in life, achievement and accomplishment is not tenable. The overall assessment of the horoscope is important. No single yoga including Kalasarpa Yoga, is capable of marring or making a horoscope. Kalasarpa Yoga is not of much importance in individual charts.

Myiladuthurai *S. Natarajan*

"Horoscope of Nostradamus"

Sir, —The above article published in November 1987 appears to have been based on wrong data. The date, place and time of birth of Nostradamus as given in THE ASTROLOGICAL MAGAZINE of August 1965, page 772, is 24-12-1503 (N.S.) Thursday, 11.05 a.m. (L.M.T.) at St. Ray, France. Nostradamus died on 12-07-1566 (N.S.) Tuesday at Salon, France. This is for your kind information.

Hubli *Shivaling V. Mirji*

Astrological Remedies

Sir, —*Vide* Mr. Chalam's letter in the *A.M*, December 1987, his presciption is unexceptionable. All that I wish to point out is that charity begins at home, and in consonance with its tenor he should "develop purity of mind and love for all' including those "unscrupulous" and the "gullible" giving them the benefit of double/leaving them to answer for themselves before God if need be.

Bombay *V.A.K. Ayer.*

"Amazing Achievements"

Sir, —This has reference to prediction No. 16 under above caption (*A.M*, April 1987) which reads: West Bengal. Farily long term not less than four years". Hats off to Mr. K.N. Rao for his highly commendable job of bringing out before the world the astoundingly correct predictions made by Dr. B.V. RAMAN, but I beg to say Mr. K.N. Rao has mistaken this prediction for a correct one; for the Government which was sworn in February, 1969 could not last beyond April 1970 thereby lasting for 13 months only.

There are factual errors too. The Government was headed by late Mr. Ajoy Mukherjee and not by Mr. Jyoti Basu (as printed) who was relegated to the post of Deputy C.M. Still, under sub-head "Fulfilment" it is written that "Mr. Siddhartha Shankar Ray (Congress) formed Government after 1973", which is again not correct. Mr. Siddhartha Shankar Ray took over the reins of the Government in 1972, not in 1973.

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This factual error by an astrologer who has attained dizzy heights in the astrological firmament does not in the least dimnish my reference for him, or for that matter for our beloved Editor Dr. B.V. RAMAN'S erudition.

Ranipur *Ng. Gopimohan Singha*

Clarification

Sir, —This is in clarification of some doubts raised by some readers. In the *Panchangas* we take a day as the interval from the time of sunrise to the time of sunrise of the next day. Hence we add 24 hours after midnight and before next sunrise.

Amrutadi Yogas depend on the week-day and the Nakshatra. Siddha Yoga whole day means Siddha Yoga is prevailing from sunrise of that day to the time of sunrise of the next day (see 1st January 1988). The yogas corresponding to Poorvabhadrapada, Uttarabhadrapada and Revati are Marana Yoga, Siddha Yoga and Prabalarishta Yoga respectively. So on 23rd 1988 from sunrise to 6h.37m° it is Marana Yoga, then Siddha Yoga is up to 29h. 08m. *i.e*, night 5h. 08m, afterwards Prabalarishta Yoga till next sunrise.

Mihira

Sri Jayendra Saraswati

Sir, —Mr. V.A.K. Ayer in his article "Sri Jayendra Sraswati" *(A.M*, November 1987) says "it has been made clear that His Holiness Sri Jaqyendra Saraswati Swamigal cannot return to the Mutt." By whom and where was it made clear? As a matter of fact the Swamiji did return to the Mutt and continues to be its Head.

I don't know what Mr. Ayer has in mind when he says '*lokvyavahara* as an activist'. But I can certainly say whatever His Holiness does is only as the Head of the Mutt for the well-being of the Hindu society. It is a well known dictum that Rashchakra (position with respect to natal Moon) should also be considered in giving prediction. The *Samudaya Ashtavarga* in the 9th house from the Moon carries 30 bindus and it is good.

Mr. Ayer says that Mars, the planet giving sainthood, is defeated. The longitudes of Mars and Jupiter differ by more than 9° and so there is no planetary war and hence, no defeat. Jupiter cannot be said to be in association with Mars as they are more than 19° apart. Mercury is not retrograde and its longitude differs from that of the Sun by nearly 20° and so there is no *vakrasthamana*.

Without verifying the exact time when His Holiness left Kanchi on the night of 22-08-1987, Mr. Ayer has taken the Lagna to be Cancer. But the learned Associate Editor gives Taurus. On 22-08-1987 Pushya ended at night at 12h. 24m. and Aslesha began there after. It can therefore be presumed that His Holiness left before 12h. 24m. (night). On that day at Kanchi, Taurus began at 11h. 37m. p.m. and ended at 1h. 35m. a.m. Hence Taurus ought to be correct. So choosing a different Lagna and predicting on its basis is not proper.

The Senior Acharya had openly declared that his *sishya* has done more service to the Mutt and to society than any other previous Acharya of the Mutt.

We all know that Sri Jayendra Saraswathi is a versatile genius capable of analysing and under standing things in their proper perspective. I only pity Mr. Aiyer for advising His Holiness regarding his future programmes on the basis of wrong prediction.

May mention here that the predictions based on the time of initiation to *sanyasa* will be more fruitful.

Personally I feel that we are not competent to write about His Holiness.

Madras *Prof. L.S.V.S. Mani*

Rudrakshas

Sir, - May I request you to kindly furnish the following information about Rudrakshas?

1. What are the effects of Rudrakshas with different mouths on human , livings, *viz.*, *ekamukhi*, *panchamukhi*, *shastamukhi*, *chaturdasmukhi* as I have seen these types. Why are *ekamukhi* very rare and costly? What is the speciality in *ekamukhi* Rudraksha

Could you deal with this litle known subject in your pages.

Dombivali (West) *V.N. Barbade*

Appreciation

II

Sir, —Every issue of THE ASTROLOGICAL MAGAZINE is so rich in content and worth its weight in gold. The whole family puts its heart and soul in its advancement from its very inception and the trying times could be more imagined than said in the course of its growth to its present glorious position in astrological journalism.

Madras *K.R. Krishnamurthi*

Saligrama

Sir, —The note on *Saligrama* is ably written by Ekalavya *(A.M*, June 1987). *Saligrama Puja* is essentially a Vishnu form of worship and is considered very sacred. This form of worship is mainly intended to be performed at home, The presence of Lord Hari is immanent. Says Purandara Dasa, the Karnataka saint poet, about Saligrama "Sakalatheerthagalu Saligramada hinde, Sakala Vrkshagalella Sri tulasi hinde".

The following sayings of Acharya Sankara quoted by Sri Madhwacharya in his book on *Krishnamritamaharnava* bring out the divine aspect of *Saligrama*. "*Darsanam sparshanam vapi sarvapaapa pranaasanam.*"

The mere sight and touch of *Salig-*

(Continued on page 209)

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few queries together with answers. If sone similar doubts are puzzling you, why not write to us about them? A reader can put only one question at a time. This service is free to all readers of THE ASTROLOGICAL MAGAZINE. Ed., A.M.].

Q.1. Rasi: Scorpio - Ascendant; Capricorn - Ketu; Aquarius - Mars; Aries - the Sun and the Moon; Taurus - Mercury, Saturn and Venus; Gemini - Jupiter; and Cancer - Rahu. Finances have been very bad since 6 months. Is it due to transit Jupiter in Aries or due to transit Saturn in Scorpio. Kindly suggest some remedy - Stone or Japa - to overcome this difficulty

- B.C. Jot ,Bombay.

Ans. You should seek the answer to your question primarily from ruling Dasa-Bhukti, which unfortunately is not given. However, the transit of Saturn through your Lagna can inhibit things all round, and it has been aspecting lunar second house to boot. Assuming that to be the cause, Saturn has now entered Sagittarius which may ease the situation. Yet, in my opinion, Saturn needs to be propitiated during the 21/2 years to come for financial prosperity even though Jupiter will help by aspect in your second house.

Q..2. (1) What is the result of Janma Sadesathi with reference to (a) 5th house in a father's chart, (b) 9th house in a son's chart? (ii) What is the aftermath of a Dasa in a succeeding Dasa, resultwise?

- T.N. Karunakaran, Cochin.

Ans. (i) Hullo, quiz master! Let me too ask you a question: If son is father of man, what does the father become?In the meantime the answer to your question (i) (a) and (b) is: In either case, father will be afflicted. (ii) It depends on the relative merits of the two Dasas! Got it?

Q.3. Rasi: Leo - Ascendant; Taurus - Rahu; Gemini - Jupiter; Virgo - the Moon; Scorpio - Ketu; Aquarius - Venus, Saturn and Mercury; and Pisces - the Sun and Mars. (a) What results will Venus in the 7th give during Rahu Dasa? (b) Does the aspect of 5th lord Jupiter on the 5th aspected by Mars indicate success in mechanical engineering?

- N.S. Saran, Nellore.

Ans. (a) According to Parasara, in Rahu Dasa when Venus is conjoined with Saturn or Mars, diverse misfortunes should be feared such as ill-health, financial difficulty, professional debacle etc. (b) Occupation of 10th house by Rahu, and 7th by Saturn indicates success through electronics. Mars in 8th is stripped of his power to do good and hence mechanical can be ruled out.

Q.4. Rasi: Libra - Ascendant and the Moon; Aquarius - Rahu; Taurus - Saturn, Mercury and Venus; Gemini - the Sun and Jupiter; Cancer - Mars; Leo - Ketu; and Virgo - Mandi. How do the planetary positions help the native in (a) his own business and (b) in employment? Do you suggest any gemstones/ prayers for better luck?

-C.S.Natesan, Bombay.

Ans. (a) The 10th lord in Lagna should help own business, but in the present case Lagna-lord occupying 8th in the company of Bhagya lord and Yogakaraka does not spell success for the same. (b) Further, as 6th lord Jupiter aspects Lagna and Saturn 10th house, service will be a better choice. Wearing of coral for Mars will help career by removing hindrances.

Q. 5. Rasi: Aries - Ascendant; Taurus - Mars (R) 26-50; Gemini - Saturn (R) 2-27 and Moon 9-59; Cancer - Rahu 17-40; Leo-Jupiter 2-48; Virgo-Venus 17-35; Libra - the Sun 29-13; Scorpio - Mercury 2-8; Capricorn - Ketu 17-40. (a) the native had a chequered career so far and a very uneasy time since the middle of 1985. Lost money in business. He is a chartered accountant. Why is this? (b) When is he expected to get status and peaceful job?

- Man Mohan Lal Bhargava, Jaipur.

Ans. (a) I have been compelled to do some homework for you to find out that you have completed Saturn major and Mars minor. They were 12/2 and you had to suffer, Saturn being Badhaka. (b) The present Bhukti ruler Rahu occupies Cancer, for which Parasara deals out favourable results and you should therefore expect to do well, especially as Saturn has left your 8th, and Jupiter transits your Lagna presently and along the 2nd, next year. Since however Rahu occupies 2nd from Dasa lord, it constitutes Apa mrityu, which calls for the recital of Mrutyunjaya

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Mantra. Jupiter's sub-period that follows may be expected to give you a better deal.

Q. 6. Rasi: Aquarius - Ascendant 13-44, Mercury 28-23, Venus 19-55, Jupiter 7-08 and the Sun 11-25; Leo - the Moon 3-54; Libra - Ketu 9-17; Scorpio - Saturn 15-34 and Mars 18-50; and Aries - Rahu. The 2nd and 11th lord Jupiter (Dhanakaraka) is combust. Many yogas are formed in the chart. In Navamsa, all planets are strong. But economically it is nil till now. What is the main astrological cause? Should business be restarted?

- Bankim Khasnabish, Katwa.

Ans. Combustion of Jupiter who is also Dhana Karaka is the cause. It kills many yogas. His dispositor Saturn, however, occupies *kendra*, so the harm is only partial. Now that the same Saturn who is also Lagna lord occupies Sagittarius, your 11th, you can have a go at business with advantage. In any case, propitatiation of Jupiter is called for.

Q. 7. Rasi: Aries - Ascendant; Cancer - Ketu; Virgo - Jupiter (R); Capricorn - the Moon and Rahu; Aquarius - Venus, Saturn and Mercury; and Pisces- Mars and the Sun. Please enlighten me on the following: What does Mars in the 12th signify vis-a-vis Jupiter (R) in the 6th?

- C.R. Krishna, Raipur.

Ans. This is sometimes called Guru-Mangala yoga, which is normally welcome, but along 6/12 it is expense and sickness oriented; waste of money and resources should be feared.

Q. 8. Rasi: Ascendant 260-7; the Moon 201-18; Mercury 135-52; Venus 173-35; Rahu 250-49; the Sun 136-17; Mars 13-38; Jupiter (R) 279-53; Saturn 69-30; and Ketu 70-49. (i) The 6th lord Venus is in the 10th; Saturn's aspect on Ascendant as well on 10th lord; Rahu, Ketu aspect Lagna; the Sun is in vargottama; though Jupiter is neecha, it is retrograde and gets neechabhanga. Do these indicate any possibility for the native to become a doctor? (ii) The 6th house being in Papakartari Yoga hemmed between Mars and Saturn, Ketu and the 6th lord being neecha, the 2nd Dasa will be of Saturn with 2 bindus in Aries. Will this allow the native to complete her education?

- V. Kamala, Bombay.

Ans. (i) The strength of the Sun, Jupiter and Mars, the latter's aspect to Lagna and 8th lord Moon's occupation of the 11th promise medical career. (ii) The 4th house stands for academic qualification and its lord Jupiter is strong by retrogression in its 11th and his dispositor Saturn aspects the 4th. These guarantee completion of education though a little delayed. Saturn may be propitiated to avoid the latter.

Q. 9. Rasi: Scorpio - Ascendant, Saturn (R) and Jupiter (R); Aquarius - Ketu; Pisces - Mars; Taurus - the Sun, Venus and Mercury; Gemini - the Moon; and Leo -Rahu. Navamsa; Scorpio - Ascendant, the Moon and Saturn; Sagittarius - Mars and Rahu; Aquarius - Venus; Aries - the Sun; Gemini - Jupiter and Ketu; and Leo - Mercury. I passed B.Tech (Civil) in the year 1983 and joined M.Tech in the year 1983 and I discontinued the course in December 1983 due to circumstances beyond my control. At the time of discontinuation I was running Jupiter Dasa Mercury Bhukti. They are positioned in 6 and 8 from each other. From that year onwards I was unemployed. Is it due to the position of Jupiter and Mercury placed in 6th and 8th from each other? I am presently running Jupiter Dasa Venus Bhukti. When I will get a job - whether in government or private?

- V. Venugopal. Hyderabad.

Ans. Since Mercury is karaka for education, his 6/8 relationship with Jupiter who is *Vidya*-cum-*Prabhutva* lord, your experiences answer the need of the situation. Venus is the lord of 7th, which is 10th from 10th. The same 6/8 stance may not make much difference, except that he owes it to you to provide you with a job what with Jupiter moving into lunar 11th, which may however prove controversial.

Q. 10. Rasi: Pisces - Ascendant and the Sun 26; Aries - Venus 1 and the Moon 2; Gemini - Mars 6; Leo - Rahu 11; Capricorn - Jupiter 21 and Saturn 21; Aquarius - Mercury 24 and Ketu 24. Numerals indicate the nakshatra. All efforts to get the native married during the past 3 years have been in vain. (a) Is marriage denied in this case? If not, whether marriage may be solemnised during the present sojourn of Jupiter in Pisces - as Pisces is the Lagna of the native and Jupiter is in neecha–bhanga rajayoga in her birth chart? (b) Saturn here is extremely malignant being aspected by Mars and also being in the Sun's star and the Sun in Saturn's. Is there any remedy which may diffuse the maleficence of Saturn and whether Jupiter will be strong enough to help solemnization of marriage?

- J. Mookerjee, Calcutta.

Ans. (a) Since Saturn aspects Lagna, it is only a case of delayed marriage, Venus and Moon in 2nd guarantee marriage. The event can take place now as Jupiter excites both the planets. (b) Rahu in 6th and his dispositor Sun in Lagna is a health-hazard which can

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be overcome by Sun worship, or wearing ruby, fasting on Sundays etc. Saturn is absolved of any malefaction by virtue of Lagna lord Jupiter's association.

Q. 11. Rasi: Sun 264-36; the Moon 107-20; Mars 262-38; Mercury 259-04; Jupiter 21-05; Venus 218-03; Saturn (R) 105-47; Rahu 48-40 and Lagna 220-11. Balance of Mercury Dasa - 16 years 1 month 20 days from 9-1-1947. The native is bereft of mental peace and materialistic benefits. When will he be relieved of these deficiencies - in Sun Dasa or in Moon Dasa?

- Om Prakash Bajpai, Kanpur.

Ans. Four planets in *Lagna* cause bees in one's bonnet. Lagna lord Mars is combust weakening personality. Saturn vitiates Moon or the mind by association. Saturn had been sojourning through Lagna for the last 2 1/2 years. Now that he has moved away from Lagna he can expect a measure of relief. Second, the house of finance, is afflicted by combust planet and its lord occupying its 12th account for material deficiency. With Saturn's ingress in it the pinch is likely to be felt now. The solution to these problems is in the strengthening of Lagna lord by propitiating Mars. Sun's Dasa will of course bring considerable relief in this area.

Q. 12. Rasi: Virgo - Ascendant, Venus and Rahu; Libra - Mars; Scorpio - Sun, Mercury and Jupiter; Sagittarius - Saturn; Pisces - Ketu; and Leo - the Moon. Balance of Venus Dasa is for 17 years and 11 months. The natal chart appears to be a typical one as 5th lord is in the 4th house, 4th lord in the 3rd, 3rd lord in the 2nd and 2nd lord in the Ascendant in its debilitated condition along with Rahu. The native was married in July 1985. (a) Kindly discuss the matrimonial aspects of the native. (b) What would be the effect of Lagna lord, 7th lord (badhaka) and 12th lord in the 3rd house being aspected by Ketu from the 7th who is in Uttarabhadrapada (c) What would be the effect of the Moon Dasa in general? Date of birth 23/24 November, 1959 (0400hours).

- O.P. Sharma, Gurudaspur.

Ans. (a) Debilitation of Venus and Rahu-Ketu along 1/7 leaves much to be desired in the matrimonial area: misunderstandings, quarrels, lack of enterprise. Ketu does not aspect them. The Moon Dasa will be expense-oriented and friends will become enemies.

Q. 13. Rasi: Scorpio - Ascendant 227; the Sun 220; the Moon 71; Mars 225; Mercury 205; Jupiter 281; Venus 204; Saturn 271; Rahu 120-07 and Ketu 300-2. Jupiter Dasa Rahu Bhukti started from 10th February 1987. (a) What is the remedy to minimise the evil effect of Sakata and Kemadruma Yogas? Is there any remedy for the Moon which is Bhagyadhipati posited in the 8th but whose dispositor Mercury forms Vipareeta Rajayoga. What is the result in terms of health, fortune, service etc.? (b) In transit, Jupiter is in Pisces which is 10th from the Moon sign Gemini. Will he give any job? (c) Will Saturn Dasa be favourable for getting administrative job?

- Sub. No.10268.

Ans. (a) Wearing Pushparaga gem and fasting on Thursdays are the remedies for Sakata Yoga. Kemadruma is cancelled because of Kendra occupation. The Moon does not escape the defect. Pearl must be worn. A tall list! Health is below par, as Lagna and 6th lords are combust. Wealth is wasteful as 2nd lord occupies its 12th. Service will be tough as Saturn aspects 10th. (b). Since Jupiter transits lunar 11th presently, job prospects are bright. Since Mars is combust, administrative job is remote, I mean success in it.

Q. 14. For the purpose of prediction should the positions of planets be looked Rasiwise or Bhavawise? If Bhavawise which system should be followed? e.g. (i) equal house division or otherwise treating the cusp as the beginning of the Bhava. (ii) which system should be followed to work out the cusps, Placidium, Campanus, Regiomonat us or Topocentral? (b) Do the aspect between two debilitated planets cancel the debilitation of both? (c) Does the principle of cancellation of debilitation apply in Navamsa charts also?

- B.B. De, Purulia

Ans. (i) Prediction should in the main be Rasiwise; *bhava* treatment should supplement it. (ii) I should say, the Indian system. (a). No, they do not. (b) Yes.

Q. 15. Rasi: Cancer - Ascendant; Libra - Mars, Saturn and the Moon; Scorpio - Ketu; Sagittarius - Jupiter; Aries - Mercury, the Sun and Venus; and Taurus - Rahu. Navamsa: Aquarius - Ascendant; Pisces - Saturn; Taurus - Mercury, Rahu and Mars; Virgo - Venus and Jupiter; Libra - the Moon; Scorpio - Ketu; and Sagittarius - the Sun. (a) What will be the effect of the presence of the Lagna lord and Matrukaraka Moon in the 4th? Will the presence of malefics on the 4th house, namely Mars and Saturn, harm the mother of the native even though Mars is a benefic for

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Cancer Lagna and is in a friend's house and so is Saturn in a friend's house and exalted?

- Shashibhushan Tiwari, Calcutta.

Ans. (a) As Matrukaraka, Moon in 4th is detrimental; but as Lagna lord it is favourable. Mars will not harm but not Saturn, who is maraka lord and a neutral only; but his exaltation makes it minimal.

Q. 17. Rasi: Aquarius - Ascendant with Mars, Sun, Mercury and Ketu in the 4th; Venus in the 5th; Jupiter in the 7th; Saturn and Rahu in the 10th and the Moon in the 11th. Navamsa: Libra - Ascendant with Mars; Rahu in the 2nd; Venus in the 5th; Sun, Mercury and Jupiter in the 7th; Moon and Ketu in the 8th; and Saturn in the 11th. Moon Dasa with Mars Bhukti is on. (a) Will the aspect of Mars and Saturn on the 7th house and the 7th lord delay marriage? (b) If so, what will be their effect on marital matters?

- T.S. Vaikuntam, Calcutta.

Ans. (a) Yes. (b) Saturn will not harm, but Mars can, he being 3rd lord; it is a case of Kuja dosha. However, Jupiter's presence in 7th is protection against such evil influences. In the present case the partner may meet with some accident or suffer serious ill health in Mars' Dasa or evil Bhukti, from which, however the party will recover.

A comprehensive study of horoscopes pertaining to diseases are undertaken and suitable remedies through Vedas and Mantrashastras will be suggested (performance of Remedies will not be undertaken).

Contact:

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MEDICAL ASTROLOGY RESEARCH CENTRE,
12, 5th Cross Street,
C.I.T. Colony, Mylapore,
Madras 600 004

SRI SUPRAJARAM

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BOOKS ON REVIEW

OUR LITERARY EDITOR

ETHICAL PHILOSOPHY OF THE GITHA by P.N. Srinivaschari. (Pp.163+xii Rs.10/-.)

At no time was the need great for a book of this type that stresses the ethical philosophy taught by the *Gita,* which is the cream of Hinduism, when politics continues to be swayed by expediency, rather than than virtue.

Here are some of the currents of thought that ran through the reviewer after perusing the book after a long time: In order that the present-day evils of individualism, communalism, exclusiveness and harted should vanish, the ethical ideals of dharma expanded by the *Gita* should replace the political ideals of rights. The *Gita* insists on moral *svaraj* where wisdom will reign over even other virtues. This moral *svaraj* on an international scale will concede equality of all nations to rule themselves and recognise their unity, solidarity and harmony. When virtue is dethroned, the lord will necessarily reincarnate in order to reestablish *dharma.* Purposely I do not wish to tire the reader with metaphysics.

The book consists of the author's lectures delivered under the auspices of the Madras University. He was a recognised authority on the subject and had nursed many later celebrities in that faculty. It is a measure of his catholicity that he should have dedicated this book to two of his chelas!

By admission his thesis is cooked in the Visishtadvaitic parlour, and leavened by the flavour of Ramanuja, Desika, Yamun acharya *et al;* but that doesn't detract from the merit of scholarship that discusses the problem threadbare western philosophic parameters. There are 10 chapters and the conclusion is masterly.

First published in 1943, it was re-issued with revision and addition in 1948 and for a long time had been out-of-print. It has now been brought out under the new imprint, as a result of the author's bequeathal, and at a popular price. I have no hesitation in recomending the famous book, so well produced, as it will be an asset to knowledge and not merely the bookshelf.

SAUNDARYA LAHARI edited by Swami, Tapasyananda. (Pp.181 xiv Rs. 20/-)

Saundarya Lahari (waves of beauty) of Adi Sankara is a core text on worship of God in the Mother aspect. This type of *Upasana* is germane to Vedic religion. One finds mention of it in the *Tattiriya Aranyaka, Taittiriya Brahmana,* Upanishads *ena, Chandogya, Brihadaranyaka* and others.

Following this lead, Rishis Vasishtha, Suka and the Sanaka quartet have endorsed it in what is known as *Subhagama Panchaka.*

What started thus as vaidic worship of Devi, degenerated in later years as Vama Sakta or Kaula type, which involved the use of *madhu, mamsa* and other *tamasic* features.

Sri Sankara who appeared on the scene took upon himself the task of reforming this Sakta too, among other cults and restoring it to is pristine *Sattvic* form. The result was the enunciation of *Saundarya Lahari* in which none of the battles the Devi fought with Asuras widely found in *Lalitopakhyana, Devi Bhagavat* and *Lalita Sahasranama* find mention. Indeed, the great Acharya reoriented the entire gamut of *tantric* literature into Vaidic *sampradaya* in his monumental work *Prapancha Sara,* which is an encyclopaedia of *tantrism* based on a variety of deities or powers.

That *Saundarya Lahari* is the kingpin among texts on Devi worship of the Vaidic type can be gleaned from the fact that no less than 35 commentaries in Sanskrit are known to have been written on it, the chief and most popular among them being Lakshmi dhara's.

The present book carries the original text in Devanagari, transliteration, translation based on Lakshmidhara and notes in English. Of course, this is not the first to do so; there is one, for instance, in the Harvard Oriental Series; and in other Indian languages too, some of them carrying Yantras for different *slokas.*

The text contains 100 verses—the present work carries three exegetical verses too—of which the first 41 are *tantric* in character and the rest, soulful descriptions of Devi's beauty, grace and powers. These verses, particularly the former, are said to be potential *mantras* and are recited as such for specific purposes.

Expounder par *excellence* of Advaita, the Acharya treats *Parambrahma* unitarily as Tripurasundari

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in this work and the *Panchdasakshari* or 15 syllabled-*mantra* as the key towards unlocking the power. The Sri Yantra is the diagrammatic representation of Kundalini Yoga which is a *prakriya* of this text, as indeed of all *tantrik* texts.

The author has done great service to the English knowing public by enabling them to learn the Acharya's message or teaching in their idiom. He has provided a background too to this work in a scholarly introduction, in which, however, he enteres into a polemic on Advaita philosophy which to my mind appears to be extra-curricular in the context, especially as later he finds, the dual aspect of Shiva-Shakti in Brahma Bidya which Sri Vidya really is, as reconciable with Advaita.

Again, his preference on occasions for Authur Avon and Bhaskara Raya of the recent past to Lakshmidhara the famous commentator of many a text of differing persuasions, of the 16th century, makes one feel sceptical about his perceptions.

The appendix on the attempted identification of yogic centres with physical centres of the body, and the extensive quotes from Swami Vivekananda on Raja Yoga is a very useful addition for comprehending the yogic process adumbrated in the text. Sri Anna contributes a *Preface* in which he stresses the need for getting initiated in Srividya by an accredited Guru.

The book is well printed and produced; an index of verses would have been of help to readers to pick specific verses. The price is reasonable and will suit the pocket of all.

VISHNU SAHASRANAMAM translated by Swami Tapasynanda. (Pp. 216 + viii, Rs. 20.)

Chanting the names of the Lord is an accredited form of religious discipline which is known to have been the means of salvation for many a saint. The word NAMA contains two negative particles *NA* and *MA* which point to effacement of *ahamkara,* the *sine qua non* for self—realization. *Srimad Bhagavata* points out (11-2-3) that even as the food we take gives us *tushti* or pleasant sensation, *pushti* (nourishment and appeasement of hunger), so does chanting the Lord's name help by giving us *bhakti* (divine love), *paresanubhava,* (experience of the Lord and *virakti)* detachment.

In the whole gamut of *Sahasranama* literature, the *Vishnu Sahasranama* (*V.S.* for short) with Sankara's *bhashya* stands uppermost by virtue of its unsurpassed scholarship, charismatic exposition which rises to poetic heights and universal appeal. He translates the name *Padmanabha,* for instance as one who resides in the lotus of the heart, unlike us who would elect to a literal translation. Neelakanta who has commented on the entire *Mahabharata,* reverentially gives way to Sankara's for this passage, which occurs in the Anusasanic Parva.

Legend has it, says the author of this book, that Sankara was commanded by a heavenly voice to give priority to comment on *V.S.* when he wanted to *bhashya* on *Lalita sahasranama* first, which he asked his disciple to fetch twice, and yet he brought *V.S.* Incidentally, Sankara has commented on *Lalita Trisata* and not on *Sahasranama. And among commentaries on V.S., Sankara's is the first systematic treatment.*

The V.S. consists of 142 verses, of which the first 13 are introductory and the last 22 are *phalasruti.* Sankara has commented on all of them, and in doing so, the synthesis and universality of his Advaitic concept of life is inescapable to the critical eye.

The present work is a free English translation of Sankara's Sanskrit commentary, along with the *V.S.* text in Devanagari. The author has rendered yeoman service to the lay public by exposing them to Sankar's thought and principally, in understanding the import of the names they are chanting, which makes a lot of difference in their effect. The book is neatly printed and produced and deserves a place in our library.

(All three published by Sri Ramakrishna Math, Mylapore, Madras-4)

SEEKER'S QUEST by Tribhuvan Prasad Tewary, (Directorate of Information & Tourism, Govt. of Pondichery, Pp. 172+viii, price not stated.)

This is a collection of speeches made on different occasions by the author, Lt. Governor of Pondichery. There are 17 of them ranging from the Role of Sanskrit, Ananda Rangam Pillai, Kamban, the music trinities of *Carnatic* music, the great Acharyas and from Indian heritage to self-disci- pline and service before self. Though this diverse canvass the author emerges as a multi-dimensional personality at home equally in politics, ethics and/or fine arts. In what all he says he enters the heart of the matter and wields the power to convey his thoughts lucidly. It shows a mind that is willing to study and communicate all that is good, which is rare.

MAJOR RELIGIONS OF INDIA by Susunaga Weeraperuma. [Chetana (P) Ltd, 34 Rampart Row, Bombay 400 023, Pp. 120+xvi Rs. 50.]

The Indian religions sought to be described in this book are: Hinduism, Jainism, Buddhism and Sikhism. The author is an admirer and interpreter of the revolutionary thinker Jiddu Krishnamoor-

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ty. Quite a few books on J.K.'s philosophy have rolled out of his pen. Naturally one has to condition oneself in reading this book, to the parameters of judgement expected of him. And he makes no secret of it when he asks "What is the use of religion, if it does not elevate the mind, so that becomes a fine instrument that is highly sceptical, alert and ever watchful?"

He holds many of the basic concepts of Hinduism almost to ridicule. One of them is the theory that God is approachable in different ways. The very concept, he argues, presupposes that God is approachable. Asks he "Can the known find that which is totally unknown?". He needles Bhaktimarga saying how can one fall in love with someone who is absolutely unknown and unseen?". He adds "The ingenious Hindu mind, alas, invented gods-gods who exist nowhere except in the private worlds of fantasy of their devotees". He feels that in Jainism, the austerities practised by Jain *munis* are atrocious and suicidal; the concept of *Ahimsa* impractical, as eating fruits too is *himsa*. He is more at ease describing Buddha. It is Sikhism that bears the brunt of his diatribes. Of Nanak's teaching of complete surrender to God, he asks, if God is in overall control, why should we be blamed for our sins? Exorting man to submit to God presupposes man's ability to violate which is a contradiction in terms. Of Nama-Japa, he almost lampoons that God must be a vain fellow!

It will be clear from the above specimens of the author's approach, he is incapable of assimilating Indian thought, and worse, realising religion is best lived by the heart and not the head, if accredited saints are any proof.

The book is printed and produced well.

LETTERS TO EDITOR

(Continued from page 202)

rama with or bereft of devotion destroys all sins.

Saligramodbhava devah saulam
chakrandamandalam
Yatrapi niyate tatra varanasya
shatadhikam.

Saligrama form of worship without *tulasi* leaves is not recommended. The *Saligrama* is sometimes referred to *Salagrama* also.

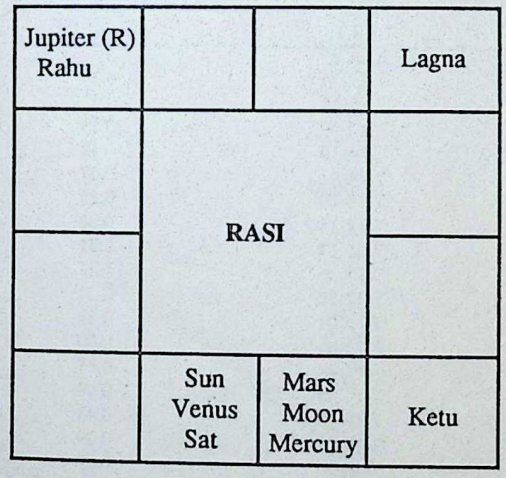
Bangalore. *A. Gopal Rao*

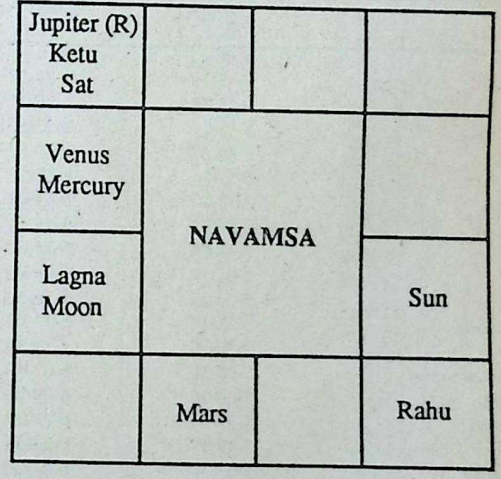
BRAIN TEASER

Housing is a big problem in Bangalore. Ravi has been hunting for a good place to stay for some time. He has now found an apartment that suits both his purse and his taste. Will he be able to get it or will someone else beat him to it; before he can negotiate the huge advance demanded by the owner?

Question Time: 8.15 p.m. on 19-11-1987 at Bangalore.

Solution: Next month.





Solution to our January Teaser: Not chicken-pox and nothing to worry about. Monish is free of the rashes the next day. So Vinod leaves as scheduled.

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The coming Lunar and Solar Eclipses

PROF. L.V.S. MANI

I PARTIAL LUNAR ECLIPSE ON 3-3-1988

VISIBLE in west Pacific ocean, Indian ocean, Arctic regions, Hawaii, Alaska, New Zealand, Australia, part of Antarctic, north-east Africa, eastern and central Europe and Asia.

Eclipse begins at 21h 36m 06 I.S.T
Middle of eclipse 21h 42m 42s "
Eclipse ends at 21h 49m 30s "
Magnitude 0.003 and duration 13m 24s.

Some people are of the opinion that for giving alms (dhana), for taking bath and for doing *tarpana*, *japa* etc. this eclipse need not be taken into account. In support of this, they quote verses from *Grahalaghava* and *Surya Siddhanta* which stated that if the magnitude is less than 1/12, the eclipse need not be observed.

Sastraic texts like *Dharma Sindhu*, *Nirnaya sindhu*, *Smruti Mukhtapalam* (Vaidyanatha Dikshitiyam), say clearly that if an eclipse can be seen, it should be observed (for rites like *tarpana* etc.) and they do not give any limit to the magnitude. In the past eclipses of less than 1/12 duration were observed for religious purposes.

This lunar eclipse can be seen using telescopes and powerful binoculars and as it is visible we have to observe this for religious purposes. This is my view, based on a valid and proper interpretation of the Sastraic texts.

II. TOTAL SOLAR ECLIPSE ON 18-3-1988

The beginning is at any place on the earth at 4h 54m (I.S.T.) and ending is at 10h 02m (I.S.T.)

The eclipse is visible in the western part of Hawaii islands, Pacific ocean, north-west parts of North America, New Guinea, Indian Ocean, north west parts of Australia, Indonesia, Eastern Asia.

The totality begins at 5h 54m a.m. I.S.T. at 4° 22' S 86° 05' E and ends at 9h 02m a.m. I.S.T. at 54° 04' N 142° 16' W. The duration of totality increases from 1m 43s to max. 3m 51s, then decreases and ends with duration 1m 41s.

In India and adjacent countries the eclipse will be visible only as a partial eclipse. The eclipse begins at surrise and cuts India at a place slightly west of Kathmandu and at a place slightly east of Calcutta. Hence in places like Imphal, Agartala, Kohima etc., the beginning and ending are both visible and in places like Bombay, Delhi , Calcutta, Madras etc. the sun rises with the eclipse.

We give below the circumstances of the eclipse for certain places in India and her neighbourhood.

PLACES WHERE THE BEGINNING AND ENDING ARE VISIBLE

Place	Begins I.S.T.	Mas. phase I.S.T.	Ending I.S.T.	Magnitude
	h. m. s.	h. m. s.	h. m. s.	
Agartala	5-45-19	6-29-37	7-17-14	0.32
Aizawl	5-45-14	6-30-21	7-18-55	0.33
Chittagong	5-41-39	6-27-30	7-16-59	0.35
*Dhaka	5-44-57	6-28-55	7-16-10	0.32
Dibrugarh	5-55-30	6-38-27	7-24-22	0.27
Gangtok	5-54-27	6-34-03	7-16-09	0.25
Guwahati	5-51-32	6-33-54	7-19-13	0.28
Imphal	5-48-08	6-33-00	7-21-14	0.31
*Ipoh	5-07-24	6-09-00	7-13-36	0.87
Ita-nagar	5-54-23	6-36-54	7-22-21	0.27
Kathmandu	5-55-14	6-33-00	7-13-01	0.24
Kohima	5-50-30	6-34-49	7-22-01	0.30
*Kuala Laumpur	5-05-36	6-07-40	7-12-48	0.84
*Penang	5-08-36	6-09-32	7-13-24	0.79
*Rangoon	5-29-04	6-21-17	7-18-29	0.48
Shillong	5-49-59	6-32-58	7-19-00	0.29
*Singapore	5-03-30	6-07-00	7-13-30	0.92

To get Malaysia time add 2h 30m to I.S.T. To get Burma time add 1h 00m to I.S.T. To get Bangladesh time add 0h 30m to I.S.T.

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PLACES WHERE THE SUN RISES WITH THE ECLIPSE AND GREATEST PHASE OCCURS AFTERWARDS.

Places	Sunrise I.S.T.	Magnitude at sunrise	Greatest phase	Magnitude	Ends I.S.T.
	h.m.		h. m .s.		h. m. s.
Allahabad	6-08	0-20	6-28-10	0-27	7-09-34
Ambala	6-31	0-17	6-36-00	0-18	7-09-00
Calcutta	5-43	0-02	6-26-02	0-34	7-13-23
Chandigarh	6-27	0-17	6-35-25	0-18	7-08-51
Cuttack	5-53	0-21	6-21-24	0-38	7-09-50
Dehra Dun	6-21	0-15	6-34-59	0-19	7-09-14
Delhi	6-26	0-21	6-32-07	0-21	7-08-21
Haridwar	6-22	0-17	6-34-23	0-19	7-09-10
Kurukshetra	6-31	0-17	6-33-02	0-19	7-08-04
Lucknow	6-12	0-18	6-30-06	0-25	7-09-35
Nainital	6-13	0-12	6-33-46	0-20	7-09-37
Patna	5-56	0-07	6-29-30	0-27	7-12-02
Port Blair	5-24	0-09	6-11-52	0-59	7-10-29
Puri	5-53	0-23	6-20-42	9-39	7-09-34
Simla	6-21	0-13	6-36-04	0-17	7-09-01
Varanasi	6-04	0-16	6-28-17	0-28	7-10-17
Visakhapatnam	6-03	0-39	6-16-58	0-43	7-06-38

The magnitude will go on increasing till the greatest phase and then decrease to 0 at the end.

PLACES WHERE SUN RISES WITH ECLIPSE BUT GREATEST PHASE HAS GONE BEFORE SUNRISE I.E., THE MAGNITUDE WILL GO ON DECREASING TO 0 AT THE END.

Place	Sunrise I.S.T.	Magnitude at sunrise	Ending I.S.T.
	h.m		h. m. s.
Ahmedabad	6-46	0-22	7-05-01
Amritsar	6-36	0-16	7-08-22
Bangalore	6-22	0-50	7-01-23
Bhopal	6-24	0-32	7-06-23
Bombay	6-45	0-23	7-03-20
Colombo	6-16	0-62	6-58-32
Gouri	6-23	0-49	7-01-42
Hyderabad	6-20	0-44	7-04-03
Jaipur	6-31	0-25	7-07-14
Japal Rangapur	6-18	0-45	7-03-59
Jodhpur	6-43	0-21	7-06-19
Kanchipuram	6-17	0-54	7-02-04
Kanyakumari	6-27	0-49	6-58-35
Kavalur	6-17	0-54	7-01-35
Kodaikanal	6-20	0-56	6-59-47
Madras	6-15	0-54	7-02-26
Mount Abu	6-41	0-24	7-05-37
Nagpur	6-18	0-36	7-06-07
Ooty	6-23	0-51	7-00-14
Panaji	6-40	0-30	7-01-50
Pondicherry	6-17	0-55	7-01-36
Pune	6-38	0-31	7-03-17
Rawalpindi	6-42	0-13	7-08-15
Srinagar	6-32	0-11	7-08-47
Trivandrum	6-27	0-48	6-58-41
Udaipur	6-40	0-25	7-05-49
Ujjain	6-31	0-31	7-05-47

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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS

FOR FEBRUARY 1988

NIRAYANA POSITIONS OF PLANETS AT 5.30 a.m. I.S.T

Day of the Week	Sid. Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Mercury *Budha*	♃ Jupiter *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Neptune	♇ Pluto
	H M S	° ′ ″	° ′ ″	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′
1 Monday	20-42-51	289-05-20	88-45-24	233-21	305-40	1-10	327-33	246-34	333-17	247-08	256-40	200-17
2 Tuesday	20-46-47	290-06-14	100-40-41	234-01	305-49	1-19	328-45	246-40	333-14	247-11	256-42	200-17
3 Wednesday	20-50-44	291-07-06	112-32-07	234-42	305-46	1-28	329-57	246-46	333-10	247-13	256-44	200-18
4 Thursday	20-54-40	292-07-57	124-21-21	235-22	305-32	1-37	331-09	246-52	333-07	247-16	256-46	200-18
5 Friday	20-58-37	293-08-46	136-10-17	236-02	305-07	1-46	332-20	246-57	333-04	247-19	256-48	200-19
6 Saturday	21-02-33	294-09-35	148-01-25	236-42	304-32	1-55	333-32	247-03	333-01	247-22	256-49	200-19
7 Sunday	21-06-30	295-10-23	159-56-59	237-23	303-47	2-05	334-44	247-08	332-58	247-25	256-51	200-19
8 Monday	21-10-26	296-11-09	172-00-59	238-03	302-53	2-14	335-55	247-14	332-55	247-27	256-53	200-20
9 Tuesday	21-14-23	297-11-55	184-17-09	238-43	301-53	2-24	337-06	247-19	332-51	247-30	256-55	200-20
10 Wednesday	21-18-20	298-12-39	196-49-47	239-23	300-47	2-33	338-18	247-25	332-48	247-33	256-57	200-20
11 Thursday	21-22-16	299-13-23	209-43-09	240-04	299-37	2-43	339-29	247-30	332-45	247-35	256-59	200-20
12 Friday	21-26-13	300-14-06	223-01-06	240-44	298-27	2-53	340-40	247-35	332-42	247-38	257-01	200-20
13 Saturday	21-30-09	301-14-47	236-46-17	241-24	297-16	3-03	341-51	247-40	332-39	247-40	257-02	200-20
14 Sunday	21-34-06	302-15-28	250-59-24	242-05	296-08	3-14	343-02	247-45	332-36	247-43	257-04	200-20
15 Monday	21-38-02	303-16-07	265-38-26	242-45	295-04	3-24	344-12	247-50	332-32	247-45	257-06	200-20
16 Tuesday	21-41-59	304-16-44	280-38-13	243-26	294-05	3-34	345-23	247-55	332-29	247-48	257-07	200-20
17 Wednesday	21-45-55	305-17-21	295-50-42	244-06	293-12	3-45	346-33	248-00	332-26	247-50	257-09	200-20
18 Thursday	21-49-52	306-17-56	311-05-53	244-46	292-26	3-56	347-44	248-05	332-23	247-52	257-11	200-20
19 Friday	21-53-49	307-18-30	326-13-31	245-27	291-47	4-07	348-54	248-10	332-20	247-55	257-12	200-20
20 Saturday	21-57-45	308-19-02	341-04-37	246-07	291-16	4-17	350-04	248-14	332-16	247-57	257-14	200-20
21 Sunday	22-01-42	309-19-32	355-32-43	246-48	290-52	4-28	351-14	248-14	332-13	247-59	257-16	200-20
22 Monday	22-05-38	310-20-01	9-34-28	247-28	290-36	4-40	352-24	248-23	332-10	248-01	257-17	200-19
23 Tuesday	22-09-35	311-20-38	23-09-02	248-08	290-28	4-51	353-33	248-28	332-07	248-03	257-19	200-19
24 Wednesday	22-13-31	312-20-52	36-17-56	248-49	290-26	5-02	354-43	248-32	332-04	248-05	257-20	200-19
25 Thursday	22-17-28	313-21-15	49-04-09	249-29	290-31	5-13	355-52	248-36	332-00	248-07	257-22	200-18
26 Friday	22-21-24	314-21-36	61-31-24	250-10	290-43	5-25	357-01	248-41	331-57	248-09	257-24	200-18
27 Saturday	22-25-21	315-21-55	73-43-46	250-50	291-00	5-37	358-10	248-45	331-54	248-11	257-25	200-18
28 Sunday	22-29-18	316-22-11	85-45-09	251-31	291-23	5-48	359-19	248-49	331-51	248-13	257-26	200-17
29 Monday	22-33-14	317-22-26	97-39-13	252-11	291-51	6-00	0-28	248-53	331-48	248-15	257-27	200-17

*For local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-2-1988 is 22°14′45′

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ASTRONOMICAL NOTES FOR FEBRUARY 1988

AGASTYA

*Sayana positions of planets at 5.30 a.m. I.S.T. on 01.02.1988

Grahas (Planets)		Sphuta (Long)	Dhruva (R.A.)	Vikshepa (Lat.)	Kranti. (Decln.)
Ravi	☉	311-20	313-48	0-00	17 S 23
Chandra	☽	111-00	113-29	4 N 35	26 N 19
Kuja	♂	255-36	254-23	0 N 08	22 S 32
Budha	☿	327-55	329-35	1 N 27	10 S 50
Guru	♃	23-25	22-00	1 S 09	8 N 02
Sukra	♀	349-40	351-02	1 S 01	4 S 59
Sani	♄	268-49	268-44	1 N 07	22 S 20
Rahu	☊	355-32			

THE SUN

During this month the Sun moves ahead from 19° Capricorn to 18° Aquarius entering it on 11th. The south declination of the Sun decreases from 17° 23′ 7′ 35′ at the end.

THE MOON

Starting from 29° Gemini the Moon makes one complete circuit of the zodiac and ends at 19° Cancer. The north declination of the Moon decreases from 26° 19′ till the Moon crosses the equator to the south on 6th, then the south declination increases reaching a maximum of 28° 38′ on 13th, afterwards the south declination decreases until the Moon crosses the equator to the north on 19th; theareafter the north declination increases attaining a maximum of 28° 41′ on 26th, then the north declination decreases to 20° 37′ at the end.

MARS

Mars moves forward from 23° Scorpio, enters Sagittarius on 10th and ends at 13° there. The south declination of Mars increases from 22° 32′, becomes a maximum at 23° 38′ on 26th, then decreases to 23° 38′ at the end.

MERCURY

Mercury moves forward from 6° Aquarius, retrogades at same 6° on 2nd, enters Capricorn by retrograde motion on 10th, becomes direc t at 20° there on 23rd, then moves forward and ends at 22° thereß The south declination of Mercury decreases from 10° 50′ till it becomes a minimum at 9° 56′ on 5th; then the south declination increases to 15° 43′ at the end.

JUPITER

Jupiter continues its forward motion in Aries from 1° to 6° at the end. The north declination of Jupiter increases from 8° 02′ to 9° 57′ at the end.

VENUS

Venus moves forward from 28° Aquarius to 2° Aries entering Pisces on 3rd and Aries on 28th. The south declination of Venus decreases from 4° 59′ till Venus crosses the equator to the north on 10th. Then the north declination increases to 9° 59′ at the end.

SATURN

Saturn continues to move ahead in Sagittarius from 7° to 9° at the end. The south declination of Saturn increases from 22° 20′ till it becomes a maximum at the same 22° 20′ on 9th. Then the south declination decreases to 22° 19′ at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 333° 17′ to 331° 45′ at the end. *Uranus* moves forward from 247° 08′ to 248° 17′ at the end. *Neptune* moves ahead from 256° 40′ to 257° 29′ at the end. *Pluto* moves forward from 200° 17′ till it retrogrades at 200° 20′ on 14th and ends at 200° 16′.

* The description of the planetary movements is given on Nirayana basis The Ayanamsa on 01-02-1988 is 22° 14′ 44″.

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LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the time in I.S.T. noted: Pluto at 12h. 06m. on 10th; Mars at 13th 48m on 3rd; Uranus at 24h 01m on 13th; Saturn at 24h 04m on 13th; Neptune at 15h 33m on 14th Mercury at 25h 33m on 16th; Venus at 21h 38m on 20th; Jupiter at 20h 43m on 21st.

PLANETARY ASPECTS

THE SUN: Square Pluto 1st; opposition the Moon 2nd; trine the Moon 8th, 27th; parallel the Moon 9th, 17th; square the Moon 10th, 24th; conjunction Mercury 11th; parallel Mercury 16th; conjunction the Moon 17th.

MARS: Trine the Moon 3rd, 21st; square the Moon 5th, 19th; parallel the Moon 11th, 16th; conjunction the Moon 13th; trine Jupiter 16th; conjunction Uranus 22nd; conjunction Saturn 23rd; parallel Uranus 23rd; opposition the Moon 26h.

MERCURY: Opposition the Moon 4th; parallel the Moon 8th, 17th; trine the Moon 8th, 25th; square the Moon 10th, 22nd; conjunction the Sun 11th; parallel the Sun 16th conjunction the Moon 16th.

JUPITER: Square the Moon 1st, 5th, 28th; trine the Moon 3rd, 13th; parallel the Moon 5th, 21st; opposition the Moon 8th; trine Mars 16th; conjunction the Moon 21st; parallel Venus 29th.

VENUS: Opposition the Moon 6th; parallel the Moon 7th, 20th; square Saturn 9th; square Uranus 9th; parallel Pluto 10th; trine the Moon 11th; square the Moon 14th, 28th; square Neptune 17th; conjunction the Moon 20thParallel, Jupiter 29th.

SATURN: Trine the Moon 4th, 21st; square the Moon 6th, 19th; square Venus 9th; parallel the Moon 10th, 16th; conjunction Uranus 13th; conjunction the Moon 13th; conjunction Mars 23rd; opposition the Moon 26th.

URANUS: Trine the Moon 4th, 22nd; square the Moon 6th, 19th; square Venus 9th; parallel the Moon 11th, 15th; conjunction Saturn 13th; conjunction the Moon 13th; conjunction Mars 22nd; parallel Mars 23rd; opposition the Moon 26th.

NEPTUNE: Trine the Moon 5th, 21st; square the Moon 7th, 20th; parallel the Moon 10th, 16th; conjunction the Moon 14th; square Venus 17th; opposition the Moon 17th.

PLUTO: Square the Sun 2nd; square the Moon 2nd, 16th; parallel the Moon 6th, 19th; conjunction the Moon 10th; parallel Venus 10th; trine the Moon 18th, 27th; opposition the Moon 22nd.

I. *Poornima (Full Moon) :- Krishna Paksha* (dark fortnight) commences at 26h. 21m on 2nd for all places on the earth.

Nirayana Longitudes of Planets: The Sun 290° 59′; the Moon 110° 59′; Mars 234 234° 37′; Mercury 305° 40′; Jupiter 1° 27′; Venus 329° 48′; Saturn 246° 45′; Rahu 333° 10′; Uranus 247° 13′; Neptune 256° 44′; Pluto 200° 18′.

Cusps (Mid-Point) of Houses for New Delhi: The 1st 220° 12′; the 2nd 253° 00′; the 3rd 285° 48′; the 4th 318° 36′; the 5th 345° 48′; the 6th 13° 00′; the 7th 40° 12′; the 8th 73° 00′; the 9th 105° 48′; the 10th 138° 36′; the 11th 165° 48′; the 12th 193° 00′.

II *Amavasya (New Moon):- Sukla Paksha* (bright fortnight) begins at 21h, 24m. on 17th for all places on the earth.

Nirayana Longitudes of Planets: The Sun 305° 56′; the Moon 305° 56′; Mars 244° 32′; Mercury 292° 40′; Jupiter 3° 52′; Venus 347° 20′; Saturn 248° 03′; Rahu 332° 24′; Uranus 247° 51′; Neptune 257° 10′; Pluto 200° 20′.

Cusps (Mid-Point) of Houses for New Delhi: The 1st 155° 33′; the 2nd 185° 31′; the 3rd 215° 29′; the 4th 245° 27′; the 5th 275° 29′; the 6th 305° 31′; the 7th 335° 33′; the 8th 5° 31′; the 9th 35° 29′; the 10th 65° 27′; the 11th 95° 29′; the 12th 125° 31′.

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FARMERS' GUIDE FOR FEBRUARY 1988

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all cultivators. — E.d., A.M.]

1. Routine work only.
2. Till 17h.37m., good for manuring, for testing instruments, for sowing; after 17h.37m. good for borrowing, for testing instruments.
3. Good for testing instruments, for borrowing.
4. Good for buying oxen or sheep, for disposing off agricultural products, for sowing, for purchasing or storing wheat, paddy, corn etc., for harvesting, for testing instruments, for borrowing, for writing accounts, for digging or deepening wells.
5. Good for borrowing, for digging wells, for testing instruments.
6. Only routine work.
7. After 13h.30m. good for buying oxen or sheep for disposing off agricultural products, for ploughing, for sowing, for purchasing or storing paddy, wheat, corn etc., for harvesting, for fixing pumpsets, for digging or deepening wells.
8. Upto 7h.30m. good for ploughing, for sowing, for disposing off agricultural products, for fixing pumpsets, for deepening wells.
9. Till 10h.07m. good for manuring, for borrowing, for testing instruments, for fixing pumpsets; after 10h.07m., good for fixing pumpsets.
10. Upto 11h.29m. good for buying oxen or sheep, for disposing off agricultural products, for sowing, for purchasing corn, paddy, wheat etc., for fixing pumpsets; afterwards till 16h.28m. good for borrowing, for harvesting, for deepening wells, for writing accounts.
11. After 16h.21m. good for testing instruments, for repaying debts.
12. Routine work only.
13. Till 11h.02m. good for testing instruments; after 11h.02m. good for disposing off agricultural products.
14. Upto 9h.24m. good for buying oxen or sheep, for ploughing, for sowing, for borrowing, for disposing off agricultural products, for purchasing paddy, corn, wheat etc., for digging or deepening wells, for writing accounts; after 9h.24m. good for testing instruments, for deepening wells.
15. Routine work only.
16. This day also only routine work.
17. Even this day routine work only.
18. After 19h.35m. good for borrowing, for writing accounts.
19. Upto 16h.55m. good for writing accounts, for borrowing, for fixing pumpsets, for deepening wells.
20. Till 11h.13m. good for storing paddy, wheat, corn etc., for repaying debts.
21. After 8h.44m. good for buying oxen or sheep, for disposing off agricultural products, for sowing, for storing wheat, paddy, corn etc., for fixing pumpsets, for digging or deepening wells.
22. Upto 12h.04m. good for buying oxen or sheep, for disposal of agricultural products, for sowing, for purchasing or storing wheat, paddy, corn etc., for fixing pumpsets; after 12h.04m. good for borrowing, for deepening wells, for writing accounts.
23. Good for borrowing, for testing instruments, for deepening wells.
24. Routine work only.
25. Only routine work.
26. This day also routine work only.

(Continued on page 217)

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TRAVEL GUIDE FOR FEBRUARY 1988

MIHIRA

The periods against each data are suitable for travel for those born under different Nakshatras as given below:

ASWINI, MAKHA, MOOLA:

7th after 13h. 30m; upto 7h.30m 19th after 16h.55m; 20th till 11.13m; 21st 8h.44m to 13h.03m; 28th after 20h.47m; 29th upto 23h.47m;

BHARANI, POORVAPHALGUNI, POORVASHADHA

13th after 11h.02m; 14th upto 9h.24m; 21st after 8h.44m; 22nd till 12h.04m; 26th between 7h.17m and 15h.34m; 27th after 18h.06m; 28th upto 20h.47m.

KRITTIKA, UTTARAPHALGUNI, UTTARASHADHA

7th after 13h.30m; 8th upto 7h.30m; 13th after 11h.02m; 14th till 9h.24m; 19th after 16h.55m; 20th upto 11h.13m; 21st after 13h.03m; 22nd till 12h.04m; 28th after 20h.47m; 29th upto 23h.47m.

ROHINI, HASTA, SRAVANA

21st from 8h.44m to 13h.03m; 26th between 7h.17m and 15h.34m; 27th after 18h.06m.

MRIGASIRA, CHITTA, DHANISHTA

7th after 13h.30m; 8th upto 7h.30m; 13th after 11h.02m; 14th till 9h.24m; 19th after 16h.55m; 20th till 11h.13m; 21st between 8h.44m and 13h.03m; 22nd upto 12.04m; 28th after 20h.47m; 29th till 23h.47m.

ARIDRA, SWATI, SATABISHA

7th after 13h.30m; 8th till 7h.30m; 21st from 8h.44m to 13h.03m; 26th between 7h.17m and 15h.34m; 27th after 18h.06m.

PUNARVASU, VISAKHA, POORVA-BHADRAPADA

13th after 11h.02m; 14th upto 9h.24m; 19th after 16h.55m; 20th till 11h. 13m; 21st after 13h.03m; 22nd upto 12h.04m; 26th from 7h.17m; to 15h.34m; 28th after 20h.47; 29th till 23h.47m.

PUSHYA, ANURANDHA, UTTARABHADRAPADA

7th after 13h.30m; 8th till 7h.30m; 21st from 8h.44m to 13h.03m; 27th after 18h.06m.

ASLESHA, JYESHTA, REVATI

13th after 11h.02m; 14th till 9h.14m; 19th after 16h.55m; 20th upto 11h.13m; 21st after 13h.13m; 22nd till 12h.04m; 26th between 7h.17m to 15h.34m; 27th after 18h.06m; 28th upto 20h.47m; 29th upto 23h.47m.

NOTE: The respective *Chandrashtama* periods should be avoided for travel.

FARMERS' GUIDE FOR FEBRUARY 1988

(Continued from page 216)

27. Good for testing instruments, for fixing pumpsets, for erecting sheds, for deepening wells.

28. Good for buying oxen or sheep, for manuring for ploughing, for testing instruments, for fixing pumpsets, for purchasing corn, paddy, wheat etc.

29. Good for buying oxen or sheep, for disposing off agricultural products, for manuring, for ploughing, for sowing, for harvesting, for testing instruments, for erecting sheds.

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HOW IS THIS MONTH (FEBRUARY 1988) FOR YOU?

UTPALA

(The following forecasts based on Janma Rasiare general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements of transits of planets. If you do not know your Janma Rasiwrite to Utpala c/o THE ASTROLOGICAL MAGAZINE giving your birth details and enclosing a stamped self-addressed envelope – Ed.A.M.)

MAJOR TRANSITS

The Sun transits Capricorn till 11th and then enters Aquarius. Mars in Scorpio moves into Sagittarius on 10th. Mercury in Aquarius gets retrograde on 3rd, enters Capricorn on 11th and resumes direct motion there on 25th. Jupiter and Saturn continue their progress in Aries and Sagittarius respectively. Venus transits Aquarius till 3rd, then enters Pisces and moves into Aries on 28th. Rahu and Ketu continue their counter-clockwise motions in Pisces and Virgo respectively.

1. MESHA (ARIES)

General: The Sun in the 10th and the 11th, Mercury in the 11th and the 10th and Venus in the 11th, the 12th and the 1st are all favourable making an allowance for the yielding to vedha by Mercury till 11th and Venus till 26th. Mars in the 8th and the 9th, Jupiter in janma and Saturn in the 9th are all inimical; Saturn is under check till 10th. In a month of mixed results the bad side will be more in evidence. The planetary transits indicate the likelihood of your being being involved in criminal proceedings. You should, therefore, scrupulously follow the laws of the land both in letter and spirit. Influential friends will, however, come to your rescue in case of any such mishap. Bharani is better than Aswini and Krittika.

Health and Domestic: Health complaints are likely to worry you during the first half. Those suffering from chronic diseases pertaining to the stomach should be extra careful. Relatives outside the family circle are likely to prove troublesome. The domestic life will be, on the whole, peaceful.

Finance and Speculation: The month is not likely to be satisfactory for finance. Pressure from creditors will get more severe as the month advances. Quarrels with business friends are likely on money matters. The speculative deals will, however, yield good dividends, but you should be careful in view of the adverse posture of the Dhanakaraka.

Real Property, Services, Professions etc.: All decisions on major property deals are better postponed. Expenditure on the development of lands will characteris the first half of the month. Services, professions and businesses are likely to meet with frustrations during the month.

Women: It is mainly in respect of their health that the women should be careful. In club and social activities the conditions may not be entirely agreeable. Employed girls should ensure that they are not to do anything which is likely to annoy their superiors.

Students: This is a good month showing good promise for progress in studies. Health problems and domestic conditions are likely to worry you. As quarrels are indicated by more than one transit you are advised to avoid unnecessary talk both in and outside the family.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	9-15-19	3-13-22
Money dealings and enterprises	9-17-20	3-14-23
Journeys	5-15-20	3-16-24
Real property matters and educational activities	5-19-27	6-18-25
Children and speculation	4-17-27	6-21-29

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Services	4-17-28	1-12-21
Partnership	2-9-26	1-12-22
Insurance	2-17-28	1-21-29
Profession and business	7-15-27	6-22-29

Chandrashtama occurs from 00-27 a.m. on 11th to 05-12 a.m. on 13th.

2. VRISHABHA (TAURUS)

General: Mars in the 7th and the 8th, Jupiter in the 12th and Saturn in the 8th are all inimical. Jupiter, however, is under check. The Sun in the adverse 9th till 11th transits afterwards the favourable 10th. Mercury in the favourable 10th till 11th with vedha transits afterwards the adverse 9th with check. Venus in the adverse 10th till 3rd transits afterwards to favourable 11th and 12th. The bad influences will be more in evidence. Exhorbitant expenditure, delay in enterprises and restlessness are all likely. Venus may cause an auspicious celebration during the second half. You should guard against a tendency to fall from ideals. Separation from friends and family are likely. Mrigasira is better than Rohini and Krittika.

Health and Domestic: Health and vitality are likely to be affected adversely. The chronic sufferers should be extremely careful. The children's health may cause some mild concern. Domestic bliss of a high order will, however, be vouchsafed to you except during the first three days.

Finance and Speculation: The month is positively unfavourable for financial matters. The expenditure will get out of control and income may shrink. You should not stand surety for anybody. Speculative transactions are best avoided.

Real Property, Services, Professions etc. The month is not likely to prove satisfactory for real estate matters. There may be a little improvement during the second half. Recalcitrant labour is likely to cause considerable annoyance. The services are likely to find the month difficult. Businesses and professions may have to keep their fingers crossed.

Women: Social work will give you satisfaction. You will experience considerable difficulty in balancing your domestic budget. Social climbers will find the month advantageous. Employed girls will find the month, more or less, satisfactory.

Students: With some determination on your part you could make progress in studies. In view of your proneness to accidents and physical injuries you are advised to refrain from games and athletics as much as possible.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	2-9-17	1-11-18
Money dealings and enterprises	4-9-19	3-12-21
Journeys	5-17-20	6-13-22
Real property matters and educational activities	7-19-26	8-14-23
Children and speculation	9-20-27	10-15-24
Services	9-20-28	10-16-25
Partnership	5-19-27	8-16-29
Insurance	4-17-26	6-14-24
Profession and business	2-17-28	3-13-23

Chandrashtama occurs from 05-12 a.m. on 13th to 07-00 a.m. on 15th.

3. MITHUNA (GEMINI)

General: The Sun in the 8th and the 9th and Saturn in the 7th are not satisfactory; Sun is under check from 11th and Saturn till 10th. Mars in the favourable 6th till 10th with vedha transits afterwards the adverse 7th with check. Mercury in the adverse 9th till 11th with check transits afterwards the favourable 8th. Jupiter in the favourable 11th yields to vedha till 11th. Venus in the favourable 9th till 3rd with vedha transits afterwards the adverse 10th with check till 26th when he moves into the favourable 11th. The general results are of a mixed nature with good effects having an edge over the bad ones. The second half of the month will be more satisfactory than the first in many a respect. Of the three stars, Aridra fares the best, Mrigasira comes next and Punarvasu last.

Health and Domestic: Though this is not an unsatisfactory month for health, weakness and general debility may be present in a mild form during the first half. Chronic sufferers may have to take extra care. You may have to keep your fingers crossed as far as peace and harmony in domestic life are concerned.

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Finance and Speculation: Financial affairs will prove satisfactory during the month. You will have considerable relief from your past commitments. Speculative transactions are likely to land you in a financial mess and should, therefore, be avoided.

Real Property, Services, Professions etc: The matters pertaining to real properties will be, on the whole, satisfactory. Yield and rentals will be above average levels. Labour is likely to accept your compromise proposals. The services could look forward to a fruitful and satisfactory month. Professions and businesses will find the month helpful.

Women: You are advised to go slow on courtships unless you are keen on a hopeless and frustrating adventure. Employed girls should steer clear of politics in office.

Students: You could make good progress in studies. Those interested in army commissions in the country's defence forces are likely to realise their ambition during the first half. Medical students are particularly favoured. Contact with the opposite sex is better reduced as much as possible.

	Fortunate Dates	Inasupicious Dates
Personal and domestic	9-19-28	10-15-29
Money dealings and enterprises	7-13-27	8-17-25
Journeys	5-9-26	6-16-24
Real property matters and educational activities	4-7-20	3-14-23
Children and speculation	2-9-19	1-12-22
Services	2-9-27	1-12-23
Partnership	4-13-26	6-14-23
Insurance	4-13-27	1-12-29
Profession and business	7-19-28	8-16-29

Chandrashtama occurs from 07-40 a.m. on 15th to 07-18 a.m. on 17th.

4. KATAKA (CANCER)

General: The Sun in the 7th and the 8th and Jupiter in the 10th are not satisfactory but Jupiter is under check. Mars in the adverse 5th till 10th transits the favourable 6th afterwards with vedha. Mercury in the favourable 8th till 11th transits afterwards the adverse 7th with vedha. Venus in the favourable 8th and 9th till 26th with vedha during the first three days transits the adverse 10th during the last three days. Saturn in the favourable 6th yields to vedha. The favourable influences will be more in evidence during the month. You will have cordial association with influential circles which will help you in your business. Your enemies will be defeated. You should avoid situations which are likely to result in misunderstandings with your business partners. Pushyami is better than Punarvasu and Aslesha.

Health and Domestic: Minor ailments are likely to upset you during the first half. Chronic sufferers could expect some temporary relief during the second half. You will be blessed with domestic peace, practically throughout.

Finance and Speculation: The month cannot be said to be satisfactory for finances. You are likely to experience severe pressure from creditors but the relieving feature is that your friends will come forward and rescue you from financial embarrassment. Speculative transactions will yield moderate profits during the second half.

Real Property, Services, Professions etc. All transactions relating to real properties will be smooth and satisfactory. Yield and rentals will be satisfactory. The month does not promise satisfactory conditions to the services; a few may have to face penal transfers. The month will be, more or less, profitable to businesses and professions.

Women: Those engaged in social work will be entrusted with greater responsibilities which they will discharge to the satisfaction of all concerned. You will be popular in social circles. Employed girls will find the month satisfactory.

Students: With some effort on your part you could make rapid progress in studies. You will shine quite well in the field of sports, games and athletics. Those pursuing engineering courses are particularly favoured.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	5-13-20	8-17-29
Money dealings and enterprises	5-15-26	6-19-29

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Journeys	5-20-27	1-11-22
Real property matters and educational activities	5-20-28	1-11-23
Children and speculation	2-15-28	1-11-24
Services	4-13-27	11-18-25
Partnership	2-13-26	1-18-25
Insurance	2-13-28	3-12-18
Profession and business	5-15-26	3-18-29

Chandrashtama occurs from 07-18 a.m. on 17th to 06-36 a.m. on 19th.

5. SIMHA (LEO)

General: Mars in the 4th and the 5th and Saturn in the 5th are unfavourable but Saturn is under check. The Sun in the favourable 6th till 11th transits afterwards the adverse 7th with check. Mercury in the unfavourable 7th till 11th with check transits afterwards the favourable 6th with vedha. Jupiter in the 9th is fully favourable. Venus in the adverse 7th till 3rd with check transits afterwards the favourable 8th and 9th with vedha till 26th. The month has more favourable influences. You will be successful in your business ventures. General prosperity is indicated. Decisions on your disputes with Government authorities will be in your favour. Makha is better than Poorvaphalguni and Uttaraphalguni.

Health and Domestic: Barring minor complaints you will be generally free from health troubles. The chronic patients having stomach troubles should be careful. Children's performance in schools and colleges will make you happy. The domestic life will be, on the whole, peaceful and harmonious.

Finance and Speculation: The month will prove quite satisfactory for all financial matters. Some of the old dues which you had practically written off will be realised. Speculative transactions will yield good dividends throughout.

Real Property, Services, Professions etc.: You are advised to postpone decisions on major property deals to a more favourable period. The services could look forward to a successful and satisfactory month. The period will be quite good for businesses and professions.

Women: This is a very good month for you. Love affairs will blossom into happy wedding. Employed girls could look forward to be promoted and transferred to places of their choice.

Students: The period favours medical students particularly. You will be successful in tests and interviews. You will have a memorable and enjoyable picnic in the company of the opposite sex.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	2-9-15	1-12-19
Money dealings and enterprises	4-13-17	3-14-20
Journeys	5-15-26	6-16-21
Real property matters and educational activities	7-17-27	8-18-22
Children and speculation	7-17-28	10-21-29
Services	9-15-27	10-18-25
Partnership	2-13-26	3-16-22
Insurance	4-13-27	1-12-29
Profession and business	5-13-28	3-16-29

Chandrashtama occurs from 06-36 a.m. on 19th to 07-36 a.m. on 21st.

6. KANYA (VIRGO)

General: Jupiter in the 8th and Saturn in the 4th are adverse but Jupiter is under check. The Sun in the adverse 5th till 11th transits afterwards the favourable 6th. Mars in the favourable 3rd till 10th transits the adverse 4th afterwards. Mercury in the favourable 6th till 11th transits the unfavourable 5th afterwards with check. Venus in the unfavourable 6th and 7th till 26th transits the favourable 8th afterwards. While the first half is likely to be better than the second half, the general trend emphasises the presence of evil influences. You should be guarded in all your activities. You are likely to undertake long travels without any purpose. Uttaraphalguni is better than Hasta and Chitta.

Health and Domestic: Conditions during the second half are not prosperous for good health. Dysentery and diarrihoea are likely to manifest during the second half. The chronic sufferers will find the month quite trying. You will have to keep your fingers crossed as far as peace and harmony in the domestic sphere are concerned.

Finance and Speculation: The financial position will be thoroughly unsatisfactory. The pressure from creditors will be too severe to put up with. Redemption from

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financial worries is not likely during the month. You are advised to refrain from speculative deals.

Real Property, Services, Professions etc.: The first half shows some promise in the field of real property matters. Even so it is advisable to postpone decisions on major property deals. The services will find the month very trying. The professions and businesses will have a lean period.

Women: You should abstain from love affairs. Witty and unscrupulous persons are likely to lead you up the garden path and let you down on some flimsy results. Employed girls should be extremely careful.

Students: With some efforts you should be able to concentrate on studies. You should get over your listlessness. This is possible by cutting down on extra-curricular activities. Social contacts with the opposite sex should be reduced as far as possible.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	9-19-28	1-16-29
Money dealings and enterprises	7-17-27	10-18-25
Journeys	5-15-26	8-16-24
Real property matters and educational activities	4-13-20	6-14-23
Children and speculation	2-9-19	3-12-22
Services	4-9-19	3-21-29
Partnership	5-13-20	3-14-22
Insurance	7-15-26	8-14-23
Profession and business	9-17-27	8-16-29

Chandrashtama occurs from 07-36 a.m. on 21st to 00-31 p.m. on 23rd.

7. THULA (LIBRA)

General : The Sun transits the adverse 4th and 5th. Mars in the adverse 2nd till 10th transits afterwards the favourable 3rd with vedha. Mercury in the unfavourable 5th till 11th with check transits afterwards the favourable 4th with vedha. Jupiter in the favourable 7th yields to vedha. Venus in the favourable 5th till 3rd transits thereafter the adverse 6th and 7th with check. Saturn in the favourable 3rd yields to vedha. The month has an accumulation of favourable influences. You will be successful in all your undertakings. Gains and rewards are likely. Your enemies will be completely defeated. The purpose for which you will be undertaking a long journey will be fulfilled. Swati is better than Chitta and Visakha.

Health and Domestic: You will be in enjoyment of good health practically throughout. The chronic sufferers will have considerable relief. Your eldest son is likely to land a good job in a reputed industry or business house. Domestic peace and harmony will, however, elude you throughout.

Finance and Speculation: The month will be satisfactory for all financial matters. You are likely to get income from unexpected sources. You will be able to settle your past financial commitments on favourable terms. Speculative transactions will be profitable.

Real Property, Services, Professions etc. This is a very good month for real property matters. Acquisition of new property is likely. The sale of one of your properties at a good price is indicated and you will make wise investments from the sale-value and avoid excessive gains of property tax. This is a very good period for the services, professions and businesses.

Women: Purely as a precautionary measure you are advised to go slow on love affairs. You will develop new social contacts at very high levels. Employed girls should be careful in their dealings with superiors.

Students: The chances of your coming out with flying colours and being selected for commissions in the country's defence forces are quite bright. Medical students are particularly favoured.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	2-7-17	1-11-18
Money dealings and enterprises	4-9-19	3-12-21
Journeys	5-13-20	6-14-22
Real property matters and educational activities	7-15-26	8-16-23
Children and speculation	9-17-27	10-18-24
Services	13-19-28	11-21-25
Partnership	4-13-26	12-22-29
Insurance	2-9-20	8-16-29
Profession and business	5-15-28	6-14-24

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Chandrashtama occurs from 00-31 p.m. on 23rd to 09-06 p.m. On 25th.

8. VRISCHIKA (SCORPIO)

General: Mars in the 1st and the 2nd, Jupiter in the 6th and Saturn in the 2nd are all adverse; Mars is under check from 10th. Sun in the favourable 3rd till 11th transits afterwards the unfavourable 4th. Mercury in the favourable 4th till 11th with vedha transits afterwards the adverse 3rd with check. Venus in the favourable 4th and 5th till 26th transits the adverse 6th afterwards. The month leans on the side of evil. There is likely to be a setback in your undertakings. As you are prone to accidents during the month, you should be careful in your movements. You should not get provoked at other's bidding as quarrels are likely to arise on flimsy grounds. Jyeshta is better than Visakha and Anuradha.

Health and Domestic: Diseases of the abdomen and bilious complaints are indicated by the adverse transits. Chronic patients must be prepared for an aggravation of their ailments during the month. Domestic bliss of a high order is vouchsafed to you almost throughout the month.

Finance and Speculation: Your regular income will be affected adversely and expenditure will increase considerably. Losses, too, may occur in certain transactions through deceitful friends. Actual redemption from financial worries is hardly likely during the month. Speculative deals should be avoided completely.

Real Property, Services, Professions etc.: Decisions on all property deals, major or minor, should be postponed. Agricultural crops are likely to be destroyed by pests. The month will prove trying for the services. Professions and businesses will have to contend against numerous obstacles.

Women: You should be careful about your functional health. Those in the show business should not allow themselves to be taken in by the willy impressarios. Employed girls may not find the month helpful.

Students: Some progress in studies is possible during the first half. Relations with friends and teachers may tend to become unpleasant. All extra-curricular activities should be cut down to the barest minimum.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	2-9-15	11-16-21
Money dealings and enterprises	2-13-17	11-18-27
Journeys	2-15-19	11-21-28
Real property matters and educational activities	2-17-20	11-22-29
Children and speculation	4-9-13	1-14-24
Services	4-13-19	8-18-29
Partnership	4-13-20	6-21-29
Insurance	5-15-19	3-14-23
Profession and business	5-15-20	3-14-24

Chandrashtama occurs from the beginning to 02-42 a.m. on 1st and from 09.06 p.m. on 25th to 05.14 a.m. on 28th.

9. DHANUS (SAGITTARIUS)

General: Mars in the 12th and 1st and Saturn in Janma are both adverse; Mars is under check from 10th till the end. The Sun in the adverse 2nd till 11th transits afterwards the favourable 3rd. Mercury in the unfavourable 3rd till 11th with check transits afterwards the favourable 2nd with vedha. Jupiter in the favourable 5th yields to vedha. Venus in the favourable 3rd, 4th and 5th yields to vedha till 26th. In a month of mixed results the good effects will have an edge over the bad ones. You are likely to receive benefits through friends. General happiness and prosperity are indicated. Uttarashadha is better than Moola and Poorvashadha.

Health and Domestic: Although you may have minor health problems such ailments will yield quickly to ordinary medical treatment. Chronic sufferer are advised to adopt prophylactic measures to avoid any exacurbation in their ailments. Domestic life will be, more or less, peaceful.

Finance and Speculation: Financial affairs will, on the whole, prove satisfactory. The rental transactions will prove profitable. Speculative transactions are best avoided during the month.

Real Property, Services, Professions etc.: The real property transactions will, more or less, prove profitable. Yield and rentals will be at good levels. The services could look forward to a satisfactory and helpful

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month. The professions and businesses will find the month profitable.

Women: Love affairs will blossom into happy wedding during the month. You will be a much sought after person in social gatherings. Employed girls are likely to be transferred to places of their choice.

Students: You should counteract your listlessness by making determined effort to concentrate on studies. You will get acquainted with scholars of fame and reputation and such contacts will be of great help to you in your career later.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	4-13-19	6-16-28
Money dealings and enterprises	7-15-27	2-14-23
Journeys	9-19-26	2-22-29
Real property matters and educational activities	9-19-27	1-12-22
Children and speculation	5-13-20	8-18-25
Services	5-15-21	8-18-29
Partnership	5-20-27	3-21-28
Insurance	9-13-27	3-21-29
Profession and business	7-19-27	2-11-21

Chandrashtama occurs from 02-42 a.m. on 1st to 02-44 p.m. on 3rd and again from 05-14 a.m. on 28th till the end.

10. MAKARA (CAPRICORN)

General: The Sun in the 1st and the 2nd, Jupiter in the 4th and Saturn in the 12th are all adverse; Saturn is under check throughout. Mars in the favourable 11th till 10th transits afterwards the unfavourable 12th. Mercury in the favourable 2nd till 11th transits the adverse 1st afterwards with check. Venus in the favourable 2nd, 3rd and 4th yields to vedha from 3rd till 26th. The month is not likely to be satisfactory. The bad side will be more in evidence. As you are likely to be involved in criminal proceedings you should observe the laws of the land scrupulously both in letter and spirit. Sravana is better than Uttarashadha and Dhanishta.

Health and Domestic: Minor genital troubles are indicated by the adverse transits. Those suffering from chronic diseases should resort to prophylactic measures. Domestic life will be peaceful and harmonious practically throughout.

Finance and Speculation: The month is not likely to be satisfactory for finance. While there may be cut in the regular income, expenditure will increase considerably. Misunderstandings with friends are likely on account of money matters. Speculative transactions may yield good profits practically throughout, but caution is necessary in view of the adverse posture of the Dhanakaraka.

Real Property, Services, Professions etc.: Real property matters may not be unsatisfactory. The services should be prepared for penal transfers. Businesses and professions will find the month just average.

Women: In club and social circles the conditions are likely to be disappointing. You are advised to go slow in love affairs. Employed girls should be careful when dealing with superiors.

Students: In view of your proneness to accidents and consequent physical injuries, it is advisable for you to refrain from sports and games. You are likely to have an enjoyable and memorable picnic in the company of the opposite sex.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	7-15-20	5-18-29
Money and dealings and enterprises	2-9-17	4-18-29
Journeys	9-17-26	1-11-21
Real property matters and educational activities	9-17-27	1-11-22
Children and speculation	9-17-28	6-18-24
Services	2-13-19	6-18-25
Partnership	2-13-20	10-21-29
Insurance	2-15-26	1-16-23
Profession and business	2-15-28	3-21-29

Chandrashtama occurs from 02-44 p.m. on 3rd to 02-31 a.m. on 6th.

11. KUMBHA (AQUARIUS)

General : The Sun in the 12th and the 1st, Mercury in the 1st and the 12th and Jupiter in the 3rd are all adverse. Mars in the 10th and the 11th is fully favourable. Venus in the favourable 1st, 2nd and 3rd yields to vedha during the first and last three days. Saturn in the

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11th is fully favourable. In a month of mixed results the favourable influences will be more in evidence. Renewal of contacts with friends, increase of influence and authority and high level contacts in political circles are all likely. Satabhisha is better than Dhanishta and Poorvabhadra.

Health and Domestic: Dysentery is likely to trouble you. Prompt medical attention is a must right on its onset. Chronic sufferers should take extra care. Domestic bliss of a high order will be vouchsafed to you practically throughout.

Finance and Speculation: With skilful management you should be able to obviate any untoward occurrence in the financial field. Speculative transactions should be completely avoided.

Real Property, Services, Professions etc.: The real property matters will be completely satisfactory and profitable. Yield and rentals will be quite high. Services will find the month fruitful. The professions and businesses will find the month profitable.

Women: Those engaged in social work are likely to to be invited to shoulder greater responsibilities in view of their past good performance. Employed girls will find the month quite helpful.

Students: Setback in studies is indicated by the adverse transit of vidyakaraka. Even so, with some efforts on your part you could make progress. Army Commissions are likely to be offered to you. You will shine extremely well in sports, games and athletics.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	2-9-15	7-18-29
Money dealings and enterprises	4-13-17	7-14-23
Journeys	5-15-19	1-14-24
Real property matters and educational activities	9-17-20	3-12-18
Children and speculation	13-19-26	3-12-21
Services	13-19-27	6-22-29
Partnership	13-19-28	6-21-29
Insurance	9-19-28	8-12-22
Profession and business	4-15-26	8-12-24

Chandrashtama occurs from 02-31 a.m. on 6th to 03-42 p.m. on 8th.

12. MEENA (PISCES)

General: The Sun in favourable 11th till 11th transits afterwards the adverse 12th. Mars in the unfavourable 9th till 10th transits afterwards the favourable 10th. Mercury in the unfavourable 12th till 11th with check transits afterwards the favourable 11th. Jupiter in the favourable 2nd yields to vedha. Venus in the 12th, the 1st and the 2nd yields to vedha during the last three days. Saturn in the 10th is none too good. The general results are of a mixed nature with good effects more in evidence. The first half of the month will be more satisfactory in many a respect. You should resist a tendency to undertake journeys without any specific purpose. Poorvabhadra is better than Uttarabhadra and Revati.

Health and Domestic: Weakness and general debility may be present practically throughout. Chronic patients are likely to have cardiac trouble during the second half. Domestic peace, harmony and bliss of a high order are vouchsafed to you practically throughout.

Finance and Speculation: Financial affairs will be satisfactory. You are likely to establish a new financial company which will become very popular very soon among the public. Speculative transactions will yield moderate profits.

Real Property, Services, Professions etc.: All matters pertaining to real estate will be profitable. Acquisition of new property is likely. Services will find the month very satisfactory. Professions and businesses will find the month quite profitable.

Women: Love affairs will blossom into happy wedding during the first half. Employed girls are likely to be transferred to places of their choice.

Students: This is a good period. You will be successful in tests and interviews. Fellowships with travel grants are likely to be offered to you by foreign universities.

	Favourable Dates	Inauspicious Dates
Personal and domestic	13-20-28	9-21-29
Money dealings and enterprises	7-19-27	8-14-22
Journeys	5-17-26	1-12-25
Real property matters and educational activities	4-15-20	3-21-29
Children and speculation	2-13-19	6-12-18
Services	4-13-19	10-18-29
Partnership	5-15-20	3-12-29
Insurance	7-17-27	1-21-29
Profession and business	7-19-28	8-14-25

Chandrashtama occurs from 03-42 p.m. on 8th to 00-27 a.m. on 11th.

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(Continued from page 176)

for the elevation of his party without having any portfolio. But gradually things took a turn so strongly against him he had make his exit from the party on 16.07.87.

Venus Bhukti in Mercurry Dasa will run from 13.12.1987 to 13.10.1990.

Venus joins own sign Taurus and is in the 11th house. Venus is the lord of the Moon sign and obtains Mercury's Navamsa. In Dasamsa, Venus falls in the Sun's sign in the 10th from Dasamsa Lagna. This is good and shows auspicious results. He will enjoy a favourable position in activie politics during Venus Bhukti. He will regain power, prosperity and recognition.

Mercury is under the influence of Yogakaraka Mars while Venus is under the influence of the luminaries occupying a favourable position in Rasi and Dasamsa. But Mercury and Venus are in Dwirdwadasa from each other. This shows a lot of struggle in the beginning of Dasa-Bhukti. After facing various kinds of obstructions and hazards, he will regain a very high position before the end of Venus Bhukti on 13.10.1990.

Saturn will be Tranzilling Sagittarius Time January 1991. Saturn's transit over radical Saturn is sure to cause a comeback into the field of active politics where he will hold a key position in the cabinet during Saturn's stay in Sagittarius.

Before proceeding further I would like to remind the readers the astrological rules of the period of one's success in active politics or one's coming into power.

Jupiter should transit kendra or Trikona from the 10th house or the lord thereof.

In Mr. Singh's chart Jupiter will be transitting a kendra from the 10th house, when he transits the 10th house itself in Aries from 3.2.88 to 17.06.88. This is a trine from the 10th lord Mars also.

Again Jupiter transits Taurus i.e. kendra from the 10th lord Mars, from 17.06.88 to 6.7.89. Both these positions are favourable for success in politics. There are 6 favourable points in Aries and 4 in Taurus in the Ashtakavarga of Jupiter. Jupiter promises him brilliant success during his transit of Aries and Taurus.

When the lord of Lagna or Yogakaraka (if any) is associated with the 10th house or its lord.

Mars is a Yogakaraka. Transit Mars will aspect radical Mars when he stays in Capricorn and Aquarius from 29.03.1988 to 3.7.1988. Mars, the 10th lord, transits Taurus from 27.02.1989 to the 3rd week of April 1989. These all are favourable periods. _____

HINDU ASTROLOGY AND THE WEST

(Revised and enlarged third edition of the book previously published as "A Hindu in America")

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Foreword by Dr. Hans A. Haveman
Introduction by Cyril Fagan

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DAILY GUIDE FOR FEBRUARY 1988

MIHIRA

(The ending moments of tithis and Nakshatras are accurately given. The timings are according to railway time (IST) with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity. -Ed.,A.M)

1. Mon.-Chaturdasi (14th tithi) till 23h.49m. then Poornima (Full Moon). Punarvasu and Amruta Yoga upto 14h.42m then Pushva and Siddha Yoga. Routine work only.

2. Tues.- Poornima (Fullmoon) upto 26h.21m. then Prathama (1st tithi). Pushya till 17h.37m, then Aslesha. Siddha Yoga whole day upto 17h.37m. Good for patients to take first bath after recovery from illness, for manuring garden, for sowing, for testing instruments, after 17h.37m. good for borrowing.

3. Wed.- Prathama (ist tithi) till 29.00m then Dvitiya (2nd tithi). Aslesha upto 20h.40m then Makha. Siddha Yoga whole day. Good for testing instruments, for borrowing.

4. Thurs.- Dvitiya (2nd tithi) whole day. Makha and Amruta Yoga upto 23h.45m then Poorvaphalguni and Siddha Yoga. Good for buying cows or dogs, for driving new vehicles, for purchasing or storing food-stuffs, for borrowing, for testing instruments, for writing accounts, for digging or deepening wells.

5.Fri.- Dvitiya (2nd tithi) till 7h.40m then Tritiya (3rd tithi) Poorvaphalguni upto 26h.47m then Uttara Phalguni. Siddha Yoga whole day. Good for borrowing, for deepening wells, for dealing with members of the opposite sex, for patients to take first bath after recovery from illness.

6.Sat.- Tritiya (3rd tithi) upto 10h.13m; then Chaturti (4th tithi). Uttaraphalguni till 20h.37m then Hasta. Marana Yoga whole day. Routine work only.

7.Sun.- Chaturti (4th tithi) till 12h.32m. then Panchami (5th tithi). Hasta and Amruta Yoga whole day. After 13h.30m good for buying cows or dogs, for purchasing or storing food-stuffs, for testing instruments, for fixing pumpsets, for deepening wells.

8.Mon.- Panchami (5th tithi) upto 14h.27m. then Sashti (6th tithi). Hasta and Siddha Yoga till 8h.04m then Chitta and Prabalarishta Yoga upto 7h.30m. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for driving new vehicles, for gardening, for taking medicines, for fixing pumpsets.

9.Tues.- Sasthi (6th tithi) till 12h.48m. then Saptami (7th tithi) Chitta upto 10h.07m, then Swati, Siddha Yoga whole day. Till 10h.07m good for patients to take first bath after recovery from illness, for manuring the garden, for borrowing, for testing instruments.

10.Wed.- Saptami (7th tithi) upto 16h.28m then Ashtami (8th tithi). Swati till 11h.20m. then Visakha and Siddha Yoga whole day. Upto 11h.29m good for buying cows or dogs, for driving new vehicles, for taking medicines, for fixing pumpsets, for purchasing food-stuffs. Between 11h.29m and 16h.28m good for borrowing, for writing accounts, for deepening wells.

11.Thurs.- Ashtami (8th tithi) upto 16h.21m then Navami (9th tithi). Visakha till 12h.07m then Anuradha Siddha Yoga whole day. After 16h.21m good for repaying debts, for testing instruments.

12.Fri.- Navami (9th tithi) till 15h.26m, then Dasami (10th tithi). Anuradha and Siddha Yoga upto 11h.58m, then Jyeshta and Marana Yoga. Only routine work.

13.Sat.- Dasami (10th tithi) upto 13h.43m. then Ekadasi (11th tithi). Jyeshta till 11h.02m. then Moola Siddha Yoga whole day. Upto 11h.02m good for testing instruments, for surgical operations, for fixing pumpsets.

14.Sun.- Ekadasi (11th tithi) till 11h.19m. then Dwadasi (12th tithi), Moola and Amruta Yoga upto 9h.24m, then Poorvashada and Siddha Yoga. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for writing accounts, for

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deepening wells.

15.Mon.- Dwadasi (12th tithi) upto 8h.19m, then Trayodasi (13th tithi), till 28h.53m afterwards Chaturdasi (14th tithi). Poorvashada upto 7h.10m, then Uttarashada till 28h.30m afterwards Sravana. Marana Yoga upto 28h.30m, then Amruta Yoga. Only routine work.

16.Tues.- Chaturdasi (14th tithi) till 25h.12m, then Amavasya (New moon). Sravana upto 25h.33m, then Dhanishta. Siddha Yoga whole day. Routine work only.

17.Wed.- Amavasya (New Moon) upto 21h.24m then Prathama (1st tithi). Dhanishta and Prabalarishta Yoga till 22h.32m, then Satabhisha and Siddha Yoga. Routine work only.

18.Thurs.- Prathama (1st tithi) 17h.42m, then Dwitiya (2nd tithi). Satabhisha and Marana Yoga upto 19h.35m then Poorvabhadrapada and Siddha Yoga. After 19h.35m good for borrowing, for writing accounts.

19.Fri.- Dwitiya (2nd tithi) upto 19h.15m then Tritiya (3rd tithi). Poorvabhadrapada till 16h.55m, then Uttarabhadrapada. Siddha Yoga whole day. Upto 16h.55m good for borrowing, for writing accounts, for dealing with members of the opposite sex. After 16h.55m good for wearing new garments.

20.Sat.-Tritiya (3rd tithi) upto 11h.13m, then Chaturti (4th tithi). Uttarabhadrapada till 14h.42m then Revati. Siddha Yoga whole day. Upto 11h.13m good for storing food-stuffs, for repaying debts.

21.Sun.- Chaturthi (4th tithi) till 8h.44m, then Panchami (5th tithi). Revati and Amruta Yoga upto 13h.03m, then Aswini and Siddha Yoga. After 8h.44m good for buying cows or dogs, for driving new vehicles, for taking medicines, wearing new garments or ornaments, for appointing staff, for fixing pumpsets.

22.Mon.- Panchami (5th tithi) upto 6h.56m then Sashti (6th tithi) till 20h.52m, afterwards Saptami (7th tithi). Aswini upto 12h.04m, then Bharani. Siddha Yoga whole day. Till 12h.04m good for buying cows or dogs, for driving new vehicles, for taking medicines, for wearing new garments or ornaments, for purchasing or storing food-stuffs, for fixing pumpsets. After 12h.04m good for borrowing, for writing accounts, for testing instruments.

23.Tues.- Saptami (7th tithi) till 29h.36m then Ashtami (8th tithi). Bharani upto 11h.54m then Krittika. Siddha Yoga whole day. Good for testing instruments, for borrowing, for fixing pumpsets.

24.Wed.- Ashtami (8th tithi) upto 30h.05m, then Navami (9th tithi). Krithika and Amruta Yoga till 12h.24m, then Rohini and Siddha Yoga. Routine work only.

25.Thurs.-Navami (9th tithi) whole day. Rohini upto 13h.40m, then Mrigasira. Marana Yoga whole day. This day also only routine work.

26.Fri.- Navami (9th tithi) till 7h.17m, then Dasami (10th tithi). Mirigasira upto 15h.34m, then Aridra Siddha Yoga whole day. Between 7h.17m, and 15h,00m good for travel, for taking medicines, for wearing new garments, for dealing with members of the opposite sex.

27.Sat.- Dasami (10th tithi) upto 9h.02m, then Ekadasi (11th tithi). Aridra till 18h.06m, then Punarvasu. Siddha Yoga whole day. Good for testing instruments, for storing food-stuffs.

28.Sun.- Ekadasi (11th tithi) till 11h.15m, then Dwadasi (12th tithi). Punarvasu upto 20h.47m, then Pushya. Siddha Yoga whole day. Good for buying cows or dogs, for driving new vehicles, for taking medicines, for testing instruments, for fixing pumpsets, for wearing new garments.

29.Mon.- Dwadasi (12th tithi) upto 13h.44m, then Trayodasi (13th tithi). Pushya till 23h.47m, then Aslesha. Siddha Yoga whole day. Good for buying cows or dogs, for taking medicines for testing instruments, for erecting sheds, for appointing staff.

FEBRUARY CALENDAR

2.	*Tue.*	Maghi Poornima, Guru Ravidas' birthday, Taipusam
11.	*Thurs.*	Ashtaka (Sakashtaka), Janakijanma
12.	*Fri.*	Saraphalgunadi Gh. 23-45
14.	*Sun.*	Vijaya Ekadasi
16.	*Tue.*	Mahasivaratri, Sivaratri (S. India)
17.	*Wed.*	Ash Wednesday (Christian)
19.	Fri.	Sri Ramakrishna Paramahamsa's birthday
24.	*Wed.*	Holashtaka
28.	*Sun.*	Amalaki Ekadasi
29.	*Mon.*	Govinda Dwadasi

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ASTROLOGICAL ACTIVITIES

INDIAN COUNCIL OF ASTRO LOGICAL SCIENCES

The seventh meeting of the Managing Committee of ICAS was held on 15-11-1987 at Bharatiya Vidya Bhavan, New Delhi. It began with a prayer by Mr. K. Aswathappa.

The following members were present at the meeting: Dr. B.V. Raman, Messrs: L.D. Madan, S.K. Kelkar, K. Aswathappa, R.G. Krishnan, Manubhai Bhatt, L.R. Chawdhri, S.N. Kapoor, K.V.R. Anjaneylu, N. Ramachandra Rao, A.V. Sundaram, B.N. Reddy and K.N. Rao.

Mrs. Rajeswari Raman, Mrs. Krishnan, Messrs. S.S. Gola, N.P. Thareja, Mangubhai J. Patel, Bhupendra H. Soni, M.N. Kedar, A.B. Shukla, A.V. Wassan, B.D. Mehta, Z. Ansari, E. Natarajan, K. Ramnath, K.G. Kulkarni and Jayesh H. Patel were present as observers.

The minutes of the previous meeting were read by Mr. B.N. Reddy and passed.

Since only two organisations, namely, Institute of Astrological Studies, Madras and Universal Research Institute of Astro & Occult Sciences, Hyderabad, were at present affiliated to the ICAS it was felt other organisations could also be contacted for affiliation by the Chapter Chairmen.

It was resolved that the examinations in Astrology conducted by the Sri Saraswata Maha Vidyalaya, Bangalore, should be recognised on principle by ICAS with effect from 1987 on the personal recommendation of Dr. B.V. Raman, its *Upakulapathi*.

The examinations and affiliations of other institutions would be considered by the Managing Committee along with the recommendations of the Chapter Chairmen.

The matter of the resignation letter and its subsequent withdrawal by Dr. T.S. Vasan, Chairman of Bangalore South Chapter, was taken up. The President accepted the withdrawal letter in the interests of the ICAS and made him a Managing Committee member.

Mr. K.N. Rao suggested that there should be a data bank for exchange of information from the research activities of the different chapters. Mr. Kelkar also felt that research activity in and around Pune should continue

and periodic meetings should take place to share the results of these studies. Mr. K. Aswathappa invited the Chapter chairmen to send in a report of their monthly activities for publication in the council bulletin.

The Registrar of examinations Mr. A.V. Sundaram gave details of conducting junior level examinations in Astrology, following the decision of the ICAS to conduct an All India Examination in Astrology during April or May 1988. Chapters intending to conduct examinations were to give their acceptance to the Head Office as early as possible. Madras, Delhi, Bangalore, Pune, Bombay, Hyderabad, Trivandrum and Visakhapatnam were tentatively fixed as examination centres.

The Committee resolved to debit Rs. 1.50 per head per month towards the cost of Astro-Futurology, circulated to members of ICAS.

Mr. R.G. Krishnan's offer to conduct the next Managing committee meeting in Bombay during February 1988 was tentatively accepted.

A proposal to install computers in the Head and branch offices of the ICAS was deferred for the time being, due to paucity of funds.

Mr. L.D. Madan's suggestion to institute a yearly award on the lines of the Sahitya Academy awards called the Dr. B.V. Raman Award for distinguished contribution to the science of Astrology and its growth was welcomed.

Mr. B.N. Reddy proposed a vote of thanks.

AKHILA KERALA JOTHISASTRA PARISHAT

The Akhila Kerala Jothisastra Parishat celebrated its 6th anniversary on 16-11-1987 at Kalpaka Auditorium, Calicut. The meeting commenced with Mr. Alavil Raghavan in the chair. Mr. Jayarajan Paniker (Secretary) welcomed the audi-

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ence. Prof. Sivarama Menon inaugurated the meeting. Mr. M.V. Aravindan Paniker presented the subject for discussion-"The Diagnosis of Disease through Astrology". Messrs. K. Unnikrishnan Paniker, V. Narayana Paniker, P.R. Paniker and Etakkat Narayanan (all astrologers) participated in the debate. Mr. P.R. Paniker analysed Astrology in the light of modern science and stated that "the theory of light" had been hinted in the *Skanda Hora*.

The afternoon session was presided over by Mr. P.C.S. Parisath. Mr. Pookkat Soman Paniker welcomed the audience. The subject of discussion was "The Relation of Astrology with other Sastras". Messrs. P. Madhavaji, T. Raghava Paniker, K. Narayanan Namboodiri, Chothavoor and others took part in the discussion.

In the evening session Mr. Kayalot Peethambaran introduced the speakers to the audience. Mr. Moolayil Mohandas Paniker the energetic president of the Association welcomed the audience. Dr. B.V. Raman, Editor, *The Astrological Magazine*, who was to inaugurate the meeting, was unfortunately unable to attend it due to his indisposition disappointing thereby a large number who were anxious to hear him. Mr. Ulloor Ramakrishna Paniker was in the chair and Mr. Veerendrakumar, M.L.A. (President, All India Newspapers Association) inaugurated the meeting. In a very spirited speech he called on the critics of Astrology to study it first before criticising it. Ms. Kachilat Snehaprabha, a final year student of the Sanskrit college, Balusseri, put forward many instances to point out the relation of Astrology with other Sastras in her speech in Sanskrit. Dr. C.K. Ramachandran, Mr. P.V. Chandra Sekharan (Principal, Sanskrit College) and Mr. Nellikote Mohandas were some of the notables who participated in the discussion.

The meeting concluded with a vote of thanks by Mr. Nellikote Mohandas Paniker.

The Bombay Chapter of Indian Council of Astrological Sciences has been formed with the following office-bearers: Messrs. R.G. Krishnan - Chairman; Raman Thakkar - Vice Chairman; V.A.K. Ayer - Secretary; C.S. Patel - Treasurer; Sudhir O. Shah, Shantilal Dala and V.M. Nair - Members.

The Managing Committee of the Indian Council of Astrological Sciences will be meeting at Bombay on 14-2-1988 under the presidentship of Dr. B.V. Raman, Editor, THE ASTROLOGICAL MAGAZINE.

On the same day, a seminar will be held on "Mundane Astrology". Those who wish to participate may contact the Secretary, Indian Council of Astrological Sciences, Purushotham Building, 846/847, Mount Road, Madras - 600 002.

INDIAN INSTITUTE OF ASTROLOGY

The fourth annual convocation of The Indian Institute of Astrology, Calcutta-25 was held at the Students Hall, 1/2A, college Square East, Calcutta-700073 on 20-09-1987 under the chairmanship of Mr. Arun Kumar Goswami (Bhaskaracharya).

Hon'ble Mr. Justice Susanta Chatterji was the Guest-in-Chief.

Mr. Debabrata Chaterjee, General Secretary, I.I.A., explained the aims and objects of the Institute. Justice Chatterji spoke highlighting the duties and responsibilities of the astrologer.

Students successful in the Institute's examinations were conferred diplomas and certificates of merit.

DR. SANDIPAN CHAUDHURI

Dr. Sandipan Chaudhuri, Ph.D., Founder International Institute of Astrological Research and Indian Culture, Calcutta returned to India after a 2-week tour of Australia.

Dr. Chaudhuri addressed audiences on Astrology and its various aspects at Sydney, Melbourne and Hobart. On 6-09-1987 he spoke at the Southern Teachers Centre, Hobart, under the auspices of the Tasmanian Astrology group, in his tack he outlined the scope of Astrology in marital life, journeys, agriculture, meteorology and other fields. Ms. Fiona Edmondson, President of the Federation of Australian Astrologers (Tasmania), presided.

Dr. Chaudhuri also appeared in the local T.V.

ASTROLOGICAL MEET

It is proposed to hold an astrological meet at Drug (M.P) during the early summer of 1988. Interested readers may contact Prof. B.R.Soni, Hanuman Nagar, Durg-2 (M.P), for details.

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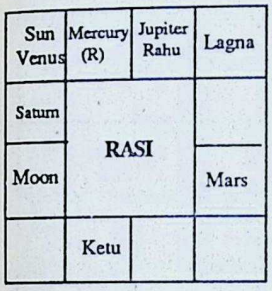
ASTROLOGY AND WOMEN'S WORLD

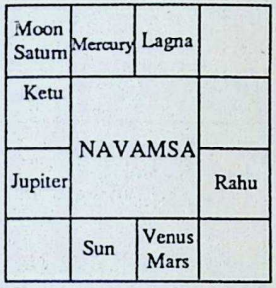
[Astrology and Women's World focusses on the the problem of women only. Nothing is taboo. Write your problems to Arundhati, Astrology and Women's World, ***THE ASTROLOGICAL MAGAZINE,*** *"Sri Rajeswari", 115/1, New Extension, Seshadripuram, Bangalore 560 020, enclosing complete charts and other relevant details, quoting your subscription number. Only subscribers can avail of this service. No names will be published. No correspondence whatsoever will be entertained and due to the large volume of mail received, selections by Arundhati will have to be necessarily limited. Allow 2 to 3 months for your solution.*

Q. My daughter got married in July 1986 into a very rich family that refused dowry then. But afterwards the in-laws kept making demands for dowry and finally said, the boy would divorce the girl if she did not bring the amount asked. Now my daughter is living with me. Should I send her back?

–Mrs. B, Bangalore.

Born 27-3-1965 at 12-53 p.m. (IST) at 13 N, 77 E 35' balance of Sun Dasa at birth: 0 years 4 months 16 days.



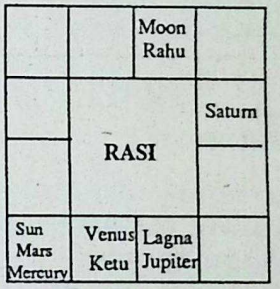


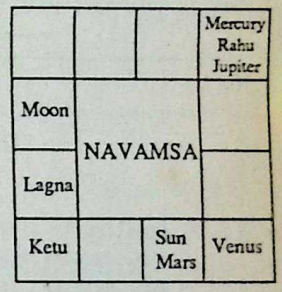
The Moon is in the 8th which is not a very favourable feature, especially with regard to matters relating to family life after marriage. The 8th lord Saturn is in the 8th in a constellation ruled by Rahu and aspected by Mars (R). This could give rise to volcanic situation in marital life. The 7th lord Jupiter is in the 12th with Rahu afflicting the 12th house ruling conjugal life. The Dasa on is of Rahu. All these factors combined can hardly indicate even reasonable happiness in marital life. On the other hand, the Dasa being of Rahu who is in the 12th with 7th lord Jupiter, Moon in the 8th in ayusthana coming under affliction from transit Saturn in Sagittarius and the 8th lord Saturn's Bhukti running suggest the girl may be exposed to mental and even physical violence from in-laws. Mercury, Lagna lord, being well-placed, would make the girl highly intelligent. It would be better to concentrate on career in the present circumstances, than succumb to in-law pressure for dowry. The Lagna lord in the 11th and the 4th house aspected by exalted Venus indicate domestic happiness with the advent of better astrological periods when your daughter can opt for another marriage.

Q. I have always supported my family by supplying fried stuff to bakeries although my husband died only 3 years back. He lived off me, wasting his time loafing around. Now I feel I should start a small eating joint selling idlis and coffee. Do you think I will succeed?

Mrs. I, Coondapur

Born 3/4-1-1947 at 2-04 a.m. (IST) at 13 N 38, 74 E 42 with a balance of Sun Dasa at birth: 2 years 7 months 18 days.





Rahu Dasa ended about 3 years back when the worst periods in your life also came to an end. Rahu in a dusthana made your life miserable in every sense. Jupiter, the present Dasa lord, though no benefic, is quite well-placed in Lagna.

The 10th lord Moon is exalted and yogakaraka Saturn occupies the 10th. These factors point to a gradual rise in life and a successful career in the business of eats/food. However, transits arenot helpful just yet. Wait for Saturn (transit) to finish ashtama Sani in 1990 after which you can start on a modest scale, an eating-joint. The 5th lord in the 10th and Saturn Dasa also operating during the productive years of life indicate gradual but sure success and prosperity.

Astrologically Yours,

Arundhati

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PT. BOLANATH ATTEMPTS A CATHARISIS

(Continued from page 190)

Saturn is combust and occupies 12th, and whatever money he makes will go down the drain and he is apt to end up bankrupt if not behind bars"

"How about profession?"

"Neptune in 10th and 10th lord combust in 12th suggests chaotic conditions. The opposition between Mars and Neptune is the most dangerous part of the chart. It seeks unusual emotional gratification. Specifically it causes abnormal or unhealthy sexual desires and alliances affecting the home and professional reputation".

Suppose the woman who marries him is strong-willed?"

"She will be no match for him and will be as safe as the lamb in the wolf's den!"

"Thank you, Uncle. I am leaving the envelope given by father."

"Thank you, child, don't fail to give me a ring when you feel like. God bless you!"

CORRECTION

Solution to *An Occasional Quiz:Quiz 3:* A.M. January 1988, inner back cover. The husband died in August 1923 and not as printed. The error is regretted.

Editor

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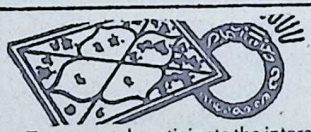

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THE
ASTROLOGICAL
MAGAZINE

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

Vol. 77 MARCH 1988 No. 3

PLANETS AND THE AIDS SCOURGE

A NEW scourge has set in. If WHO reports are to be believed, ten million men and women around the world are affected by AIDS or Acquired Immune Deficiency Syndrome. The United States has the highest incidence of this dreaded visitation from the devil himself, it is alleged.

On October 2, 1985, Hollywood's superstar Rock Hudson died a quiet death while asleep at home. It was about a year before that that the fatal AIDS struck him. The death of this noted star sent waves of shock all over the world.

Just as homosexuals were fighting for their so-called rights and their sexual perversions and just about when people had come to almost "accept" their demands as justified, Nature intervened to say NO. Sexual perversions had to stop, so Nature seemed to scream. The killer virus spreads easily amongst high-risk groups like prostitutes and eunuchs.

What is AIDS and how does it strike?

Modern medicine knows little about that and less about controlling it. But it is said that once it strikes, it sounds the death-knell for the patient, may be now or may be in one, two or even 10 years. For all its advancement science must accept the scourge as a concomitant of a material civilisation devoid of moral and spiritual values as a challenge which it cannot meet yet.

India's first AIDS death that was noticed was of a Bombay businessman. This highlights the ignorance about AIDS amongst both doctors and the lay public. In 1983, after a blood transfusion in New York, this man developed fever and started losing weight. Inspite of the best treatment, he continued to grow more and

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more emaciated and finally when doctors put his symptoms down to AIDS, he was also demented. He died which was the most natural thing to happen in the circumstances looking, just before his death, 30 years older than his age and a mere skeleton.

It is said that there are certain references to this dreaded disease in Siddha literature where it is described as *Kuridipandu*. It is also said to be a disease of the blood and caused by immoral life and sexual perversions. As most people are aware today, it spreads through sex and sharing of intravenous needles. The AIDS virus is found in heavy concentrations in blood and semen and to a lesser degree in saliva and tears. Women, luckily are potently not as good transmitters of the virus as men. While it is true that AIDS is a dreaded striker, the press and the public have over-reacted to its incidence.

AIDS is about as prevalent as any other infection, such as jaundice, for instance, Anyone leading a healthy and regulated life with simple habits can rest assured it can never fell him. Dr.Gerald H.Fredland of the Montefiore Medical Centre in New York has so far treated 300 men and women with AIDS. More then two-thirds are dead. He says conclusively that AIDS is not confined to homosexuals; "addicts pick it up from unclean needles, taking it home to their women and sometimes implanting it in their unborn young." And he should know.

A lot of feedback on the disease has been thrust on the common man and there is no point in repeating it. Astrological clues to the incidence of AIDS is our interest. We go back to Rock Hudson's chart and also rely on classical works for support.

To start with, blood transfusions and sex against the law of nature lead to AIDS. Blood comes under Mars. And perverse sex under Mars, Venus, Saturn and Rahu, if they are placed in sensitive areas of the chart severally or in relative positions.

The sign Scorpio automatically comes into the picture, ruling as it does the 8th sign of the zodiac and covering in its ambit base instincts and the brute in man. This sign re-emphasises the role of Mars as he is its ruler. Of the planets in any significant state in this sign is the Moon who debilitates here. The Moon is the manahkaraka or the ruler of the mind. His fall here bespeaks of a fallen mind, depraved in expression. Let me caution readers here that our purview is confined to bodily urges, particularly of sex and other cravings of the flesh. Therefore with these 2 planets before us we can include drug addicts who use intravenous needles. The veins are the channels for the blood to move towards the heart and can be remotely linked to Mars.

Chart 1 has Virgo rising involving Hasta ruled by the Moon. The Lagna lord Mercury occupies Jyeshta in Scorpio with the Moon, also in the same constellation. The Moon-Mercury association is a blighting one because it receives no stabilising aspects, good or bad, and Mercury happens to be the Lagna lord, ruler of the psyche. That the Lagna lord and the Moon both happen

					KETU		SATURN	ASCENDANT
KETU	CHART 1 RASI		RAHU		MERC / MARS	NAVAMSA		
JUPITER VENUS	SUN MOON MERC	MARS SATURN	ASCENDANT		JUPITER		VENUS	RAHU

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to be in Scorpio, a highly sensual and sex-oriented sign, ruling the human genitals, is an important pointer to the origins of the wasting disease that eventually struck Rock Hudson who was said to be a homosexual. Homosexuality and lesbianism are perverse urges, immoral and against the laws of Nature. While combinations for such perverse urges are not frequent in our classics, there are nevertheless, some references to unnatural sexual activity in them. According to Jataka Tattwa the native will have intercourse like an animal *(Pasugami)*:

1. If the four kendras be occupied or aspected by malefics.

2. If Gulika associated with a malefic occupies the 7th house.

3. If the Sun be in the 7th house and Mars occupy the 4th.

4. If Rahu be in the 7th house and Mars be in the 4th.

5. If the 7th lord occupy a sign of Mars and be aspected by Venus.

6. If 3 of the kendras be occupied by malefics.

In chapters on *Stree-Jataka* also, there are some combinations listed.

1. If the Moon be in the 7th bhava, she will lead a depraved life with her husband.

2. When Venus and Saturn occupy each other's Navamsas or aspect mutually, the female born in the 8th rising Navamsa of Kumbha will be afflicted with too much lust.

AIDS results from a sexual life, that is disorderly, whether one's own or of one's spouse. Anyone leading a temperate sex life with one's married partner who also has had no experience outside the marital bounds is insured against AIDS. A clean life in sex matters is all that one needs, to be immune to this killer disease provided he has not had any blood transfusions or used intravenous needles as in the case of those initiated into drugs. Where these combinations given above occur linking the appropriate houses such as 1st, the 7th, the 8th, the 12th as well as the 5th (ruling all urges) and certain signs (particularly Scorpio) and the planets the Moon, Mars, Venus, Saturn or Rahu-Ketu, there we have a potential case of AIDS. Should the natives of such charts indulge in homosexual activity or use intravenous needles, they accelerate their chances of being struck by this disease by nearly 75 percent.

In Rock Hudson's chart, the only affliction is in Scorpio and to the Moon and Mercury, as Lagna lord. The death occured in Mars Dasa, Mars Bhukti with Mars occupying a constellation ruled by Rahu. Mercury as Lagna lord in Scorpio emphasised the actor's sexual urges while 8th lord Mars aspecting the 5th from a nodal constellation gave these urges a perversion. The 12th lord Sun also in Scorpio contributed to the Hollywood star's unnatural relations with men. The luminaries afflicted by Rahu or Ketu cause perversions, their exact nature depending upon the planetary positions in the rest of the chart.

It is a supremely diffcult task to identify a potential AIDS chart. But done against the following background, a fair degree of success is possible:

The background of the native in question is of paramount importance. Film stars, those in the show biz, prostitutes, gays, drug addicts stand strong chances of acquiring this killer disease if in addition to the combinations outlined above, Dasas of malefics, that is of the 6th and 8th lords run during youth, middle or old age. If such periods are maraka or just precede maraka Dasas, little doubt remains as to the nature of ailment. In Hudson's chart, he had just stepped into the Dasa of Mars, who as 8th lord joins 6th lord Saturn. From Chandra Lagna, he is the 6th lord joining malefic Saturn in the 12th. The constellation of Rahu is to be particularly noted.

In the case of those with a conservative family background and equally conservative food and other personal habits, such combinations may

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show up to a lesser degree and disturb marital life but not as such a fateful malady.

The tool of Astrology is to be employed when one is siezed with doubt, confusion and diffidence. The astrologer must be taken into confidence if a correct diagnosis is to be made. Especially in cases where medical help is of little use, astrological diagnosis will not only help pin the cause but also show the course the affliction can take if left to itself.

A doctor, inspite of all the sophisticated equipment at his command must be given all the details he seeks of the patient. Or else, he will just shrug his shoulders and shake off the patient. In Astrology too, the same holds good. To imagine as many ill-informed and ignorant critics of the science do, that an astrological chart is nothing short of a video tape of a native's life and that an astrologer must read out the man's entire life-story, past, present and future from it, is not only an infantile acceptance of destiny but also the anti-thesis of sanity and the power of judgement. With a co-operative native, the Astrologer can use the planetary positions to string together the past events and relate them to the chart which he will then use of foresee the broad trends indicated in future. What he sees are the trends and this means, there is always scope for free-will for alleviating what is possible, for mitigating what is difficult and for accepting what is inevitable. Different kinds of Karma, depending upon their gravity and nature generate different patterns of destiny. The chain of Karmic events drawn is not uniformly made up of the same material. Links generated by lesser kinds of Karma, not so resilient, can be unhooked and substituted by links generated by suitable effort. Karmic causes of a serious nature are links in the life-pattern that are made of stronger stuff and must be accepted for what they are. Links of a malleable and pliable kind can also be appropriately handled.

No one can deny that the world is one of relativities. What is light if there is no darkness? What is happiness if one does not know what is sorrow? How can life run if there is no death? Extend this principle and you have fate and free-will alternate in this world. All things being relative, how can destiny alone be supreme, or even free-will? The one without the other makes no sense. As we have often stressed in these columns right effort will play its role in altering the pattern of destiny one carries with one's birth.

Where Jupiter aspects the affliction causing Dasas, and provided he has no maraka powers, one can hope the patient will turn a new leaf in life and recover. Where the chart shows good longevity with still many years to go and good Dasas recovery is posssible. Medical science may still be struggling with how to grapple with AIDS, but irrespective of that, the native can expect improvement in health. The best solution here, as anywhere else, is prevention. That is why our ancients stressed on Dama or restraint.

Venus well-placed is also a protective influence on a potential AIDS victim. In all cases of a seemingly hopeless nature, we must watch out if the coming periods carry maraka powers or not.

AIDS, let us all remember, is an affliction not of gays and drug addicts but an affliction of our culture and our times. It is the sad reflection on the lengths to which man can go in the pursuit of sensory pleasure destroying himself eventually in the process.

GAYATRI DEVI VASUDEV

Written: 6-7-1987

Tailpiece: The 13-year small-pox eradication campaign ended in 1980 and this, reports say, saved 2 million lives a year and 15 million infections. But now according to WHO reports, the more than 2 million carriers of AIDS and 50,000 deaths from it, are concentrated in the countries where the anti-small pox was the most intensive programme. Although no detailed figures are available, WHO information indicates the AIDS league table of Central Africa matches the concentration of vaccinations. If these findings are confirmed, then there can be little doubt that Mars, who is responsible for small-pox is, as surmised by us, the pointer to AIDS.

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CAN SCIENCE DISPROVE ASTROLOGY ?

"IT is amusing to be told that in this space age Astrology has no relevance. Nothing has happened either to the world or its inhabitants after the so-called dawn of space-age to question the usefulnes of Astrology as the same cosmic forces continue to pull up the tides, trigger earthquakes, cause famines and pestilences; and births and deaths, diseases and aberrations, menses and matings and historical uphesvals continue with a grim sense of pattern and poise" observed Dr. B.V.Raman, Editor, THE ASTROLOGICAL MAGAZINE.

Dr. RAMAN was addressing a packed house at the Indian Institute of World Culture on *Astrology and Pseudo-Scientific Temper* on January 2, 1988, Justice M. Rama Jois of the Karnataka High Court presided. Dr. RAMAN said that scientific temper consisted of a spirit of enquiry, an open mind, readiness to accept facts and courage and humility to say "I do not know". None of those who indulged in criticising Astrology had ever shown this open mindedness. On the contrary they exhibited a prejudiced attitude and even denied freedom of thought to those who questioned their assumptions.

Dr. RAMAN said that so far, no scientist worth his name had ever disproved Astrology. On the contrary, taking cover under the ever shifting theories of science, he had ignored massive factual evidence in favour of Astrology and indulged in cheap gibes at the subject.

Advancing infantile, unscientific and irrational arguments some of the pseudo-scientists who decried Astrology cited a statement issued some years ago by "186 American Scientists" condemning Astrology. But Carl Sagan, a well-known astronomer called this statement "authoritarian" and said that "the signatories do not seem to have investigated any evidence that would have supported or disproved their claim and so their response seems to have been largely emotional." When further challenged, the American scientists confesed that they had never studied Astrology and that they had signed merely on the basis of what they called "religiously felt conviction." Dr. RAMAN wondered how scientists could sign important statements out of "religious conviction" and how some of our pseudo-scientists and rationalists could quote such a statement in support of their prejudicial attitude against Astrology.

Defining Astrology as the science of correlations between planetary groupings and events on the earth, Dr. RAMAN said that observations extending over centuries, if not thousands of years by generations, have gone into the making of Astrology as a science and an art of prediction. So far as Astrology was concerned. Dr. RAMAN observed it was never a question of belief. Planetary movements and their correlations to human affairs were a universal law. Just as the law of gravitation worked as efficiently before Newton as after him, so also the law of planetary correlations went on working irrespective of its acceptance by self-styled rationalists or by so-called men of "scientific outlook".

Posing the question "do those who want the astrologer to explain the how and why of Astrology admit the facts advanced by him", Dr. RAMAN said that if they did not, the astrological savant had the right to ignore them.

Dr. RAMAN concluded his talk with a quotation from the famous psychologist Carl Jung, who had said: "Western civilisation by ignoring Astrology gained little and may be losing much by the contemptible treatment and defamation of an ancient art which defied a reasonable exlanation and after 200 years of scientific progress, we can risk testing them in the light of modern truths".

Justice Jois in his presidential remarks stressed the importance of making a fair and unbiased study of the subject without which no one was really entitled to condemn it.

Continued on page 59]

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NEWS AND VIEWS

EKALAVYA

Ill - Conceived Diatribe

THE old lady of Bori Bunder (*Times of India*) has the unique heritage of partisanship: pro-establishment and anti-people.

It was the British bureaucracy that rode her shoulders in pre-Independence India; it is the ruling Congress bureaucracy that she now carries.

Popular sentiment is Plebian for her Patrician editors.

And her today's editor has put on the mantle of the pious cat too and seeks to uphold national morals but his casuistry will deceive no one.

In his year-end review, he has chosen to call Indian astrologers agents of Satan, and asuras; inferentially he is the advocate of *Devas*.

As he has exhausted all the darts in his armoury to support Rajiv, he has chosen to indict astrologers as helping destabilisation of Rajiv government; he would fain believe that they are planted by the anti-Rajiv lobby!

He bemoans that Rajiv is the victim of astrologers since, according to him, every citizen of this country–sans this Editor–is influenced by these doom-sayings.

He works himself up to such a rage against this tribe – whom, incidentally, he never fails to consult whenever his chair becomes hot – that he wants to ban all predictions against top politicians meaning Rajiv Gandhi – of course and punish intransigents.

Predictably, pro-Rajiv prophesies will be exempt from this ban.

While it is gratifying to note that our performances are rated high by one who has his fingers on the pulse of the nation, it is pathetic, he forgets that the world famous quatrains of Nostradamus of the 16th century which contain numberless predictions of dooms of a more specific nature, have not toppled any empire in the past or present. Now has any ban been placed on it by civilized governments.

Is it not a stark fact that, as of today, the opinion of a prejudiced editor, relayed through his coulmns is taken as gospel truth and therefore more risk-laden than all the prophesies of all astrologers put together which, by the way, are taken with a large pinch of salt ?

Indeed it is a sad reflection on the state of morals of our newspaper editors to indulge in double-standards and drag in, out of desperation, the mot sacred of Indian disciplines into their polemics.

Astrology being a poor relation in the scale of profession, any stick is good enough to beat it with.

No, it must stop. Our reformer elect must know that public morals start with private morals. His diatribe against this ancient science therefore does not lie in him, of all, to make

Siddhasena

In these days of unashamed literary piracy, acknowledgements are a matter for laughter. 'Fools' that they were, Varahamihira, Kalyanavarma, Prithuyasas, Vaidyanatha, Mantreswara *et al* were profuse in their expression of indebtendness for what they were writing to Satya, Garga, Yavana and other Rishis.

Realising, perhaps, the present day famine of that commodity, our Postal Department has lobbed a stamp duty on transmission of signed acknowledgement forms that are distributed free!

Among the authors so acknowledged prominently is Siddhasena by no less a person than Prithuyasas, great son of a great father in the chapter on Ashatkavarga of his work *HORA SARA*.

Little is known of Siddhasena and all that is vouchsafed to us is inferential that he should have been either a contemporary of Varahamihira or lived earlier, to earn such respect.

From what we see of the man from the impugned chapter of *HORA SARA*, he should have been a mighty intellectual, on par with the Nadi writers, and his treatment of astrological concepts unlike the Yavanas is stimulating to say the least.

Indeed the subtlety of his ways in cashing in on astrological rules and adroit manipulation of its tools are an object lesson in innovative prediction well worth emulating by budding practitioners of this science.

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I am one of those mugs – shall I say maniacs – who do not take astrological statements on their face value or as axiomatic. I insist on their factorization, if I may borrow a mathematical term. I want to reduce them into prime factors so to say, for two reasons: (a) learn their trick so I can repeat it when and where I want; (b) check whether they neatly resolve into fundamental concepts and not militate against them.

I am compelled to record this testament of mine here because of my disillusionment with existing translations of the said chapter which have not cared two hoots to lift the veil behind the gems of statements controlled in it and have allowed them to sink into oblivion. Indeed, often they mislead as in the case verses 89, 90, 91.

Let me take verse 29. It states that death of one's father should be feared during the Dasa of the 4th lord or that of his Navamsa lord. This appears on the face of it enigmatic, at any rate for the beginner and he is apt to take it as axiomatic which is not. And were he given an inkling into its why, the method will not only sink into his memory but he will be enabled to apply the same strategy in respect of other Bhavas too. This is where I feel, the translator has to do his homework first. And here it is : the 9th is the house of the father and 4th is 8th from it, and naturally it is the father's killer; and *Rasi* and *Navamsa* are *swapable*! Once the student realises this principle, he can use this formula successfully for other Bhavas too.

Again verse 32 says that one born in his father's 3rd house will come into his wealth. Why ? The 9th from the 3rd is 11th from 1; son is born in father's wealth!

Verses 89, 90, 91 give an ingeneous method to determine landmarks in one's life which is thoroughly missed by translators. The number of Navamsas between benefics and Lagna, both inclusive, indicates that years of benefic events counted at the rate one year per Navamsa; and the number of Navamsas between malefics and Lagna, both inclusive so reckoned are the years of adverse happenings.

This chapter, built on the teachings of Siddhasena, contains many a gem, all hidden and remain to be unearthed and the exercise is several times worth the effort.

Solar Year Vibhava

The solar year Vibhava will be ushered at 3.31 p.m. (according to a usually reliable *panchanga*) on April 13, 1988 and the chart raised for that moment for New Delhi is given below:

Mer	Sun Jup	Venus	
Moon Rahu	RASI		
Mars			Lagna Ketu
Ura(R) Nep(R) Sat(R)	Pluto		

Moon	Sun Mars	Venus	Sat Rahu
	NAVAMSA		
Mer			Jup
Ketu			Lagna

The royal sign Leo rises and its lord Sun is exalted and Vargottama ensuring resilience and high potentials against odds.

Fourth house occupation by Pluto indicates growing strike – power to the Opposition in Parliament.

The three planet conglomerate in the 5th house – they are evil and retrograde – is likely to queer the pitch of our nuclear options, cause muddle in the navy, plummet values in the realm of arts and cause disaster in the speculative markets.

Mars in the 6th threatenes heavy deployment of armed forces.

Moon cum Rahu in the 7th portend setbacks to agricultural economy, foreign affairs, treaties and compacts.

The press and the media in general come under assault and financial relations with other countries and institutions will turn awry.

Big strides in scientific and technological advancement will be the plus factor.

Success in a military enterprise will boost national prestige and morale. Some of the international sore spots will be healed.

India's Independence chart has Taurus for its Lagna and its lord Venus occupies Taurus in vargottama, underscoring her inbuilt strength. But occupation by three evil planets of the 8th offers no room for complacency in respect of possible insurgency; public safety, trade and budgetary deficits.

The picture is identical when viewed from Virgo and Capricorn too, being alternate signs for our country.

The solar eclipse of March 18, 1988 falls in Pisces which has a bearing on the media and the lunar eclipse of August 27 falls in Aquarius, on the very Nakshatra that gave birth to the year of grace which is ominous particularly as Rahu stands by. But the aspect of Jupiter to the rising sign is the sheet anchor of our hope.

Astrology, No Peanuts !

Readers will recall the headlines in the morning papers

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of October 21 screaming the alarming news that major Bourses of the world reeled under a deluge of selling wave; that several investors were wiped out; and panic had gripped governments and financial institutions.

Wall Street was poorer by $ 500 billions; Tokyo, the largest Exchange in the world, was 15% down; Australia 25%; London 10% and Hong Kong downed its shutters to avoid further deterioration.

The orgy of sales reminded one of the 1929 debacle and the subsequent recession. President Reagan had a lump in his throat and alarm in his eyes as he tried to quell the fears of citizens, assuring that the state of economy was in good shape.

The financial wizards were at their wits end and had to monitor scape-goats in the U.S. budgetary-and-trade deficits and Bonn's interest rates.

The Indian Stock Exchange had started experiencing the brush earlier as her markets had been at sixes and sevens for quite some time.

This phenomenon, however, should be no surprise to the student of Astrology, as it had been anticipated, in these columns, being the fall-out of the solar eclipse of September 23, 1987, which fell on the star Uttara-phalguni.

Now, combust Mars had been staying in the same star for some time and left it only on 15th October 1987. On 21st October Tuesday, the Moon transited the twice-afflicted star and triggered the calamity embowelled in the situation. Other disasters from other parts of the world too had been reported.

The drama, being enacted in Virgo, did not spare India in other ways too. On that day or round about it, caught between the horns of a dilemma, India had to become the cat's paw as peace-keeping force in solving Sri Lanka's ethnic problem, and Indian jawans had to be pitted against the LTTE as cannon fodder.

At home, at about the same time a dozen innocent persons were butchered in the capital by gun-totting terrorists. What puzzled world statesmen, the astrologer could screen quite distinctly. Who said Astrology is peanuts ?

A New Astrological Thesis

The Gauquelins came as scientists out to expose Astrology but stayed to pray at its feet.

In an article entitled "Planetary Influence is Real" in an American magazine Michel Gauqelin propounds a new thesis as a result of examining 50,000 character traits from thousands of biographical texts about famous people, that there is a definite link between character-traits and planetary positions at birth.

According to the new thesis Jupiter, Saturn, Mars, Venus and the Moon show their traditional character-traits intensely when they are around the angles; more so around the rising and culminating points, and less so around the setting and nadir areas.

He has earmarked the areas which he calls "Plus Zones".

Interestingly, these zones are formed in such a way that only a third of them fall inside the first and tenth houses, the remaining two thirds falling in the 12th and 9th following the houses. In the case of the other two angles, only a third falls in the 7th and 4th, while half of the earlier houses, namely 6th and the 3rd is filled with the rest of the zones !

All his charts are Tropical, and house cusps belong to Placidus system.

It may be recalled that this duo had earlier established scientifically (overcoming all criticisms) that planets do have well defined influence on profession, *viz*. Jupiter is linked with success in politics, cinema, theater and journalism; Saturn with science; Moon favoured writing; Mars favoured sports, military leadership, top executives, etc.

In this present research, he has not, however, been able to establish clear cut traits in the case of the Sun, Mercury and the extra-saturnnine planets – statistically, of course.

Of the other planets, he has listed a very large number of character-traits alphabetically arranged. However, here is a sample: keywords to typical Mars traits, as listed by him are: active, adventurous, aggressive, agitated, brutal, carried away, courageous, decisive, determined etc.

He is careful to point out that the above attributes are pure, or in the absolute, and when more than one planet occupies the zones a combination of the traits of participating planets results.

Very early in his researches, Michel had discovered the truth of planetary symbolism, and recently his collaborator Francoise has confirmed his findings in a new book.

He concludes: "Yes, planets are meaningful" which is saying a great deal, coming as it does from a scientific team whose methodology of research has gained the approval of the highest international standards.

One wishes that this team visits India and learns the basics of Indian Astrology.

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything- birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless- so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to 'Astrological Miscellany', THE ASTROLOGICAL MAGAZINE, Bangalore-560 020.]

Dependable Jupiter

Reader M.K. Mahadev Ayer of Fatorda (Goa) gives Jupiter pride of place when making predictions.

"My son," he writes, "appeared for an interview on 4-11-1986. He was one of 8 candidates, some of whom were far better qualified than him.

"On 6-11-1986, I cast a chart for 8 a.m. to find out if he would get the job for which he had been interviewed.

"*Rasi*: Sun 201; Moon 257; Mars 294; Mercury 215; Jupiter 320; Venus 320; Saturn 226; Rahu 357; and Ketu 177.

"Gemini was rising and on the strength of Jupiter's aspect on the 5th (the 5th house rules competitions, tests, interviews), I concluded my son would get the job. That evening my son came home excited with the happy news that he had been appointed and was to report for duty within the next one-and-a-half months.

"I am a subscriber to THE ASTROLOGICAL MAGAZINE for more than 10 years and for any on the spot predictions, I always rely on Jupiter's position. Am I right?" wonders reader Ayer.

Jupiter's or for that matter, the position of the planet strongly influencing Lagna will have a decisive say on the outcome of the query. Jupiter's influence, by and large, shows a favourable result.

Correctness of Chart

"In the Hindu System of House Division one has to be very careful, otherwise disastrous results follow. A little known fact is that, it so happens sometimes, that two signs disappear from lordships.

"(Example : For a birth on 25th September 1946 at 9.36 a.m. I.S.T. (20 N 30, 81 E 30). Ascendant 28-44 Libra and M.C. 1-5 Leo (Lahiri).

"The midpoints of the 5th and 6th houses would fall within Pisces and mid-points of 11th and 12th would fall within Virgo. And no mid-points would fall in Sagittarius and Gemini.

"*Details*: Mid-point 1st house Libra 28-44; mid-point 2nd house Scorpio 29-31; mid-point 3rd house Capricorn 0-18; mid-point 4th house Aquarius 1-5; mid-point 5th house Pisces 0-18; mid-point 6th house Pisces 29-31. If lordships are not carefully considered an article otherwise very carefully written can be rendered fully invalid," says reader Prof. B.R. Soni of Durg.

Double-checking Necessary

"The article 'Samvid Government' by Mr. Mukerjee (*A.M.* , November 1968) was based on lordships. The lordships being wrong the whole article was invalidated by later events.

"It so happened I was invited to the Bhopal Assembly session. Circumstances did not permit me to go (March 1969). At Durg I was invited to a private party. There a leading correspondent of a leading paper of India, who is today the chief minister of Madhya Pradesh, interviewed me. He placed before me the chart that had appeared in THE ASTROLOGICAL MAGAZINE in the article "Samvid Government".

"On that date the Samvid Government of M.P. was facing crisis (March 1969).

"Seeing Venus and Saturn almost crossing the Meridian Degree, I said 'The Ascendant lord Saturn is crossing the Meridian along with his friend Venus and Venus represents Sukracharya - a shrewd politician of the ancient days. So no danger'.

"The next day, the interview made front page news in the leading paper of those days *Nava Bharat* of Raipur. The same day or the day after that the Samvid Government fell. I opened THE ASTROLOGICAL MAGAZINE, saw the chart and then calculated the chart for myself. Lo! THE ASTROLOGICAL MAGAZINE chart showed M.C. Libra 4° 0'. My calculations showed M.C. Scorpio 4° 0' using Lahiri Tables of Ascendants.

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"From then on, I don't trust a chart unless I have calculated it for myself. I even check a chart cast by me thrice before making any comments on it. This experience was my first and I pray God it should be the last as well.

Treble Lordship

"For a birth on 13-9-1987 Sunday at 45 minutes past Noon (L.M.T.) at 22 N 30, the sidereal time at birth would be 12 hrs. 12 mts; Ascendant Scorpio 29-30 and M.C. Virgo 9-43.

"Sometimes one planet gets lordships of 3 houses. Similarly Venus rules 3 houses, namely, the 6th, 7th and 8th houses while there will be no mid-points in Sagittarius and Gemini.

"*Details*: Ascendant - Scorpio 29° 30' -lord Mars; mid-point 2nd house Capricorn - 2° 56'; mid-point 3rd house Aquarius 6° 22'; mid-point 4th house Pisces 9° 43'; mid-point 5th house Aries 6°19'; mid-point 6th house Taurus 2° 55' lord Mars; mid-point 7th house Taurus 29° 30' lord Venus; mid-point 8th house Cancer 2° 56'; mid-point 9th house Leo 6° 22'; mid-point 10th house Virgo 9° 43'; mid-point 11th house Libra 6°19'-lord Venus; and mid-point 12th house Scorpio 2° 55' lord Mars".

Patience Pays

The piece "The Celestial Trouble Shooter"(*A.M.*, December 1987) is a great source of encouragement (to those who are passing through the bad period of Saturn transit in various Rasis) with the lesson to bear the evil effects patiently rather than panicking.

"Saturn in a malefic position not only affects the native financially and physically but also affects the other members of the family and turns them against him," writes reader R.B. Singh of Dehra Dun.

"The native whose chart is given below retired in 1983 as executive from government service when Saturn was transiting Libra sign. As the saying goes 'that coming events cast this shadow before', the native's family members started non-co-operating and would not go to his home-town where the native wanted to construct some shelter for the family and start some business for his livelihood in the company of his only son. His son went his own way and started living at a distant place of his own choice, in the company of his mother. The native being alone constructed his own house as his shelter.

"The son did not succeed at all in his plans and after loitering about joined his father after more than 3 years but is still non-co-operative with him. The native is waiting patiently for sunny days so as to make some arrangements for his happy livings. The native is well aware now that under the present transitory position of Saturn nothing will come through better than patience.

"Born 2-8-1925 at 7.45 a.m. at 33 N 35, 73 E 03. *Rasi:* Lagna 129-25; Sun 106-27; Moon 252-28; Mars 120-22; Mercury 133-01; Jupiter 261-59; Venus 133-07; Saturn 195-11; Rahu 101-29 and Ketu 281-29.

The native is certainly right waiting for the planetary influences to change. Not only is Saturn afflicting the Moon but also the 5th house and its occupants which explains the attitude of the son. In addition, the Dasa of Rahu was on all along and has just ended which perhaps explains why the family broke up. Jupiter Dasa as it progresses and as transit Saturn moves onward, should bring in domestic harmony and better times for the native.

CORRECTIONS

A.M. January 1988

Page 23 — Insert 'contd. on page 52' at the bottom of column 3.

Page 72 — Column 2, bottom: Read 'continued on page 78' and not as printed.

Page 82 — Under Moola insert the following matter in line 8. "Attributing the form of a tree to the star, they have divided it into eight parts giving the effects for births under each portion.

Part of the Tree	Duration in Ghatis	Effects
Moolam (Base/root)	1-4	Destruction of Family
Stem (Trunk)	5-11	Destruction and waning of wealth
Bark	12-21	Loss of Brothers
Branches	22-29	Loss of mother
Leaves	30-38	Immense wealth, affluence, servants etc
Flowers	39-43	Gain of wealth from ruling authorities
Fruits	44-49	Gain of a country (land and wealth)
Head (Growing tip)	50-60	A short life.

Page 125: Under forecast for *Kanya* under General, Column1, last line of para, read 'Chitta is better than Uttara and Hasta' and not as printed.

Back inner cover. In Quiz 1, 1988, insert Moon in Taurus in Rasi and

The errors are regretted

-Editor

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MODERN ACHARYAS: SPIRITUAL LEADERS OR RELIGIOUS HEADS?

DR. BANGALORE SURESHWARA

THERE has been a lot of debate covering the decision of Acharya Jayendra Saraswati to first formally leave, and later to reenter Kanch Kamakoti Peetam, a religious seat that is over one thousand years old. The views expressed have been very diverse, and mainly are speculative that range from ascribing an ulterior motive on the part of Acharya to predicting disaster to Kanchi Ashram. As usual, most of the press in India, and the India-ethnic press in USA and other countries have intentionally or otherwise created an adverse view about the whole matter. One must, however, view the unusual event – exit and re-entry – from many angles, including the significance of the contribution of Kanchi Acharyas and other spiritual and/or religious leaders of many Ashrams to Hinduism in modern times.

Sankaracharyas of Kanchi had for ten or more centuries established a tradition to travel throughout the length and breadth of India to meet and to provide spiritual and religious solace to millions of people. In the earlier centuries, walking – the only mode of transport – was convenient and an effective way of travelling. However in recent centuries there has been significant socio-economic-religious changes, and today more and more people across the vast land of India can be effectively reached only by the modern transportation – car, train and air. Walking can only be effective in reaching a limited number of people. Acharyas can no longer afford the luxury of shielding themselves from the vast masses. The modern transportation need not be luxurious, but must be adequate. The axiom of simple living and thinking when carried to extremes often provides stumbling blocks to reach, communicate and serve the community.

Sri Adi Sankaracharya revolutionized Hinduism when he travelled all over India about two thousand years ago, when it was a customery practice for saints and sages to stay in one place, and often to keep aloof from the community. He broke the then, by and large, tradition of religious leaders of isolating themselves from the community-at-large. Therefore, there is no reason for the current Acharyas and other religious leaders not to use modern transportation and other means of communication to reach as many people as possible throughout the breadth and width of the country. For too long, many religious leaders and institutions emphasized the importance of rites and rituals, and did not pay adequate attention to the importance of prayer and meditation. This must be corrected to prevent damage to Sanatana Dharma.

Acharya Jayendra, by reentering the Kanchi Ashram, has now another opportunity to revitalize Hinduism by emphasizing Vedic aspects, and eliminating the explosive situation created by blind adherence to many social aberrations that unfortunately exist in today's Hindu society. The Acharya and other leaders have their hands fully tied-down, because the emergence of fanaticism of "fundamentalism" is monotheistic religions have been effective in attacking the fundamental roots of Hinduism. The traditional approach of religious and other Hindu leaders to onslaughts on Hinduism appears to be to just hide their face in the sand, and hoping that either everything is alright or everything will be fine soon. It is this reaction of inaction and non-action that continues to cause headaches to Hindus and Hinduism. Sri Jayendra is a very respected and revered leader of Hindus. Respect and reverence carried to an extreme often produces a weak society. In recent centuries, many Acharyas of Kanchi and other Ashrams have not been effective torch-bearers of Hindus. As individuals, they may be highly evolved, but as spiritual heads their contribution to society appears to be more or less marginal. Therefore, the return of Sri Jayendra to the bonds of a traditional Ashram may after all

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(CONTINUED ON PAGE 25)

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FIVE VERY IMPORTANT YOGAS

R. LAKSHMANAN, M.A., B.L.

(This article was received just before his death: Ed. A.M.)

SOME years ago, I casually perused a pamhlet by an Andhra astrologer, a small pamphlet but pregnant with substantial points in astrology, like *Kumaraswameeyam* in Tamil or *Wagstaff* in Physics. It emphasised only five yogas as practically effective.

They are (1) first and foremost *Dharmakarmadhipa Yoga,* not marred or spoiled by the lords of 6th or 8th or 12th or by the cruel aspect of Saturn or Mars and not eclipsed by Rahu or Ketu. (2) *Adhiyoga,* (3) *Vasumathi Yoga* for riches and wealth; (4) *Gajakesari Yoga* and (5) *Chandramangala Yoga.* These 5 yogas may be remembered, like the *Panchamahapurusha Yogas,* defined and enunciated by Mantreswara in his *Phala-Deepika* viz. (i) *Ruchaka Yoga* caused by Mars in a quadrant (especially 10th) in his own house or in his exaltation sign; (ii) *Hamsa Yoga* caused by Jupiter in the 1st or 4th or 7th in exaltation or own house; (iii) *Malavya Yoga,* due to Venus in Pisces (exaltation) or Libra or Taurus (own houses); (iv) *Bhadra Yoga,* caused by Mercury in the 1st or 4th or 7th or 10th and in Virgo (exaltation house and own house); and (v) *Sasa Yoga,* due to Saturn in Libra (exaltation house) or Aquarius *(moolatrikona* house) or Capricorn (own house). All these 5 yogas conduce to and confer good longevity and prosperity.

Ruchaka Yoga makes one hound and conquer enemies, self-confident and arrogant, overcome opposition and makes one a military general or officer, a police superintendent and liberal.

Hamsa Yoga makes one longlived, principled, respected, who eats and gives good food and is godly or pious. *Malavya Yoga* makes one longlived (upto about 70), in full possession of his *Indriyas. Bhadra Yoga* makes one longlived even upto 80 (like Jupiter in *Hamsa Yoga),* learned and praised by the learned, with phenomenal memory, a writer who may bring out books. Saturn, giver of *Sasa Yoga,* when in the 1st or 4th or 7th or 10th bestows a strong constitution and good longevity, good and faithful servants, devotion to one's mother, headship of a city or town or an institution, though the native may be inclined to enjoy women other than one's own wife – Akbar the Great had Venus (in *Malavya Yoga*) and Saturn in Libra Lagna in *Sasa Yoga.*

Now, I shall come to the salient subject. The 9th and 10th *Yoga* (not spoiled or marred by a malefic or by a lord of 6th and 8th in 2nd) is the *Yoga par excellence.* Next comes *Adhiyoga* caused by Jupiter, Venus and Mercury in 6th, 7th and 8th from Lagna or Chandra (Moon), conducive to longevity, prosperity and accruing monies. But *Lagnadhiyoga* is included only in Chapter 34 of *Saravali* by the kingly author Kalyanaraman along with ordinary yogas. But only *Chandradhiyoga,* thanks to Jupiter, Venus and Mercury in the 6th or 7th or 8th from the Moon (full Moon, necessarily as Mercury and Venus have to be in 6th, 7th, 8th from the Moon, is superior and is included in Ch. 35 among actual Rajayogas) for, in a case of *Chandradhiyoga,* 4 benefics full Moon, Jupiter, Venus and Mercury are involved in the horoscope. But, the natural benefics Jupiter, Venus and Mercury (especially Jupiter and Venus) should not be combust by the Sun or eclipsed by Rahu or Ketu, for *Chandradhiyoga,* equated with actual Rajayoga to be effective and powerful. A native with *Chandradhiyoga,* thanks to the full Moon powerfully placed in a *kendra* or *kona* especially in the 4th or 5th or 9th or 10th enjoys the status of a

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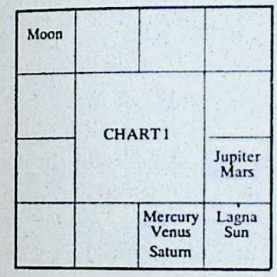
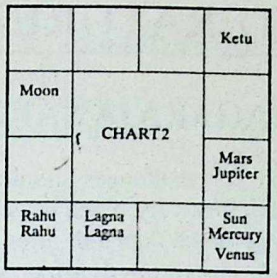
king, living long, not becoming senile till very late in life and not worried or vanquished by enemies. *Kumaraswameeyam* prescribes that Jupiter should be in the 7th from full Moon, Mercury in the 6th from the Moon, and Venus in 8th *rasadhan tittue am amban.* But, Venus in the 8th from the Moon may harm one's wife; so that from practical rich experience I should prefer Mercury in the 6th from the full Moon and Jupiter and Venus in the 7th from the full Moon, for a full fledged and mighty *Chandradhiyoga.* I shall give a typical horoscope with that of the late P. Govinda Menon who was a public prosecutor and later a Madras High Court judge who rose to adorn the Supreme Court Bench.



Please make a note in Chart No.1. *Chandradhiyoga* is due to Jupiter in 6th and Venus, Mercury in 8th from the Moon in Pisces, as well as *Dharmakarma Rajayoga* due to Mercury and Venus (lord of 1st and 10th and of 2nd and 9th in the 2nd from Lagna).

Another instance of *Chandradhiyoga* is that of a native who rose from a Munsiff's place to the position of a High Court judge (Chart No. 2).



Mark *Gajakesari Chandradhiyoga,* the Sun lord of 10th in 11th, with the dispositor Mercury strong and Mars lord of Lagna strong in 10th with *digbala* aspecting Lagna. When malefics join the benefics, *Chandradhiyoga* gets diluted, becomes *misraadhiyoga,* which only lowers the grade of success but does not annul the yoga.

The Andhra astrologer whom I mentioned earlier says *Gajakesari Yoga* lifts a native in life. And he is definitely of the firm opinion, that Jupiter 180° from the Moon is superior to Jupiter-Moon conjunction. Here Hindu Astrology differs from Western Astrology. There are numerous instances of Jupiter in the 7th from the Moon, of natives surely coming up in life, even in a few cases where, say, the Moon is in the 8th and Jupiter is in the 2nd.

The next *yoga* mentioned by the Andhra pamphlet is *Vasumathi Yoga,* caused by natural benefics Jupiter, Venus and Mercury in *upachayasthanas* (3, 6, 10 and 11) conducive to conferring wealth. If the 3 natural benefics Jupiter, Venus and Mercury are in *upachayas* (more specially *ghana upachaya*) a native becomes exceedingly rich. But, for the 3rd (a hidden house) to be regarded as an *upachayasthana,* the 3rd must be occupied by its own lord and free from the occupation or aspect of an enemy of the 3rd lord. I have known 2 cases of all 3 benefics in the 6th, the natives becoming very rich as even the 6th, not merely 3rd, is an *upachayasthana* or one of growth. I feel that if three benefics are in the 3rd, 6th and 11th from Lagna, a native becomes very rich; if only two benefics are in *upachaya,* the native becomes ordinarily rich. But if at least one benefic is placed even a bad *yoga* like *Kemadruma Yoga* is cancelled, removing fears of poverty.

The fifth yoga mentioned by the author is *Chandra Mangala Yoga.* Varahamihira in his *Brihat Jataka* does not commend *Chandra Mangala Yoga* as conducive to wealth, as the native may earn by sale of liquor or *soma* to brothels. But the *doshâ* should not be attributed to cases of dignified Mars and the Moon-Mars association. Lord Krishna had exalted Moon in Lagna and Mars in own house Scorpio. Sri Ramachandra had the Moon in Lagna in Cancer with exalted Mars in the 7th in Capricorn. He was an *ekapatni vratha.* Good *Chandra Mangala Yoga* gives plenty of pure wealth and Mahalakshmi never forsakes the native – 7.85.

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CHALLENGE OF NADI LITERATURE- VI*

DR. R. NAGARAJA SARMA, M.A.,Ph.D

By way of bringing this discussion to a close, let me record my reflectons briefly, on what I have described as the Challenge of Nadi-literature. Without beating about the bush, and without any circumlocution, my conclusion may be directly put thus – The very existence of the vast and extensive mass of Nadi-literature, interpretation of the language and technique employed by the Nadi-works, the peculiar and characteristic methodlogy used, the principle of selection of different charts, the law of timing of different events occurrence of which had been predicted, the rituals and remedies suggested for the purpose of warding off, of ill-luck and effecs of adverse influences of particular planetary combinations, the mentioning of the actual proper names of some, the chronicling of intimate personal secrets and details of hidden and esoteric behaviour of persons known perhaps only to themselves, and sometimes not known even to them, having been clean forgotten, constitute a stern and stubborn challenge to all students, researchers, critics and admirers of predictive Astrology. Love of science, intellectual integrity, and cultural balance require that the challenges should be met effectively. Each is a challenge. Each demands attention and concentrated work. It is surely unfair, unwise and uncatholic to condemn the entire stock of Nadi-literature as spurious and composed for the purpose of victimising gullible public. With a clean, fair, disinerested and impartial mentality the contents of Nadi-literature will have to be studied and critically examined, and then, perhaps the truth about the Nadis may be revealed. One must hesitate and think not twice, but, two-thousand times before the Nadi-literature can be summarily dismissed and condemned as useless and spurious.

The Dhruva-Nadi lists some as belonging to the school of Madhvacharya. It describes some as belonging to families of Sri-Vaishnavas. It is clear that the Nadi must belong to the post-Madhva period. If this be true, antiquity extending to over 5,000 years claimed for Nadis cannot stand examination.

About one conclusion, I am positively certain. The Nadi-writers had absolutely nothing to do with Experimental Psychology. Statistics, tetrad equations, probability, logarithms, never were resorted to by them. They did not make use of yogic vision to anticipate the future. Nor did they employ witchcraft and magic. It seems to me there must have existed in those balmy days extensive literature on predicitive Astrology with special reference to the amsa-division or a like arrangement. The *Rishis* who must have had complete control over the texts and in the light of those texts, which sem to have been subsequently lost, were able successfully to delineate the life-incidents of different individuals. They did not make use of any mystic vision either. Their outlook and attitude throughout had been strictly scientific. As I have earlier pointed out, the Nadi has painted a picture, the author doubting himself the existence of such an individual in Kali-Yuga, just for the sake of explanation of the consequences attaching to birth in a particular amsa.

I have heard another argument. Orthodox Hinduism swears by the number 36-crores. That indicated perhaps the total population of Bharatavarsha. One in a lakh becomes prominent. For, 36-crores, the number of prominent persons

(continued on page 38)

Part V has appeared in the A.M., February 1988.

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SHOULD MALEFICS BE DEBILITATED

GURUPRASAD

THIS is an article supporting the *Uttarakalamrita* view (Sloka 64, Khanda V) which runs as follows:

Papa neecha gathah subha balayutha kendra trikona sthithah:

As the sloka runs in Kramalankara throughout the chapter the correct meaning will be: *papas* (malefics) in debilitation in angles and *subhas* (benefics) endowed with strength in trines respectively. Now what the author states can be resolved in the first stanza as (i) *Papas* should be debilitated and posited in angles, (ii) *Subhas* should be endowed with strength and posited in trines.

atakarajam of Singarya states

Papanamcha subham praya sarvesham kona varthanam. i.e., malefics posited in trines frequently give bad results. First of all the astrologer must know who is a *papi* (malefic) and who is a *subha* (benefic). Generally, all are aware that Jupiter, Venus, the Full Moon and Mercury without any conjunction, are *subhas* (benefics); the Sun, Mars, Saturn, Rahu and Ketu are *papas* (malefics). The terms *subhas* and *papas* should be taken into consideration as follows: *nisargika* (natural) *subha* or *papa* will actually become *subha* or *papa* by position, ownership and relationship with other planets. Keeping in view the above points if we apply the rules there is every possibility of getting correct results.

Kendradhipathya dusthana vruthi papa prasakthithah
Subhanamapi ketanam papathvam sambhave dhruvam.

With reference to this sloka from *Jatakarajam* of Singarya, even *subhas* also acquire *papa* nature by owning quadrangular lordship, placement in bad places and even by relation with *papas.*

Subhagraha bhargava jya purnachandramah chararasi sthita ketu:
Papa manderka bhaskarah budha papa yitaha papa ksheena chandrashtamo dhwajah:
Ksheena chandreva sahithou budha sukrou guru rupanou:
Rahurnanee dhanu soorya guru thulyo nasamshayaha.

The weak Moon in conjunction with Mercury and Venus respectively will make each equal to Jupiter *i.e.*, full benefic (*subha*). Rahu in Capricorn and the Sun in Sagittarius become *subhas* equivalent to Jupiter.

Sani drushta ksheena chandro guru drushto bhavedyadi:
Guruthulya poorna chandra guru rasi sthadha.

Even the weak Moon aspected by Saturn if having the aspect of Jupiter will get *subhatva* equal to Jupiter. The Moon placed in Sagittarius or Pisces will become as good as equal to Jupiter.

Lagnadhipatha durutheh kendra konadhipathyatha:
Papanamapi khetenam subhatvamapi sambhaveth:

Even malefics become benefics by ownership of Lagna or placement in Lagna etc.

Balavachubha sambandho bhavechubha phalapradah:
Balavath papa sambandhah subhasubha phalaprada:
Sahacharyancha drustischa sambandha parikeerthithah.

Relation with *subhas* endowed with strength will give good results and any relation with *papas* endowed with strength gives mixed results.

Swa mithrochha kshethra gathastha druk sambandhavan balee:
Neechari kshethrage sth druke sambandhyashta gatho balee.

Posited in own house, friend's house, exaltation and related with such will render a planet strong, whereas debilitation, tenancy of an enemy's house, combustion and association with such will render one weak.

Papinaschedgraha sthe samuchhatve sathi kim phalam:
balavathve ghatukanam labhasthe hithath.

Jatakachandrika says malefics will give only bad results when they are exalted and endowed with strength

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neecha yadi prapthi babho dwitheeya thrutheeya bhupa samstada syath.

According to *Sanketanidhi* III Chapter, Sloka 53, if a planet in depression occupies the 10th, the 11th, the 2nd and the 3rd from Lagna the person will be equal to a king.

Neechasthitho janmani yo grahascha tadrasi nadhopi thaduchhanadhah:
Sachandra lagnathu yadi kendravarthee:

Though a planet be debilitated, if the owner of the house of debilitation or exaltation of the planet be placed in an angle either from Lagna or from the Moon, that gives Rajayoga. If both *subhas* and *papas* are endowed with strength with debilitation there is no existence for the above yoga at all.

Guru Sukrou subhou proktou chandra madhyama uchyathe:
Udaseeno budhekhyathah papa ravyarki bhumija.

Brihatparasara Hora, Yoga Karakadhyaya: Jupiter and Venus are the only natural benefics, the Moon is both benefic and malefic and Mercury does not belong to either of the above *i.e.*, (*udaseena*). The Sun, Saturn, Mars are malefics.

The strength of a planet or Bhava should be determined according to pancha (five) siddhanta criteria: (i) Place, (ii) Nature, (iii) Signification, (iv) Varga and (v) Lordship. Though a planet is exalted in Rasi if posited in debilitation in Navamsa he gives malefic results. Likewise a planet in debilitation gives benefic results when he occupies in Amsa an exaltation sign.

Sloka 114 chapter of *Jataka Parijata* explains the effects of debilitated planets in general. If the Sun is debilitated at birth the native will be a fallen fellow etc. It is nothing but a fundamental principle. There are many other conditions such as occupation of sign of exaltation in Amsa etc which will nullify the bad results of the debilitation.

Yadi ripu nidhanesou khechara neecha samsthou thadadhipa khecharo va neecharasi. sthithascheth bhavathi nrupa mukhyo.

Jyotisharnavaneetham, Raja Yoga Adhyaya: The 6th and the 8th lord in debilitation, or the lord of the sign in which the 6th and 8th lord is placed in debilitation produces Raja Yoga.

Neechasthitho janmani yo grahascha tadrasinadhopi teduchhanadhah:
Chandra lagna yadi kendra varthee rajabhava dharmikachakravarti:

A planet posited in his exaltation sign in an angle to the Moon sign or Lagna produces Raja Yoga.

Guruhu poorna subha sukra sthripada subha eerithaha:
Budha sthwardha subha ksheena chandra pada subha amruthaha:

Jupiter is the only full benefic (*i.e.*, natural benefic;) Venus 3/4; Mercury 1/2, the waning Moon 1/4 benefic.

Papasambandhathaha papa sachandraha karkatagopiva:
Budhopi papa sambandhath papaha swathagopiva.

As per the above sloka Mercury placed in own Rasi or in his exaltation sign will become malefic if there is any relation with *papi*.

Adhipatyam hi mukhyam sya madhyama sthana Meerithah karakamthu lagnam vindya satasya phala nirnaye.

The rating while determining the results of lordship will be 1st; 2nd and 3rd respectively.

According to Satyachara:
Budhasthu samyogatho nyanlabhathe visesham.

As per the above it is very clear that Mercury is not at all capable of giving good or bad results if he is not related to some other planet. That is why in palmistry also the little finger is allotted to Mercury. Even the presence of the Line of Mercury has no significance unless it is clear and fine. Moreover the presence of the Line of Mercury will be a defect to the native and will produce undesirable results. *Naisargika papis* (natural malefics) will become *subhas* by lordship of an angle. Venus when he is lord of both angle and trine should be treated as *subha* only. As the *subhatva* (beneficence) and *papathva* (maleficence) are equal as acquired in the above case, the *subhatva* should be determined taking into consideration the position. The maleficence of a malefic will be more if he is posited in trine and that too in the 5th trine. Placement in the 2nd gives only Dhana Yoga and placement in the 3rd, the 6th, the 8th, the 11th, the 12th will produce desirable results. Likewise the malefics will become *subha* or *papi* by lordship and position.

So the *subhatva* or *papatva* should be determined as under: A natural benefic or malefic will become benefic or malefic by (i) position, (ii) lordship, and (iii) other planetary relations. Thus we can determine the results for any planet. Though the Sun and Rahu are *naisargika papas*

(continued on page 19

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THE RATIONALE OF MANTRAS

VASANTA RAO VENKATA RAO, M.Sc

MANTRA SHASTRA is undoubtedly one of the finest achievements of the great seers of the past. It seems to be well nigh impossible to trace its bases and equally difficult to arrive at an understanding of its *modus operandi.* The so-called scientific outlook evloved out of the rapid strides of modern science demands a thorough and convincing explanation of every observed phenomenon. The scientist has been fairly successful so far in meeting the demand with regard to physical phenomena. But those that are non-physical, say of the type of psychical and spiritual, are defying the efforts of great savants, the main reason being the difficulty in developing the experimental technique in that direction.

To the materialist Mantra Shastra appears to be the result of a highly speculative imagination, to the spiritualist it is a matter for experience. But to the scientist who visualises the immensity of the universe, the predominance of space over matter, the all – pervading electro-magnetic radiations of energy, the merging of space and time into one continuum and the non-materiality matter in its ultimate analysis Mantra Shastra reveals new planes of thinking and rouses in him great interest by setting in vibration same kindred chords in a mind that is enveloped by a maze of material thoughts.

It is said that Mantras can broadly be classified into two groups: Maha Mantras and Kamya Mantras. The former are primarily intended to purify one's soul and help liberating it from the mortal sheath, though sometimes they can be directed towards the alleviation of suffering humanity. The latter help one to acquire powers by which one's own desires can be fulfilled and the mental and physical afflictions of fellowmen relieved. For mastering either type of mantra one should subject oneself to the rigours of hard and constant practices. Some aspects of the latter group of mantras will, now, be discussed.

The beneficial effects of some simple mantras are so patent as to be beyond the scope of all doubt. People and cattle bitten by venomous reptiles and children subjected to evil eyes and rendered restive and listless are relieved of their suffering by the chanting of mantras. The speed with which relief is effected by mantras defies that of injections. The question whether the patient is a believer of mantras or not, too does not seem to arise. If they care to, readers can recall to their minds cases of even the worst sceptics subjecting themselves to the mantric influence and getting immediate relief.

When it is accepted that mantras are efficacious in relieving physical ailments, the how of it requires to be considered. Poison, an alien matter, is injected into the body of a patient by a snake or a scorpion and sometimes the patient gets senseless. The complete recovery of such an afflicted area indicates either the removal of poison from his body or its transformation into some other substance, harmless to the body. The mantriac is achieving either of these, two when he chants a mantra near the patient. Realising as we do, the interaction between matter and energy it is fairly correct to conclude that while chanting a mantra, the mantriac releases some type of energy that is capable of interacting with and depoisoning the venom lodged in the patient's body. The energy may be electro-magnetic of ultra-short waves or of the ultrasonic type. That it is not a pure conjucture will be borne out by the recent reports received from America to the effect that venom of the vilest cobras treated with ultra-short electro-magnetic waves for a long time was found to have acquired remarkably curative properties. When such venom was injected into the body of the patient, it was reported that the relief was almost instantaneous. It was also stated that arrangements were afoot to provide every hospital with such an ultra-short wave generator for curing poison.

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It might be contended that the effect of a mantra is purely psychological. But in this particular case it is not a malady of the mind that is remedied. When the entire system remains infected with poison it is patently unacceptable that the patient gets relief by merely forcing himself to believe that he is alright, *i.e.*, by auto suggestion. As such, the psychological influence of mantra may be left out of consideration.

Then, wherein lies the potency of mantra? How is the chanting of mantra able to produce such marvellous results?

It is said that any one interested in learning a mantra should observe three rules:

1. He must be initiated by a Guru, (2) The initiation must be carried on at the time of an eclipse, preferably solar, and, (3) The initiated should repeat it or perform *punascharanam* a number of times daily.

Let us examine the significance of these rules from a scientific viewpoint.

1. During the initiation the Guru seems to play the part of a magnet when magnetising a steel bar. There are certain latent forces inherent in every human being and such of those which are in the *sishya* (pupil) are brought out into the field of action by the Guru. It is common knowledge that every magnetic substance is itself a potential magnet. The molecules in a piece of iron or steel are themselves tiny magnets, but being in a state of pell-mell they neutralise one another's magnetism and so iron and steel do not normally behave as magnets. When a magnet is drawn over a bar of either of these substances repeatedly, the molecular magnets inside the bar are arranged in regular order with the result that the magnetism becomes apparent and the bar continues to behave as a magnet until the internal order is broken. Likewise the Guru seems to bring out during initiation, those inherent forces of the pupil, which, till then, could not integrate and manifest themselves.

2. At the time of an eclipse the Sun, the Moon and the Earth lie in a straight line. During a solar eclipse the Sun and the Moon lie on the same side of the earth while during a lunar eclipse the earth has the Sun and the Moon on either side of it.

The law of gravitation states that the force with which two bodies attract each other is directly proportional to the product of their masses and inversely proportional to the square of the distance between them. As the distance increases, the force of attraction obviously falls off. This force of attraction is mutual in the sense that each attracts the other with the same magnitude. It is the gravitational pull of the Sun that keeps the planets pinned to their orbits and maintains them revolving for ever. It is again the same force that keeps the Moon in her eternal merry-go-round the earth. Any body lifted above the surface of the earth falls down with great speed, attracted by the huge mass of the earth. Even a man jumping from the parapet crashes headlong with disastrous results.

Matter in any form or condition is acted on by the gravitational pull. The matter constituting man is likewise subjected to the force.

At the time of an eclipse, the three bodies being in a straight line, their distances apart are minimum and hence the force of gravitation is maximum. During a solar eclipse the pulls on the earth of the Sun and the Moon add up together. The matter in man is gripped by gravitation to the greatest extent possible.

Man is an extremely complex being. His body is a veritable battle-field in which rages an eternal war between mind and matter. It is by subduing the thirst and yearning for physical happiness and material riches that mind ultimately triumphs in having all its own way. Fixity of purpose, concentration and constant and unsullied effort are the essential requisities of a progressive mind. All these are, after all, the true steps leading to the peak of ultimate subjugation of the 'ego' in man – a consciousness generated by the predominant material forces operating in him. Mind gets an excellent opportunity for an onward march on the spiritual path when the matter in man is held captive to the utmost possible by the gravitational force at the time of the solar eclipse. Like a caged lion, the matter becomes almost enslaved; with the least effort the mind stands a chance of achieving wonderful results. Herein seems to lie the great advantage of getting initiated during the time of a solar eclipse.

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3. Energy, like money, cannot be spent or dissipated without having been acquired. The mantriac is undoubtedly spending some energy when he directs a mantra towards annulling the evil effects of poison. Therefore he should us soon make good the energy that is spent. That is what *punascharanam* seems to achieve.

We are familiar with transformation of energy from one form to another. The difference of levels between two stores of liquid connected by a pipe can be used to do work. The energy of flowing water may be utilised to produce electric power. The energy stored as potential is converted to kinetic during motion.

As the mantriac repeats the mantra several times every day with concentration, he is storing energy in some unknown and invisible form. There seems to be no limit to the extent to which it can be stored. The greater the *punascharanam* the greater is the accumulation of energy. Such accumulation might safely be compared to raising the level of water in a reservoir by letting in more and more quantities of water. The pressure increases with the level and with it the flow of water becomes more and more rapid. Similarly, *punascharanam* adds to the store of energy. Chanting a mantra before a patient is akin to opening a tap of the reservoir. Like the great hydrostatic pressure due to the high column of water making available more and more of kinetic energy during the flow of water, the great *mantrashakthi* due to intense *punascharanam* makes available greater quantities of energy during chanting and thus the effect is accelerated.

How this energy liberated by the mantriac acts is difficult to conjecture. An analogy does not hold throughout. The conversion of energy should occur but not quite similar to what happens in the case of flowing water. By *punascharanam* energy is stored; while chanting it is released. The release might occur in the form of electro-magnetic waves or ultrasonic waves.

Just at this juncture there arises a possibility of putting to experimental test the vibrations produced by the mantriac as he chants a mantra and determining their nature. If they are electro-magnetic the principle need in a radio set with suitable modifications can be advantageously utilised.

This is a problem that has far-reaching consequences. Electric treatment is now commonly resorted to. When once the nature of those vibrations is quantitatively established, they can be reproduced mechanically and utilised for the good of humanity. For scientists with proper facilities a new region for investigation seems to be thus thrown open.

– Reproduced from the A.M., May 1941.

SHOULD MALEFICS BE DEBILITATED

(continued from page 16)

their placement in the 5th house will increase the 5th house signification, *i.e.*, they will give more male children,

Ravi Rahubhi Guru bhi Bahuputra: Jaimini.

Moreover, placement of Jupiter and Venus in the 5th Bhava though they are *naisargika subhas* will cause loss of children. The Sun is not a malefic regarding the 7th Bhava (i.e., *Kalatra*); likewise Saturn is not malefic for *ayurdaya* (longevity); Ketu is good for character.

Naisargika papis will cause harm to some Bhavas, limited harm to some other Bhavas and good to Bhavas as stated above. So it is desirable to have a malefic who is debilitated in an angle for Cancer Lagna people. Mars for this Lagna will give first rate results when posited in Lagna though debilitated and in the other kendras except the 7th kendra. As per the above, Mars, who is lord of the 5th and the 10th, will become *subha* because of the 10th lordship and will become *papi* as the 5th lord. The same planet acquires both the good and bad and if Mars is placed in evil houses the *konadhipatya dosha* (blemish of trine lordship) will be nullified and at the same time he will also lose *subhatva* which he acquires by lordship of the 10th. This will give only moderate results.

Paninaschedgrahasthe shamuchhutva sathi
kim phalam:
Balvatve ghatukanam yatphalam labhathe hithat.

Exaltation of a malefic is no good and is like harmful persons getting strength. – 90.82.

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ASTROLOGY AND MARRIED LIFE

DR. LALITA GUPTA, S.N. KAPOOR, M.N. KEDAR, A.B. SHUKLA, J.N. SHARMA

Kuja Dosha

THE oldest institution which has undergone maximum changes in its form, style, durability and impact is that of 'marriage'. Changes have been very rapid and amazing; people have started saying that the definition of marriage should be changed. From the very sacred form known as *Grihasthasrama* as which marriage used be known in ancient times, it has come down to the age of free sex; where two persons can live together, enjoy sex without owing any of the liabilities. Nowadays sometimes marriages are broken in the same span of time which earlier people used to take in settling them. People have tried to attribute this to the changing pattern of modern society, but as our saints have said the real reasons have to be found in the incompatibility between horoscopes. Because of not matching horoscopes, due care is not being taken of *Kuja* or *Mangala Dosha*. Our saints have said that *Mangala Dosha* gives an indication that there may be marital discord and if it is properly taken care of, a number of problems of married life could be avoided. Some people say that marriages are made in heaven, so why match the horoscopes. If it is so then why do we hear of divorce/broken marriages etc.? Undoubtedly in the horoscope we get an indication of the shape the future may take from the horoscope and by our Karma we can try and adjust ourselves within the constraints imposed by the Almighty or our Karmas from previous lives.

WHAT IS KUJA DOSHA

Before we enter into the question of Mars (Kuja) Dosha, it would be better to reproduce here what Dr. B.V. RAMAN has said about it in his *How to Judge a Horoscope*, Volume II, III Edition, 1985, page 63. He says "one of the most misunderstood and misapplied astrological dicta is the one relating to the so-called evil of Mars (Kuja) Dosha.

"If Mars is in the 2nd, 12th, 4th, 7th or 8th house (either from the Ascendant or the Moon or Venus) in the horoscope of the female, the death of the husband will occur; a similar situation of Mars in the husband's horoscope causes the death of the wife." It should be noted that the strength of the Dosha in 2, 12, 4, 7 and 8 is in ascending order. *In assessing the quantum of Dosha, Bhavas and not Rasis must be taken into account.* The Dosha of Mars is said to get neutralised or minimised in the following circumstances.

"Mars in the 2nd is bad provided such 2nd house happens to be any sign other than Gemini and Virgo. Mars in the 12th causes Dosha in all signs except Taurus and Libra. Mars in the 4th house causes affliction in signs other than Aries and Scorpio; when the 7th is other than Capricorn and Cancer, the dosha is given rise to. Mars becomes evil in the 8th in all signs except Sagittarius and Pisces. Mars produces no Dosha whatever in Leo and Aquarius. The Dosha is countered by the conjunction of Mars and Jupiter and of Mars and the Moon.

"The Dosha is not absolute. Its intensity can vary not only according to the exceptions given above but also according to the sign-friendly, exalted, own, inimical etc. involved. We can therefore rate the afflictions, as follows, taking Mars as the worst malefic Saturn, Rahu and Ketu as less malefic and the Sun least malefic, the maleficence being the highest in debilitation and lowest in exaltation.

8th and 7th			
	Mars	Saturn Rahu Ketu	Sun
Debility	100	75	50
Inimical	90	67.50	45
Neutral	80	60.00	40
Friendly	70	52.50	35
Own	60	45.00	30
Exaltation	50	37.50	25

4th, 12th and 2nd			
	Mars	Saturn Rahu Ketu	Sun
Debility	50	37.50	25
Inimical	45	33.75	22.50
Neutral	40	30.00	20.00
Friendly	35	26.25	17.50
Own	30	22.50	15.00
Exaltation	25	18.75	12.50

The table helps make an assessment of the total Dosha in a chart so that if the Dosha units in both charts are equal or nearly so, the matching can be said to be good. If the Dosha in the male horoscope exceeds the Dosha in the female horoscope by 25%, it is passable. If the Dosha in the male horoscope exceeds this percentage or if the female chart has more dosha, then the charts cannot be matched".

In view of the above one should not blame the position of Mars alone in the 2nd, 12th, 4th, 7th or 8th houses from the Ascendant or the Moon or Venus. All the malefics are to be

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blamed varying according to the degrees and according to their position in the different kind of signs mentioned above.

For example, if one goes by Mars alone, then there is no Kuja Dosha in the horoscope given below.

	Asc 17-5		Ketu 0-29
	28-8-1955 9-40 p.m. Allahabad		Jupiter 23-11
			Mars 7-33 Sun 11-21 Ven 10-21
Moon 17-19 Rahu		Saturn 22-23	Mercury 1-0

	Saturn Rahu		Mars
	NAVAMSA		Sun Venus
Jupiter Mercury			
		Ketu	Asc Moon

BALANCE OF VENUS Dasa 14 years 9 days.

But despite strict advice given by one of us (Mr. M.N. Kedar), the father of the boy did not care to match the horoscope of the bride and the groom. Though the marriage was solemnized as predicted by Mr. Kedar on 8.12.1984 in Moon Dasa, Venus followed by Moon/Sun, Sun Antara which started on 7.3.1985 all kinds of troubles began in married life. Let us analyse the horoscope.

I. Saturn, the Badhaka in 7th; 2. The 7th lord Venus is combust in 5th with Mars and Sun; 3. Mars, 8th lord aspecting the 8th house, is with the Sun. The 8th house is hemmed between two powerful malefics; 4. The Moon afflicted by Rahu and Saturn; 5. Rahu in Bhava is in the 8th house and Ketu in 4th; 6. Mercury, 6th lord, comes to the 5th Bhava; 7. Mars, Sun and Venus come to 4th Bhava; 8. Jupiter, the 7th lord of Navamsa, is debilitated and afflicted by Saturn, Mars (8th lord) and 12th lord Sun. 9. The 8th house of Navamsa chart and its lord are also afflicted; 10. Venus in Leo is also not good for marriage; 11. We see that 7th, 8th, 12th and 2nd are afflicted in Rasi. The 7th, 8th and 2nd are also afflicted in Navamsa.

The horoscope has no Kuja Dosha from Lagna and the Moon. Mars in Leo does not cause Kuja Dosha. Venus with Mars coming under Kuja Dosha is not effective. Then why has this all happened?

We can say any malefic afflicting 7th or 7th lord will give bad results. Mars is one of them and the strongest.

In the case under discussion, the tallying of horoscopes was essential. There is no Kuja Dosha. But there are many other negative points and more dangerous combinations than the presence of Kuja Dosha. Saturn is in the 7th, the 7th lord Venus is combust and afflicted by Mars. The 4th lord Moon is with Rahu and aspected by Saturn, who also aspects the 4th house. The 4th house has malefics on both sides. The 8th house is also hemmed between malefics. In Navamsa, the 7th lord Jupiter is debilitated, aspected by Saturn, Sun and Mars. The 8th house and 8th lord are also afflicted. The Dasa and Antaradase order is also to be taken into account. The native was running Moon Dasa. The Antara of Sun (who is afflicted by Mars, and who causes combustion to the Karaka and 7th lord) resulted in quarrels. Mars Dasa was to come. As soon as Mars Dasa started the proceedings for separation started, and abortion also took place.

Now, let us have a look at some of the combinations for Kuja Dosha as laid down in various classical works.

लग्ने तुर्ये च पातले जामित्रे चाष्टमे कुजे।
कन्या भर्तृ विनाशाय भर्ता कन्या विनाशकृत्।।

Meaning Mars in 1, 4, 7, 8 and 12th of a chart kills the spouse.

षष्टे च भवने भौमो राहुः सप्तम सम्भव।
अष्टमे च यदा सौरितस्य भार्या न जवति।।

Mars in 6th, Rahu in 7th and Saturn in 8th in a male chart, his wife does not survive.

There are *pariharas* or mitigating factors also.

वाचस्पतौ नवम पंचम केन्द्र सस्थे
जाताऽङ्गना भवति पूर्ण विभूति युक्ता।
साध्वी सुपत्रजननी सखिनी गणादया
सप्ताष्टके यदि भवेद् शुभग्रहोऽपि।।

If Mars is in 1, 4, 7, 8 and 12th, Jupiter is in 1, 4, 5, 7, 9, 10, there is no Kuja Dosha. The girl will be lucky to have all good qualities, children etc. Benefics in 7th or 8th will also give good results.

अजे लग्ने व्यये चापे पाताले वृश्चिके कुज।
द्यू न मृगे कर्किचाष्टौ भौम दोषो न विद्यते।।

Mars in Leo in Lagna, Mars in Scorpio in 4th, in Capricorn in 7th, in the 8th in Cancer or in the 12th Sagittarius also does not cause Kuja Dosha.

Mars, exalted, own house, in Sun's house (Leo), Sagittarius and Pisces, in Cancer causes Kuja Dosha which is not so destructive. Some learned men have the view that if Mars be aspected by Jupiter, Kuja Dosha vanishes.

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The Moon in Kendra or Moon-Mars together give no Kuja Dosha. Benefics in 1, 4, 5, 7, 9, 10 and malefics in 3, 6, 8, 11 cancel Kuja Dosha.

न मंङ्गली चन्द्रे भृगु न मंगली
पश्यति यश्य जीव।
न मंङ्ली केंद्र गते च राहुर्न द्वितीये न
मंगली मंगल राहू योगो।।

The Moon and Venus in 2nd house, Mars with Jupiter or Jupiter fully aspecting Mars, Rahu in Kendra, Mars and Rahu together in any Bhava do not give rise to Kuja Dosha (*Muhurta Deepika*).

If Jupiter be strong, Venus be in Lagna or the 7th, Kuja Dosha is destroyed.

Retrograde, debilitated, combust or own house Mars in 1, 4, 7, 8, 12 houses gives Kuja Dosha.

III. Further if the horoscopes are tallied, this Dosha can be mitigated.

1. If in the other chart, Saturn is in 1, 4, 7, 8, 12 Kuja Dosha is cancelled.

यामित्रे च यदा सौर्रिलग्ने व हिंबुके
तथा।
अष्टमे द्वादशे चैव भौम दोषो न
विद्यते।।

2. If any strong malefic planet is in the same house of the female chart in which Mars is posited in male chart, Kuja Dosha is cancelled.

शनि भौमोऽथवा कश्चिप्तापौ वा
तादृशो भवेत।
तेष्वेव भवनेष्वेव भौम दोषं विनाशकृत।।

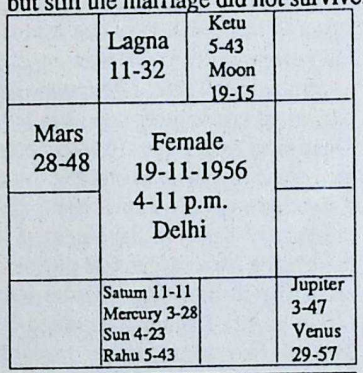
3. If the Rasi lords are friends, Gunas are similar, more Gunas are tallied (say more than 30), do not consider Kuja Dosha.

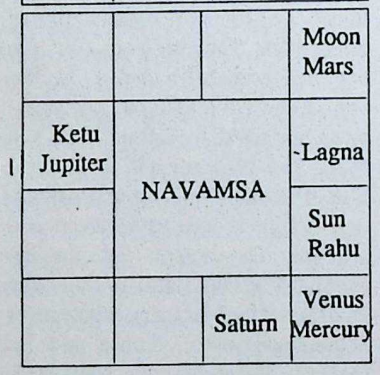
राशि मैत्रं यदायाति गणौकयं वा
यदा भवेत्।
अथवा गुणा बाहुल्ये भौम दोषो न
विद्यते।।

The last and the important factor is order of Dasa and Antara that follow marriage. The transit positions in future are also important.

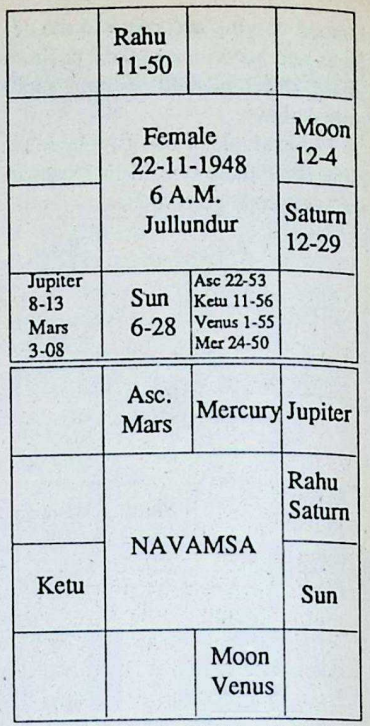
If while tallying the horoscopes in general especially horoscopes having Kuja Dosha, the above points are taken into consideration, happy married life can be expected. While tallying the horoscopes, out of the ten methods, the three Nadis, Varna and Yoni are the main aspects to be considered. In addition to the above, astrologers must consider the following points also. These days the marriages take place not between girls and boys but between men and women–and sometimes families are also involved in married life.

The following two examples will show that there was no Kuja Dosha, but still the marriage did not survive.





Date of marriage 6-5-1981 and date of husband's death 23-7-1983.



The lady married in 1961, had a daughter and was divorced in 1965. She again married in 1968 and had two sons and one daughter.

Here also there is no Kuja Dosha either from Lagna or Moon or Venus. But marital discord came. We have hundreds of such horoscopes in our data bank. It has also been observed that Mars Dosha from Lagna, the Moon or Venus gives ill- effects, if the charts of the male and female are not properly tallied. What is expected from an astrologer is that he should analyse the chart individually. The position, aspects and conjunction (PAC) should be well examined. The Dasas which are to follow together with the transit to come should be properly scrutinised. Unless this exercise is done, it is not proper to come to any conclusion. The mitigating factors present in the chart of the spouse change the indications and help for a better chance. In the next part we will further give instances which will, perhaps, prove useful for grasping astrological truths. – 177.87.

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MARS AND JUPITER : A STUDY IN PROGENY — II

PROF. P.S. SASTRI

VENUS in the Lagna or the 5th, Sun in the 11th, or Mars in Capricorn give many children. Malefics in the 4th in a woman's chart give the same result. Likewise does the lord of Lagna aspected by benefics. Lord of the 5th or Jupiter in the 5th associated with benefics give many. So does Jupiter in the 1st, 4th or 9th houses.

In 35, Jupiter is in the 4th exchanging sign with Saturn in the 6th. The 5th lord is aspected by a masculine planet who is aspected by another masculine one. He has one daughter and two sons. In 36, Jupiter is in the 4th, but in Mercury's house, while the feminine 5th lord is with Venus aspecting the 5th. He had therefore only daughters. In 37, Jupiter is in the 5th aspected by Saturn, while the 5th lord is in Mercury's house. He had one son and one daughter. In 38 ,the combust Mercury is with Jupiter aspected by Saturn from his moolatrikona. It is the house of Mars. He had only sons. In 39 , Jupiter is in his own 5th house aspected by Mars from the house of Mercury. But these have the amsas of Mercury and Saturn. Mars did not deny children. The native had only four daughtesr.

In 40 , the 5th house is aspected by Venus, Uranus, and Jupiter, the last being with the Moon. He had five daughters and one son. In 41, the 5th lord is in Mercury's house with Venus and Saturn aspected by the Moon. There are only daughters. The Moon in the 5th is responsible for it. In 42, Venus as lord of Lagna is in Lagna while the 5th lord is in the 11th aspected by Jupiter.

He is the father of triplets. Jupiter is with Mars and the Moon, while Saturn aspects Venus. This explains the situation.

In 43 , the 5th lord is in the sign of a feminine planet, while Jupiter from a feminine house and in exaltation aspects the 5th. Mars and Uranus also aspect the 5th. He has, therefore, four daughters and no son. In 44, a lady's chart, the 9th is aspected by the Moon while its lord is in a feminine sign. Inspite of the oppositions between Mars and Jupiter, she had only daughters. In 45 ,Jupiter and Mercury have exchanged signs. The 5th lord is with Mercury aspected by Jupiter from Mercury's house. The 5th house is aspected by the Moon and Mars from Cancer. Hence she has only daughters.

.Jupiter in the 5th (Sagittarius) or malefics in the 5th from Jupiter are said to give children late in life. Of these conditions one is fulfilled by placement and the other by aspect in 46. He had an only son at the age of fifty six. In 47 and 48, the 5th from Jupiter is aspected by three malefics. In 49 the 5th is aspected by debilitated Venus and Vargotama Moon; and these two are in the 5th from Jupiter and are afflicted by Saturn. He had an only child in his 45th year.

Abortions are generally indicated by Mars. Still births refer to Mars or Neptune or both. Loss or death of children refers to Mars, Saturn, or Uranus. Jupiter in Leo or Scorpio is said to destroy the first child. Jupiter in the 5th can bring sorrow from or through children.

In 50 , the 5th house has Rahu aspected by Mars and Neptune. Mars is conjuct Saturn. His wife gave a still birth and the second child died soon after birth. In 51 , the 5th house is between Mars and Neptune and it is aspected by Saturn who is with the 5th lord. She had a still born child in her 36th year. Mercury is exactly conjunct Ketu and afflicted by Saturn.

In 52, the 5th lord in the 7th has exchanged yogas with Saturn and they are in mutual aspect. Saturn is also eclipsed by Ketu. The significator is rendered powerless. He had eight children and each one died after the fourth month. In 53, the 5th lord Mars is combust and is directly opposed to Saturn. Jupiter is conjunct the lord of 3 and 12 in the 5th. He lost his only son aged 32. In 54 , the 5th has Uranus and its lord is afflicted by Saturn who in turn is aspected

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by Mars. He had eight afflicted children. Saturn, Mars and Jupiter have played their roles.

Jupiter in the 5th is said to cause sorrow from children. In a woman's chart the 9th house Jupiter or the aspect of Jupiter on the 9th can give the same result as we find in chart 55. Uranus also is afflicting the 9th. She has five pretty bad children. In 56 ,the 9th lord in the 6th is aspected by Saturn conjunct Uranus. Mars is eclipsed by Rahu. She had two daughters who died soon after birth. In 57, the 5th has Jupiter in opposition to Uranus. The 5th lord and the 7th lord are together. He lost his only son at the age of eighty. In 58 the 9th is afflicted by Saturn and Uranus; and its lord is not only combust but is with Mars. All her three sons passed away before she was thirty three.

In 59 , exalted Mars in the 5th in opposition to exalted and retrograde Jupiter and Uranus gave rise to two abortions. The 9th lord is conjunct Saturn. In 60, Mars and Venus have exchanged signs. Venus is eclipsed by Rahu and is with the 9th lord. Mars conjunct Neptune has given rise to abortions. In 61, the 9th lord Mars is opposed to Jupiter and Venus, who in turn, are afflicted by Saturn conjunct Rahu. She was subjected to abortions. The 9th house is subjected also to the aspect of the debilitated Sun and to to that of Neptune. In 62 the 9th lord is in the 12th, while Saturn and Neptune are in opposition to the 5th house Jupiter. She had seven abortions and no surviving child.

III Adoption

When the 5th house is owned by Mercury or Saturn and if it is aspected by Saturn, one will have an adopted son (J.P.13.29) When a strong planet is in the 5th and the lord of the 5th is unaspected, the native adopts a child (J.P.13.38). Other rules for adoption are: (a) Moon in a malefic sign, lord of the 5th in the 9th, and the lord of Lagna in a trine (J.P.13.39); (b) rising sign an even one, and the 5th lord in the 4th or in a Navamsa of Saturn (13.40); (c) lord of the 5th conjunct with Sun and Mercury and in even Navamsa or sign owned by Saturn (J.P.13.41); (d) lord of the 5th in Saturn's Navamsa, and Jupiter and Venus in their own signs (J.P.13.42). In the last case, one will have sons after adoption.

Parasara gives same combinations for adopted children: (a) Mars or Saturn in the 5th, lord of Lagna in the house of Mercury and associated with Mercury (16.135); (b) the 5th lord with Saturn, Mars aspected by Mercury, and the lord of Lagna in a Navamsa owned by Mercury (16.138); (c) Moon in Lagna as the 5th lord, Saturn in the 5th, and a strong or powerful Jupiter (16.142); (d) Mercury as lord of Lagna in the 5th and is aspected by Jupiter in the 11th (16.144); (e) Jupiter as lord of Lagna in the 5th and is aspected by Saturn, while the 5th lord is in a sign owned by Mars (16.145).

Satya Samhita of Satyakirti gives the following combinations for an adopted child: (a) Lords of the 1st and the 5th exchanging signs, the 5th house being owned by Mercury or Saturn and associated with Saturn, or the 5th house or its lord being hemmed in between Saturn or Mandi (15.10-11) (b) In this combination, if the planet advanced in degrees is aspected by a feminine planet, the native adopts his daughter's son; and if the aspect is that of a masculine planet, he adopts the son of a brother; and if the aspect is that of the lord of the 6th house, the adopted son belongs to the collateral line (15.11-12).

The third appendix gives four examples which show that a modification of some of these principles is needed. In 63 the 5th lord is in the 7th with Saturn, denying children. But the 5th has Venus aspected by Jupiter, suggesting an affirmation. Rahu has clinched the matter. The native adopted a neice's son. In 64th the 5th lord Jupiter is afflicted by Mars from the 7th and by Saturn from the 6th. The fifth receives no aspects. The position from the 9th house shows why he went in for adoption. In 65 the 5th lord is with the Sun and Mercury; and he occupies the Navamsa of the Sun, not of Saturn. The aspects of the lord of the 3rd and of Jupiter enabled him to adopt the son of his brother. But the aspect of the 8th lord also falls on this Mars, it had to be a posthumous adoption. Rahu in the 5th aspected by Mandi from the 11th denied a child of his own.

Case 66 is an interesting one. He had children of his own after he adopted a son. The 5th lord Mars in the 9th in opposition to Mercury, the 8th lord aspecting the 5th, the significator with Saturn Here the 5th lord is not in

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Saturn's Navamsa, but is in his own. The significator Jupiter is with Saturn. Jupiter is in his own house while Venus is exalted. A part of the condition is fulfilled. After he adopted a son, he had two of his own sons.

These examples show clearly that any affliction to the house of children should not be laid at the door of Jupiter alone. Mars is responsible in many instances. Also responsible ones are Saturn, Rahu, Uranus, and Neptune. When we take the *Saptamsa* into consideration we get more accurate results.

We have taken Uranus and Neptune into consideration only to give additional support to the principles laid down by our ancients, not to supplant the traditional Indian system but to strengthen it.

Note: The examples given are based on Lahiri's Ephemeris only for the sake of easy reference. The Ayanamsa of Lahiri being polar, not celestial, we do not accept it. Our observations are based as the Ayanamsa used by DR.B.V.RAMAN; and it is less than Lahiri's by nearly 1° 27'. We have applied the nodal correction to this Ayanamsa. — 1.87.

{For references see page 67 }

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MODERN ACHARYAS:

(continued from page 11)

prove a blessing. He has now come into full public view. He has now a unique and exceptional opportunity to spark the spiritual interest of Hindus, just as Adi Sankaracharya did more than a thousand years ago. A mere century back Swami Vivekananda almost duplicated Adi Sankaracharya's miracle. One hopes that Sri Jayendra is a twentieth century spiritual-reincarnation of Adi Sankaracharya or Swami Vivekananda. Otherwise, the high hopes raised in many other Hindus will be one more nightmare for Hinduism. His reentry to Kanchi could be a catalyst for spiritual awakening of Hidnus. He has a tremendous responsibility that is more awesome than what it is for him as the occupier of the spiritual throne of Kanchi Ashram. Time will alone tell whether he is the shinning knight in armor or mere passenger disappearing in the darkness of time. The opportunity has arisen for him and other Acharyas, but the lingering question is how they will respond to the opportunity.

Many questions cross our mind. Is it going to be regeneration or degeneration of Hinduism Will people and Acharyas understand and accept that neither pomp and splendour, nor rejection of elementary modern conveniences and comforts are desirable? Will reason and judgement guide us to reform Hinduism so that rites and rituals are modified to reflect them as mere means to an end, and not just senseless (or endless) mechanical operations? Will our Acharyas advocate that caste and creed are social weaknesses of the past, and must no longer be a part of the current society? There are so many other questions, and avoiding the solutions or the answers to the questions or problems will not make reality disappear. Time alone will not provide the solutions. Actions and not mere preaching are now necessary, if Hinduism is to survive the brutal challenges of religious bigotry, fanaticism, and fundamentalism. We can conclude our discussion by comparing the Achrayas as the generals in the spiritual-war, and people as soldiers who merely obey the directions of the generals. We all know sleeping generals never succeed. Will our today's Acharyas wake up to be spiritual leaders, and not merely heads of religious seats?

Written: December 3, 1987

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PLANETS AND ADMINISTRATIVE SERVICES – II

MRS. MRIDULA TRIVEDI

CASE. No. 4.: Born: 15.04.1964 at 18.04 hours at 80° 54′ E, 26° 50′ N.

Rasi: Ascendant 177° 11′; Sun 2° 12′; Moon 43° 40′; Mars 349° 50′; Mercury 18° 2′; Jupiter 7° 25′; Venus 47° 50′; Saturn 308° 50′; Rahu 72° 18′; and Ketu 252° 18′ with a balance of 7 years 2m 26d of Moon Dasa (Lahiri Ayanamsa: 23° 20′ 58″). *Navamsa:* Virgo – Ascendant and Mercury; Sagittatius – Mars and Saturn; Capricorn – Rahu; Aries – Sun; Taurus – Moon; Gemini – Jupiter and Venus; and Cancer – Ketu.

The native secured second position in the Civil Services Examinations of 1986. He had a briliant career and a splendid academic record throughout. He was selected for IAS in the very first attempt. Apart from his academic abilities he has alround talent in music and fine arts. Now, the chart:

The 10th House: The 10th lord Mercury is in the 8th house with exalted Sun. Mercury obtains exalted Navamsa in *Vargottama* Ascendant which indicates a very strong 10th house.

The 9th House: The Moon is exlated in the 9th house in conjunction with the lord of 9th, Venus. The Moon is the owner of the 11th house and is associated with the 9th lord. Dr. B.V. RAMAN has appreciated this combination very much in his *How to Judge a Horoscope,* Vol. II.

The 8th House: The 8th house is joined by exalted Sun and 10th lord Mercury *i.e.* the lords of the 8th and the 10th are associated in the 8th house.

The Ascendant: The native is born in *Vargottama* Ascendant. In Rasi, Mercury occupies the 8th house. *Devakeralam* mentions that a planet, if in own or exalted *Navamsa,* will produce very auspicious results even if in deblitation in the *Rasi.*

The Luminaries: The Sun is under *Vipareeta Raja Yoga* and is exalted in the 8th house. The Moon is exalted in the 9th house. The attention of the readers is invited to the special characteristics of this chart. The Sun and Moon both obtain their signs of exaltation even in *Navamsa* and are very powerful being *Vargottama.*

A deep study of this chart reveals how important a role is played by the 8th house in deciding administrative career. This should never be overlooked.

Karmic Control Planets: Jupiter and Mercury are the Karmic control planets in this horoscope. One of the karmic control planets Mercury in associated with the Sun.

Navamsa Chart: The native is born with the Ascendant, the Sun and Moon being *Vargottama.* The 9th lord Venus occupies the 10th in association with Jupiter. The Lagna lord Mercury is exalted in the 4th from the 9th lord Venus. The 8th lord Mars and the 9th lord Venus are in mutual aspect.

The Lagna: The Ascendant is very powerfully disposed being *Vargottama* and housing its lord Mercury in exaltation.

Moon Chart: From the Moon chart Saturn is a *Yogakaraka* and joins the 10th house in his own sign. The Moon chart is encouraging but we will commit a blunder if we consider it here for deciding an Administrative career.

We find Venus is associated with the Moon in the 9th house. The native will, therefore, live most luxuriously and will play in wealth (2nd lord Venus plus 11th lord Moon in the 9th with the 9th lord Venus). Both the luminaries are exalted. The native is sure to gain lasting fame and reputation.

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Case No. 5: Born: 09.07.1950 at 4.00 a.m. (IST) at 78° 5′ E, 27° 10′ N.

Rasi: Ascendant 61° 57′; Sun 83° 0′; Moon 12° 53′; Mars 168° 42′; Mercury 80° 18′; Jupiter (R) 314° 3′; Venus 50° 24′; Saturn 141° 53′; Rahu 338° 56′; and Ketu 158° 56′ with a balance of 0y 2m 25d of Ketu Dasa (Lahiri Ayanamsa: 23° 10′ 2″): *Navamsa* Libra – Ascendant and Saturn; Aquarius – Jupiter; Pisces – Ketu; Aries – Sun and Mercury: Gemini – Mars; Cancer – Moon and Venus: and Virgo – Rahu.

The native is a very handsome, tall and smart person. He stood first in the I.A.S. exams. and at present is a District Magistrate in U.P.

The 10th House: The lord of the 10th house Jupiter occupies the 9th house and the 9th lord Saturn is in mutual aspect with the 10th lord Jupiter. Moreover Saturn aspects his own house *i.e.* the 9th. Jupiter is retrograde and obtains *Vargottama Navamsa.*

The 9th House: The lord of the 9th house joins the royal sign Leo and falls in the constellation, Poorvaphalguni, which is owned by Venus, and obtains the exaltation sign Libra in *Navamsa* Chart. The 9th lord Saturn is very powerful in *Navamsa* being as a *Yogakaraka* as well there.

The 8th house: The lord of the 8th is also Saturn and he is in mutual aspect with the 10th lord Jupiter. Thus, the 10th, 9th and 8th house lords are related with each other.

The Ascendant: The Ascendant contains the Sun and Mercury. Mercury is the lord of the Ascendant and has formed *Bhadra Mahapurusha Rajayoga* under a powerful aspect of Jupiter on Lagna.

The Luminaries: The Sun joins the Lagna in a friendly sign with the Lagna lord Mercury. In *Navamsa* the Sun is exalted and is well associated with Lagna lord Mercury. The Moon owns the 2nd and joins the 11th house in *Rasi* and obtains own Navamsa Lagna in association with Venus.

Karmic Control Planets: Mercury and Jupiter are the karmic control planets in this chart. Mercury is associated with the Sun while Jupiter aspects him, owns the 10th house and occupies the 9th house.

Venus: Here Venus and Moon are very closely related. Both conjoin the 10th house from *Navamsa* Lagna. Venus joins his own sign Taurus and falls in the constellation of the Moon. Venus also obtains the *Navamsa* Cancer ruled by the Moon.

A special feature of this horoscope is that Rahu joins the 10th house (338° 56′) which falls in Uttarabhardrapada, Saturn's constellation. The 10th lord Jupiter joins Saturn's *Rasi.* Saturn aspects the 10th lord and the 9th lord Saturn is exalted in *Navamsa* in exaltation. Rahu is the dispositor of Jupiter while Jupiter falls in Rahu's constellation Satabhisha. The combination of Ketu and Mars in the 4th house has given the native a palatial bungalow worth fifty lakhs through a legacy.

Case No. 6: Born: 13.09.1961 at 9.32 a.m. at 77° 50′ E, 28° 15′ N.

Rasi: Ascendant 30° 16′; Moon 187° 1′; Mercury 169° 41′; Venus 114° 38′; Rahu 112° 29′; Sun 147° 18′; Mars 174° 33′; Jupiter (R) 274° 9′; Saturn (R) 270° 5′; and Ketu 302° 29′ with a balance of 17 years 6 months 10 days of Rahu Dasa. *Navamsa:* Capricorn – Ascendant and Saturn; Aquarius – Jupiter and Venus; Aries – Rahu; Gemini – Mercury; Leo – Mars; Libra – Ketu; and Sagittarius – the Sun and the Moon.

The 10th and 9th House: Saturn is a *Yogakaraka* and occupies the 9th house in company of the 8th and 11th lord Jupiter. Jupiter and Saturn are both retrogade, so have acquired much strength to improve luck and profession. The 10th house is aspected by a royal planet, the Sun. The lord of Lagna Venus occupies the Moon's sign Cancer in the 3rd house. The Lagna lord Venus, the 9th and 10th lord Saturn and the 8th and the 11th lord Jupiter are under mutual aspect. Thus the Ascendant, the 8th, the 9th, the 10th and the 11th houses are related with each other. The lord of the 9th and the 10th Saturn obtains *Vargottama Navamsa.*

Karmic Control Planets: The Sun (142° 18′) falls in his own Nakshatra Uttarphalguni, own sign Leo and in Jupiter's *Navamsa* in the company of the other royal planet Moon. The Sun aspects the 10th house. The

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lord of the 9th and the 10th Saturn and the lord of the 8th and the 11th Jupiter fall in Uttarashadha, owned by the Sun. Thus the 10th house is under the influence of the Sun.

Venus: The 10th lord Saturn *(Vargottama)* is in mutual aspect with Venus who is a planet of importance for IAS. Venus and the Moon are in mutual exchange of signs.

The Lagna: The Lagna and its lord Venus are both aspected by Jupiter.

A special feature of the horoscope: Saturn and the Sun occupy their own signs, Mercury is exalted, the 4th lord occupies the 4th house, the 5th lord occupies the 5th house and the 9th lord occupies the 9th house which is really a very fortunate combination of planets.

Case No. 7: Born: 05.02.1946 at 11.16 hours at 83° 23′ E, 26° 45′ N.

Rasi: Ascendant 22° 45′; Sun 292° 43′; Moon 331° 10′; Mars (R) 82° 48′; Mercury 288° 36′; Jupiter 184° 12′; Venus 293° 36′; Saturn (R) 86° 28′; Rahu 64° 28′ and Ketu 244° 28′ with a balance of 2y 7m 3d of Jupiter Dasa (Lahiri Ayanamsa 23° 5′ 59″). *Navamsa:* Libra – Ascendant; Scorpio – Jupiter and Rahu; Aries – Mars; Taurus – Saturn and Ketu; Gemini – Mercury; Cancer – the Sun and the Moon; and Leo – Venus.

The subject is a senior IAS in the Delhi Secretariat holding a very important position.

The 10th and 9th Houses: The 10th lord Saturn is aspected by the 9th lord Jupiter and both are in mutual aspect in *Navamsa* chart. The 10th lord Saturn falls in the constellation of the 9th lord Jupiter in Punarvasu Nakshatra.

The 10th and 8th lords: The 10th lord Saturn is associated with the 8th lord Mars. The 9th lord Jupiter also falls in the constellation as well as *Navamsa* of Mars. Thus the 10th and the 8th house lords are related by conjunction. The 8th lord Mars aspects the 9th and the 10th houses.

The Ascendant: The Lagna lord Mars obtains own *Navamsa* in Aries as well as falls in own constellation Chitta. Jupiter is aspecting the Ascendant.

The Luminaries: The Sun occupies the Ascendant and falls in the constellation of Moon, Sravana. The Moon falls in the Nakshatra and sign of Jupiter. The Sun and Moon are both associated in Moon's *Navamsa* in the 10th house from *Navamsa* Lagna.

Karmic Control Planets: Mercury and Jupiter are the karmic control planets and Mercury is conjoined with the Sun.

Venus: Venus and the Sun are associated in the 10th house. Venus obtains the Sun's *Navamsa.* The best combination here is in the 10th house as far as *Navamsa* chart is concerned. Both the royal planets the Sun and the Moon are conjoined there. Mercury obtains own *Vargottama Navamsa.* The Moon and Lagna lord Mars also fall in their own *Navamsa.*

Case No. 8: Born: 30.09.1955 at 15.23 hours at 78° 3′ E, 30° 19′ N.

Rasi: Ascendant 288° 39′; Moon 325° 27′; Mercury 185° 16′; Venus 171° 1′; Rahu 237° 45′; Sun 163° 13′; Mars 148° 24′; Jupiter 119° 47′; Saturn 205° 13′; and Ketu 57° 45′ with a balance of 9y 5m 14d of Jupiter Dasa (Lahiri Ayanamsa 23°: 14′ 6″). *Navamsa:* Gemini – Ascendant; Cancer – Venus; Virgo – Ketu; Scorpio – Mercury; Sagittarius – Mars; Pisces – Jupiter and Rahu; Aries – The Sun; and Taurus – Moon and Saturn.

The native stood fourth in the IAS exams. He had a very good academic career.

The 9th and 10th Houses: The lord of the 9th house Mercury is in the 10th while the 10th lord Venus joins 9th in the company of the Sun, a royal planet. This is treated as the best combination for IAS, *viz,* a mutual exchange between the lords of the 9th and 10th houses as in the present case.

The 8th and the 10th Houses: The lord of 8th house Sun and the lord of the 10th house Venus conjoin in the 9th house. Thus the 8th, 9th and the 10th are interlinked.

The Ascendant: The lord of the Ascendant Saturn is exalted in the 10th house in association with the 9th lord Mercury. The Ascendant receives the benefic aspect of exalted Jupiter.

The Luminaries: Those who have exalted Sun and Moon either in *Rasi* or in *Navamsa* fare well in their professional career. In this chart the Sun and Moon both obtain the exalta-

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tion sign in *Navamsa*. The Ascendant also falls in the constellation of Moon *i.e.* Sravana. The Sun conjoins the lord of the 10th house, Venus.

Karmic Control Planets: Mars and Venus are the karmic control planets for this nativity. Venus is associated with the Sun while Mars is aspected by the Moon.

Venus: Venus is itself the ruler of the 10th and conjoins the Sun which is a positive factor for success in IAS. If other conditions are fulfilled but Venus has nothing to do either with the luminaries or with the 9th, 10th or 8th lord, one will hardly be successful in IAS proper. Any service which is linked with high quality of comforts and facilities will decidedly have the influence of Venus on the 10th or 9th or 8th house or their lords or on the *karakas*. The luminaries may be treated as the significators of IAS.

Navamsa – The lord of the 10th house Venus falls in Moon's *Navamsa* while the Moon is exalted and is conjoined with Lagna lord Saturn in *Navamsa*. The Sun and the Moon are both exalted here while exalted Jupiter in Rasi obtains own *Navamsa*. Jupiter, the Sun and the Moon are splendid in this birth chart.

Case No. 9: Born: 21.06.1936 at 5.15 hours at Long. 82° 44′ E, 26° 48′ N.

Rasi: Ascendant 67° 42′; Moon 89° 1′; Mercury 45° 14′; Venus 64° 5′; Rahu 254° 50′; Sun 66° 23′; Mars 63° 40′; Jupiter (R) 235° 18′; Saturn 329° 25′; and Ketu 74° 50′ with a balance of 5y 2m 0d of Jupiter Dasa (Lahiri Ayanamsa: 22° 59′ 9″). *Navamsa:* Sagittarius – Ascendant; Aquarius – Jupiter and Ketu; Taurus – Mercury; Gemini – Moon and Saturn; Leo – Rahu; Scorpio – Venus, Sun and Mars.

The subject is at present working in the Delhi Secreariat.

The 9th and 10th Houses: The lord of the 10th house Jupiter occupies the 6th and aspects the 10th house while the 9th lord Saturn is posited in the 9th itself and aspects the 10th lord Jupiter. In *Navamsa* the 10th lord Jupiter aspects the 9th lord Saturn. The 9th lord Saturn falls in the constellation of the 10th lord Jupiter in Poorvabhadrapada. The 10th lord Jupiter occupies the sign of the 9th lord Saturn in *Navamsa*.

The 10th and the 8th Houses: The 8th lord Saturn occupies the 9th and falls in the constellation of the 10th lord Jupiter.

The Ascendant: The Ascendant is very powerful as it contains both the luminaries, Venus, Mars and Ketu. The Lagna lord Mercury obtains *Vargottama Navamssa*. The Moon also does so. Thus the Lagna is quite powerful though there is a mutual exchange between the lord of the Lagna Mercury and the 12th lord Venus.

The Lumanaries: Both the luminaries conjoin in the Ascendant. The Moon is associated with the 9th lord Saturn in the *Navamsa* chart. The Sun aspects the Lagna lord Mercury.

Karmic Control Planets: Jupiter and Mercury are the karmic control planets in this horoscope. Here, we find that there is no direct relationship between karmic control planets and the luminaries in the *Rasi* chart but both the luminaries conjoin Ketu in the Lagna. Dispositors of Rahu and Ketu are the karmic control planets so the conjunction of the Sun and Moon with Rahu or Ketu means that the luminaries are related with these karmic control planets indirectly.

Venus: Venus falls in Lagna in association with the *karakas*, the Sun and the Moon.

Navamsa: The lord of the 10th house Jupiter falls in the *Navamsa* of the 9th lord and the Lagna lord Mercury is in the 10th from there. This is auspicious. (to be contd.)

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HINDU REKHA SASTRA – VII

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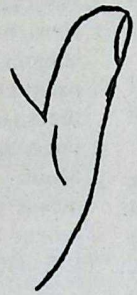
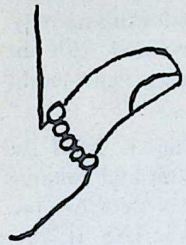


MADAYANTI

13. *Madayanti*

मदयन्ती कारणेन विना मदयति भुवम् ।
तधः स्थितिमाप्नोति विच्छेदेन विनापि सा ।।

Madyanti appears on the left hand below Ragabadhira. She runs upward. When not broken, she endows one with pride, born out of enjoyment; gladdens the world by excessive happiness, with or without cause. This line is also called *Madayantika*.

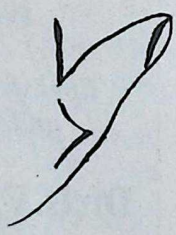


HEMAVATI

15. *Hemavati*

तद् बन्धुयुक् पृथुः श्रीमान् निम्नभागस्तधाकृतः ।

A little above Manorama but touching the junction, Hemavati will appear deeply etched, clear and in the form of little bells stringed together in a line. Such a person will be truthful and others cannot cheat him. He will possess golden ornaments and attain fame.



MANORAMA

14. *Manorama*

मनोरमा मधुक्लेशस्तया भिक्रियते स्फुटम् ।

This line occurs at the lower junction of the left thumb. She will be clear. One who has it will be sensual of nature. He will long for drinks.

RATI

16. *Rati*

रतिरङगुष्टमूलस्था...

Rati will occur at the foot of the thumb and will touch the line circling it. As the name implies, it will cause craving for sex pleasure.

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*Part VI of the article has appeared in the A.M., November 1987

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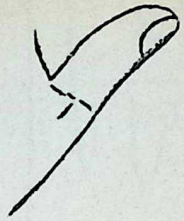


HRIDYA

17. *Hridya*

हृतद्या तस्याः स्थितात्वधः।

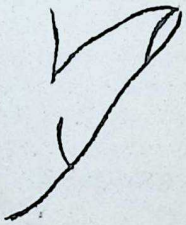
Below the encircling line at the foot of the left thumb will appear Hridya. It will run vertical. One who has it will be loved by all who come across him/her. Should it be cut, he/she will lose affection for a while.

VASUGHNEE

18. *Vasughnee*

वसुघ्नी तच्छिदिः प्रोक्त।

That line which cuts Hridya is called Vasughnee. It destroys wealth.



ROMAVISRASU

19. *Romavisrasu*

तथाधो रोमविस्त्रसुः।

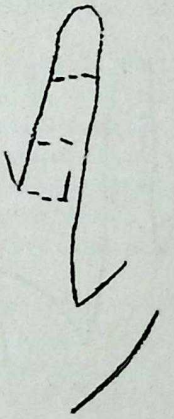
This line appears at the *back* of the thumb at a level below Vasughnee. One who has this line, whether man or woman, will suffer from loss of hair.

GAJAHWAYA

20. *Gajahwaya*

राजाह्वया तु याङ्गुष्ठवामभाग संस्थिता।

Gajahwaya occurs at the foot of the left thumb tending towards its left side or the index finger. Just like the trunk of an elephant when it trumpets, she will be clearly visible. One who has it will, like the call of the elephant, be independent, courageous and grand in appearance.



DHARANI

21. *Dharani*

धरणिस्तर्जनी मूलपर्वगा मितभाषिणी।

This *rekha* is to be found at the foot of the left index fingers touching the junction, slender and go upward. As the name implies she will endow landed properties on the owner. In the case of woman, it makes her less loquacious.

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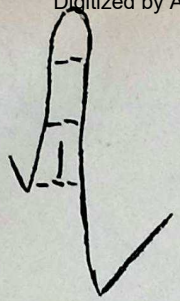


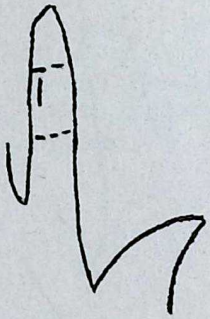
MECHAKA

22. Mechaka

मेचकः पर्वमध्यगः।

लक्ष्मी वृद्धिस्तया सिद्धा।

Mechaka appears at the middle of the bottom phalange of left index finger like a grove. As the name implies, she will be dark in colour. Increase of wealth is her gift. All attempts made towards that end, will succeed.

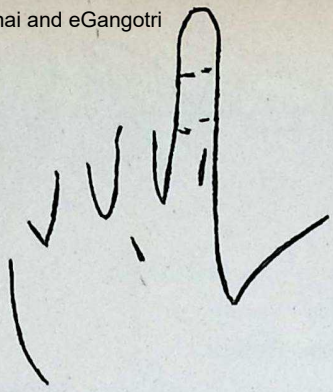


MOCHIKA

23. *Mochika*

मोचिका मध्यपर्वस्था बन्धनात्स विमुच्यते।

This line occurs on the central phalange of the left index finger. She is vertical and appears above the centre seeking to branch out in the middle. By name it implies incarceration possible as a result of thieving and subsequent release.

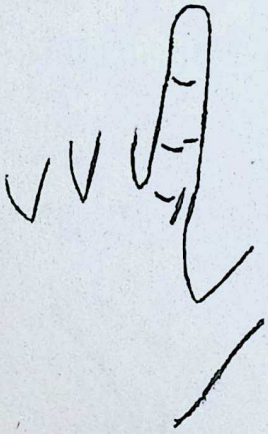


MUCHI

24. *Muchi*

आद्यपर्वगता या स्यान्मुचिस्तस्याः फलं शिवम्।

This line, looking sideways, occurs on the top phalange of left index finger. She endows auspicious effects like good health, wealth and general happiness. The name implies freedom from the evils of sickness, sorrow and poverty.



ASIKNEE

25. *Asiknee*

आद्यपर्वगता या स्यात् पार्श्वाभिमुख संस्थिता।

आयुक्षयं तत्र विद्यादष्टाविंशेतु वत्सरे।।

This line appears vertically at the side of the top phalange of left index finger. One who has it will meet with death at the age of 28, possibly through the medium of the sword.

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(continued on page 36)

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Ancient Classical Writers of Jyotisha

MUNJAALA

K.R. KRISHNAMURTHI

Personality

Prakaasa Adityavat Khyatho Bharadwaja Dwijathemaha Laghu Apoorva Sputapaayam Vashye Anya Laghu Maanasam

This is the opening sloka of the short work named *Laghu Maanasam* by Munjaala. With no reference to his name and with no benedictory words to any one either, the opening verse introduces the author as a noble Brahmana belonging to Bharadwaja Gothra, who wrote this work, rare in approach, different from his other work (may be *Brihat Maanasam*).

His Work

This short work contains 60 *slokas* in *anusthub* metre under chapters as in other earlier works, like *Madhyamadhikara, Spashtadhikara, Thithyaadikara, Triprasnadhikara, Graha Yuthyadhikara, Grahanadhikara,* and *Sringonnathi Adhikara.*

Though manuscript copies of this work are available in the libraries at places like Mysore, Tirupadhi, Trivandrum, Cochin, Varanasi etc., they cannot be said to be free from variant readings, since they have not been collated. The late Prof. Sudhakara Dwivedi who consulted a manuscript copy of *Laghu Maanasam* at the Kasi Raja's Library, Varanasi, affirms that Munjaala's name appears at the end of the chapter on *Sringonnathi,* as having been written by him.

Finding some of the views of Munjaala as reflected in *Siddhanta Siromani,* one can say that Bhaskara who has written a commentary on *Sishyadi Vriddhidham* has studied with interest and attention *Laghu Maanasam* of Munjaala too, without any bias, to widen his intellectual horizons, as a true scholar.

Munjaala, like Bhaskara I, emphasises the importanc of finding out the polar longitudes and latitudes of the star and planets, through his 2nd sloka of Chapter I, and th determination of the exact moment of the Sankranthi, it *tithi, vara* etc. for the year under study. They are to b taken as guidelines for all calculations for the year i question.

Bhaskara II (1114 A.D.) who supposes the equinocti point to be in motion as a spoken of by Munjaala and th revolutions as 199669 in a Kalpa [According to *Sury Siddhanta* and Brahmaguptha 4,320,000,000 years and a per Aryabhata, 4,354,560,000 years vide his *Siddhant Siromani* (Chapter 6)].

Similarly regarding Ayanamsa, Bhaskara shares th views of Munjaala as 59".9007 as its annual precessio under *Golabandha Adhikara* in *Goladhyaya* of his wo *Siddhanta Siromani.* It may be noted in this connectic that Sripathi (999 A.D.) in his astronomical work *Dhru Maanasa Karana* (1056 A.D.) falls in line with Munjaa in reflecting some of his views.

The printed edition (1944) of *Laghu Maanasam* Anandasrama Sanskrit series, with the commentary Parameswara gives the date of the work as Saka year 85 (932 A.D.) and the Ayanamsa for the year 6° 50' and t annual rate as 59".9007 as quoted by Bhaskara fro Munjaala's work. This would take us to the year 527 A.I as the year with no Ayanamsa. The year without Aya amsa differs according to different astronomers.

As Munjaala makes no reference to any earlier work to the name of his master (Guru) or to any of his discipl in his work, we have very little information on his bac ground. The life span of the author too is not known, f want of dependable dates. –148.8

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VIEW POINT

PROF. P.S. SASTRI, M.A., PH.D., D.LITT

COMBUSTION OR ASTANGATA

PLANETS and the Moon are said to be combust when they are close to the Sun. Within twelve degrees of the Sun the Moon is combust. Mars, Mercury, Jupiter, Venus and Saturn are combust when they are respectively within 17, 14, 11, 10 and 15 degrees of the Sun. Retrograde Mercury is given 12 degrees and Venus 8 degrees only. Again Venus and Saturn are not weakened by combustion. Since Mercury with the Sun gives rise to Budha-Aditya Yoga, the combustion of Mercury does not appear to be bad.

Here we may note first what Varahamihira said about the Moon and the planets conjoined with the Sun. This will give us an idea about combust bodies. We give the rendering of Prof. B.Suryanarain Rao: "If the Sun combines with the Moon, the person will be skilled in machinery and masonry; if with Mars, fond of sinful deeds, if with Mercury skillful, intelligent, renowned, and happy, if with Jupiter, he will be crude and always doing other's work, if with Venus, he will make money on the stage and by weapons, if with Saturn, he will be skilful in working tiles or earthenware" (14.1). The conjunctions of Mars and Jupiter with the Sun appear to be bad.

Kalyana Varma gives more details (15.2-7). The Moon conjunct Sun makes one controlled by women, unethical, versed in diplomacy or hypocrisy *(kuta-vid)*, wealthy, expert in selling and purchasing, and skilled in work. Mars with the Sun makes one daring and courageous, obstinate, strong, indulging in lies, sinful and interested in killing. Mercury with the Sun makes one a good subordinate *(seva-krit)*, gives fluctuating riches, makes him soft-spoken treating good name as his wealth, respected, favoured by the authorities, best among the righteous, wealthy and strong and good featured. Jupiter with the Sun makes one charitable, confidante of the rulers, keen-witted, earn with the help of friends, and a preceptor. Venus with the Sun makes one skilled in handling weapons, have weak eyesight in the later part of life, interested in stage, becomes rich through women *(stri sangat)*, and has friends also through them. Saturn with the Sun makes one interested in Dhatus, righteous, religious, devoid of wife and children, devout follower of his own customs and traditions, and has a petty nature *(alpa sila)*.

As against Varahamihira we notice that Kalyana Varma speaks of combust Jupiter. This is probably due to his statement in the first verse of this chapter. There he stated that giving up ill-will *(matsarya)*, he has restated what is valid in the writings of ancients like Yavana and others. This Yavaneswara was an Indian called Sphujidhvaja who taught and ruled over the Iranians of Greece.

The conjunction of the Sun and the Moon was not favoured by Kalyana Varma. This position gives a narrow outlook and a failure to adjust. Rigidity of outlook is common in this position. The native may be too self-willed and be subject to repressed desires.

Mercury should not be alone. With the Sun, a good yoga is formed. The intellect dominates and the native has a practical outlook. In the realm of thought this conjunction gives rise to metaphysical speculations of an abstruse nature. It confers power.

The combustion of Venus gives mixed results. Kalyana Varma supplements Varahamihira's views. Though the Sun is debilitated in the positive sign of Venus, this conjunction give rise to a deep interest in the fine arts. It does not offer a happy married life, nor does it denote a large family.

Combust Mars can make one inflict injuries on others or become a victim of injuries. Otherwise this combustion is good. The native becomes practical.

About combust Jupiter, Kalyana Varma contradicts Varahamihira who has no good word to say about it. Experience supports Kalyana Varma. Possibly if Valmiki is to be followed the Sun is exalted in Pisces owned by Jupiter. The Sun in Jupiter's houses, or the latter in Leo have been giving very favourable results.

Kalyana Varma offers a valid interpretation of combust Saturn. As the meditative and philosophic planet, Saturn develops the philosophical and religious tendencies when combust. The moolatri kona signs of these two are 180 degrees apart, and they have a similarity. It is true that one of these is exalted where the other is debilitated. The energetic Sun is made by Saturn to divert this energy inward. It is a good position for ascetics and yogas, particularly if the two are not together in houses 4, 6, 8, 12 and Lagna.

Thus combustion of any planet or the Moon is not bad in itself. Combust Moon and Marts are not fully good. The others, when combust, do give some favourable results. – 145-87.

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WHAT IS KUTILAA MOTION ?

NARAYAN PRASAD

THE purpose of the following lines is to elucidate the meaning of Kutilaa motion of a planet which is mentioned in Sloka 12, Ch. 2 of *Surya Siddhanta*. This sloka mentions eight kinds of motions, but does not explain the precise differences in the kinds of motion specified. The most vague term is the Kutilaa motion which still remains a matter of conjecture. According to Mr. Hoisington (Oriental Astronomer, Jaffna: 1848), it is meant to be included among the forms of retrograde motion. But according to Rev. E. Burgess, it might possibly be used to designate the motion of a planet when, being for the moment stationary in respect to longitude and accordingly neither advancing nor retrograding, it is changing its latitude.

In his famous translation of *Surya Siddhanta*, Burgess has used the term "Kutilaa" (I have used double a to denote the sound of u as in but), whereas Chandrashekhar Samanta in his *Siddhanta Darpana* has, while quoting the same sloka from *Surya Siddhanta*, used the term 'Vikalaa'. *Surya Siddhanta Darpana* is written in Oriya script (both the Sanskrit *slokas* and the commentary are in Oriya). I reproduce here this sloka (No. 36, Ch. 5) in Devanagari script.

वक्रानुवक्रा विकला मन्दामन्दत रासमा।
तथाशीघ्रतराशीघ्रा कथितैष्ा स्वनामभिः।।

Chandrashekhar Samanta has also given the explanation of the Vikalaa motion. In Sloka No. 38, Ch.5, he says:

स्तम्भितासैव विकला कलाशून्यत्व हेतुतः।

which means that Vikalaa motion of a planet is so called because of its being stationary *i.e.* no change in longitude (Vikalaa–vigataa kalaasankyaa yasyaa). The version of *Surya Siddhanta*, edited by Pandit Kapileshwar Shastri and published by Chaukhambha Sanskrit Sansthan, Varanasi, also gives Vikalaa in place of 'Kutilaa'. The complete sloka is as follows:

वक्राऽतिवक्रा विकला मन्दा मन्दतरा समा।
तथा शीघ्रतरा शीघ्रा ग्रहाणामिष्टधा गतिः।।

In his commentary which is also in Sanskrit, he says:

"अत्र 'वक्रानुवक्रा कुटिला' इतिपाठान्तरे
अति वक्रानुवक्रयोस्तु समान एवार्धः।
पश्च्चवक्र कुटिलयोश्पि समानार्थ- त्वापुनरुवित्तदोषान्
'विकलेति' पाठः साधु।"

which means, "Here is another reading '*vakraanuvakraa kutilaa*', the terms '*ativakraa* and '*anuvakraa*' have the same meaning. But since '*vakraa*' and '*Kutilaa*' have the same meaning, the appearance of both the terms causes repetition error (*dvirukiti dosha*). Hence '*Vikalaa*' is the correct term to be used here."

He attaches the same meaning to Vikalaa as mentioned earlier and which is clear from his commentary "

अत्र विकलायाः रून्चत्वान् मार्गत्वे वक्रत्वे वा ना
गणना

which means that in Vikalaa motion *i.e.*, in stationary position the question of directness or retrogression does not arise.

Let us now consider the views expressed by Sri Ramanujacharya in his *Bhavartha Ratnakara*, Ch. XIII. In sloka No. 14 he says:

खेस्धर्मकर्मस्थ ग्रहाणां कुटिला गतिः।

Readers may check and verify that planets (excluding Mercury and Venus) become stationary when they are in either the 9th or 10th from the Sun. In some cases when the stationary state occurs at the border of a sign, it may occur in the 8th. For example, in June 1986 Mars became stationary in 0° 53' Capricorn which is the 9th from the Sun which occupies Taurus (according to "*The Astrological Magazine*" Ephemeris). In July 1986 Jupiter became stationary in Pisces 0° 38' which is the 10th from the Sun who occupies Gemini. Then are we to conclude that Sri Ramanujacharya has used 'Kutilaa' motion in the same sense as 'Vikalaa' motion ? It must be borne in mind that Jupiter again became stationary when it changed its motion from retrograde to direct in November 1986. In this stage of motion Jupiter will be on the 5th from the Sun. But Sri Ramanujacharya does not call the motion at this

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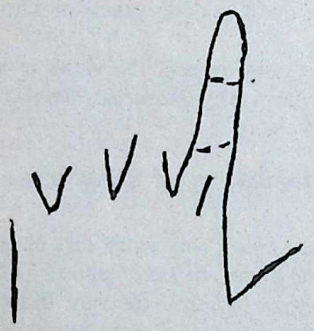
relative position as 'Kutilaa' but 'vakragaa' *i.e.*, somewhat retrograde. As Jupiter becomes direct and still being nearly stationary (daily motion about 2'), its relative position with respect to the Sun becomes the 4th. In this position he calls the motion as slow which means that planets in the 4th from the Sun possess slow motion; those in the 5th and 6th have somewhat retrograde motion (vide *Bhavartha Ratnakara*, Sloka No. 13, Ch. XIII). He does not take into consideration the exact point of stagnation. Planets will be somewhat retrograde just before the exact point of stagnation when they change their motion from retrograde to direct and just after the exact point of stagnation when they change their motion from direct to retrograde motion. Sri Ramanujacharya uses the term as 'vakragaa" only in the earlier case. It is to be observed that in both stages of motion - vakragaa and kutilaa - he has signwise allotted two relative positions with respect to the Sun - in case of vakragaa 5th and 6th and in case of Kutilaa 9th and 10th. Planets become stationary only for an instant.

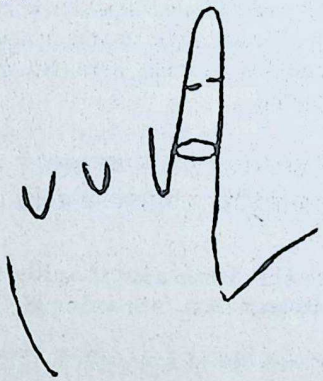
Taking all the points discussed earlier into consideration, I conclude that both '*vakraa*' and '*kutilaa*' as mentioned in *Surya Siddhanta* mean somewhat retrograde motion, with the difference that *vakraa* motion refers to retrogression before stagnation or stationary state, whereas *kutilaa* motion refers to retrogression after stagnation. Since after stagnation planets retrograde with increasing speed and before stagnation with decreasing speed, we can say in other words that *vakraa* motion of a planet is that stage of motion when it retrogrades with decreasing speed and *kutilaa* motion that stage of motion when it retrogrades with increasing speed, in both cases the speed of motion being small, say one-third of the highest speed of retrogression.

HINDU REKHA SASTRA

continued from page 32)



SURUCHI



PAATI

26. *Suruchi*

सुरुचिस्तदुपस्थान संस्थिता कण्टकस्पृशा।
तथैव स्थितिमापन्ना तदेव फलमीरयेत्।।

This line will appear above Asiknee and look nice, thick in form and rough to the touch. One who has it will look nice and enjoy the pleasures of life. Yet he will be short-lived.

27. *Paati*

यो मध्यपर्वबन्धः स्यात् तत्र योगेन सा भवेत्।
फलमाश्चर्यसन्धिः स्यात् ....

This line will appear entwining the junction between the bottom and middle phalanges of the left index finger. A person who has this line will, to the wonder of all, win in a battle or conflict with his enemy. (To be continued)

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LETTERS TO THE EDITOR

Forecasts of World Events

I

Sir,- I went through the very first article "World Trends and Tensions in 1988". I was surprised to find on page 5 your predictions regarding Tamil Nadu politics. Again on page 9 you have predicted that there may be a new Chief Minister for Tamil Nadu. I showed pages 5 and 9 to many people on 23-12-1987 at 8 p.m.

On 24-12-1987 when I tuned the radio at 5.45 a.m. to hear devotional songs, the sad news of the sudden demise of Mr. M.G.R. at 3. a.m. was announced. My own people at home, who did not at first give any credit to your words, expressed in one voice that you are a messenger of God.

Madras. *K.A. Devarajan.*

II

Sir,- The Annual Number 1988 is superb. Your prediction in your Editorial, regarding TamilNadu, came true as the first of your predictions for the year 1988.

Hanamakunta.

Iranganti Rangacharya.

III

Sir,- "Unexpected political developments in Tamil Nadu may occur and T.N. may have a new Chief Minister – "How wonderful and correct a prediction was given on pages 5 and 9 of "World Trends and Tensions in 1988" by our erudite Editor Dr. B.V. RAMAN written on 30.10.1987 itself.

Owing to the unexpected passing away of the Chief Minister Mr. M.G.R., T.N. may have a new Chief Minister which is cent percent correct.

Hathibari, Nirsha. *P.C. Daw.*

IV

Sir,- "World Trends and Tensions in 1988" (A.M., Jan 1988, pages 5 and 9) indicates unexpected political developments and new Chief Minister for some of the states, one of which mentioned is Tamil Nadu. The Chief Minister passed away on 24.12.87 paving the way for a new Chief Minister and political developments.

Kindly accept our regards for predicting the events correctly. I pray the Almighty for your long and happy life.

Madras. *U. Krishnaswamy.*

V

Sir,- As usual your predictions in the year 1987 have all come true. No doubt, you came into this world on a special assignment. For a great man like you, one need not give a certificate that he is great. You are already blessed by Nature and God. Even then, whenever I go on pilgrimage and also in my daily prayers I pray to God to bless you with a long span of life and strength to serve this holy country with this holy subject Astrology.

Hyderabad. *M. Rajasekhar.*

K.N. Rao's Forecasts

Sir,- In Kaliyuga, the only word of real relevance ending in 'ice' is Economics. Perhaps because of this, predictions made by one of your regular contributors Mr. K.N. Rao to Anil Saari of the *Hindustan Times* (Sunday Magazine, Sept.) assume importance –" before 1990 the U.S.A will suffer an economic depressio much like Wall Street collapse o 1929-30."

In the editorial column of th *Times of India* (Oct. 22) we have– The beginning of this week has wit nessed what has been described as th most catastrophic stock market crasl ever. Monday and Tuesday sav America's Wall Street nosedive by historic 500 points. . . In some re spects the present slump is even wors than the historic crash of 1929, tha marked the Great Depression."

A Couple of minutes back (o 23.10.1987) the B.B.C. World Serv ice in its programme *Twenty Fou Hours*, announced that the Londo stock market has lost further ground Although it will be some time befor the full significance of the recen collapse dawns upon us; Govern ments the world over are alread making their moves to arrest thi downward spiral.

We have, on occasions, gon through painstakingly detailed ar ticles from Mr. K.N. Rao, on indivi dual horoscopy. Perhaps, the time fo him is ripe for a further foray into th most important kalyugi 'ics' an share with the readers of THE ASTROLOGICAL MAGAZINE, the basis o this prediction of his.

His observations, in the same ar ticle about a couple Reliance Cu matches being abandoned have al ready come to pass. A match at Indor (Australia Vs New Zealand, 18 Oct. had to be re-scheduled. Another a Rawalpindi met a similar fate Though I personally feel that Mr. Ra

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FROM OUR OLD READERS

FEBRUARY 1963

Chinese Aggression

Sir, - Please permit me through your umns to present some esoteric mystes about the latest Chinese aggression on d invasion of India.

(1) Crossed the McMohan line on 8th September 1962, which was a Saturday.
(2) Launched an undeclared war on 20th October 1962, also a Saturday.
(3) Offers negotiations on the basis of the line of actual control as on 7th November 1959 which is again a Saturday.
(4) Started unilaterally withdrawing on 1st December 1962, again a Saturday.
(5) Announced cease-fire on the 20th November 1962, which is a Tuesday.

There are four Saturdays and a Tues-y, which are symbolic of Saturn and urs, which two planets aspecting each ier have begun this war.

We also note two 20's in the dates. eir first attack on Dhola Post was on th October and the Afro-Asian meet in lombo is on the 10th of December 62. Zero added to any number gives it arger range. Hence all the nations are olved in this war. When the Chinese ves come on days other than Saturdays d Tuesdays we can expect peace, and t till then. Saturday recurring shows t it is an unlaunched war and will be of g duration. Saturn the lord of Makara gna of the Chinese chart shows imperistic motives of the aggressors. Saturn sides is also a planet of democracy. It so indicates here that it will be more a ld war than a hot one.

SOME QUEER NAMES

(1) Trouble started when our Galwan post in *Chip Chap* valley was encircled.
(2) First post to be attacked by Chinese was *Kinzamane.*
(3) *Krishna Menon* had to quit the cabinet.
(4) *Krishnamachari* was appointed minister of economics and defence co-operation.
(5) *Chauvan* replaced *Menon.* And *Kannamwar* replaced *Chauvan.*
(6) The last pass taken over by China was *Karokoram* pass.
(7) *Karve* Passed away during the war.
(8) With the appointment of *Choudhary* as Chief of Staff, cease-fire came in.
(9) The last battle to be fought was that of *Chasul.*
(10) *Kaul* the Commander of our forces has been relieved.
(11) Another Mr. *Kaul* has gone as an ambassador to Russia.
(12) Afro-Asians meet in *Colombo, Ceylon.*
(13) Chinese leaders manipulating this war are *Chenyi* and *Chou-En-Lai.*

IN OTHER PARTS OF THE WORLD TOO

(1) Trouble over *Castro's Cuba* be tween *Khruschev* and *Kennedy.*
(2) War between *Congo* and *Katang,* in *Kongolo.*
(3) Once again *Kashmir* is alive.

We see many K and C names recur ring. Perhaps some of your readers will be able to explain the esoteric significance.

Madras. *B.C. Barai.*

Challenge of Nadi Literature

continued from page 14)

would be 3600-just the number of charts listed in Dhruva. I do not feel like accepting the argument as safe or sound. I cannot go into the reasons now.

Jyotisha is as sacred as the Vedas. It should be studied in a devoted and reverential spirit. Scoffers may remain to pray. Or, those who came to pray may also scoff. Such consequences would not matter. Sooner or later, the challenge of Nadi-literature will have to be met. Dr. Raman, his journal, the Astologico-astronomical Conference, would be best fitted and most competent to meet the challenge. I would, in conclusion, pray to Dr. Raman to devote his journal as far as possible only to distinctively astrological and astronomical matters, without at the same time impairment of interest in other general cultural disciplines to the extent to which these bear on Astrology which must continue to remain as main and prime, powerful and pre-eminent (concluded).

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must not have had Rawalpindi in mind. Or may be, who knows.

Prabhat Singh.
Arrah.

The Astrological Magazine

Sir,- As far as my memory goes it was in 1975 that you inaugurated the Bhilai study circle at Bhilai-Nagar. At that time I was two hundred miles away from Bhilai – Nagar so I had no chance to have your *darshan.*

The Astrological Magazine was born in the 19th century. The century that has been called in century of Intellectuals. As far as I can surmise it is the oldest astrological journal on the globe.

The A.M. passes through the hands of almost *every astrologer of the world.* It has broken barriers and has knit in a chain all astrologers through its media.

Durg. *Prof. B.R. Soni.*

Appreciation

Sir,- I congratulate you for the excellent work you have done to put Astrology as an important subject throughout the world, from which I have learnt immensely for over forty years – a student of yours.

In fact, now I have learnt six systems of Astrology and could do up a horoscope quite accurately.

Gampaha, Sri Lanka.
C.P. Dias Bandaranaike.

Jyeshta Star – Girls Liability

Sir,- I have read with shock and disappointment Mihiria's statement that Jyeshta star is bad for girls.

May I ask what justification this statement possesses? If a star is the only basis for making a horoscopic judgement, why then are the other planets required? Why bother about that Ascendant? Why look up the exact degree? Why prepare Navamsa, Saptamsa, Dasamsa, Dwadasamsa etc. ? Has the statement been made after extensive research on Jyeshta Nakshatra girls? Can the one liner be proved?

To pose a hypothetical question: If a girl born in Jyeshta star were to have Mercury occupying own house Gemini, Venus in Taurus, Jupiter in Scorpio causing Gajakesari, devoid of any malefic aspects, would it mean that the star would be so powerful so as to cancel all the harmonious vibrations?

I do not claim to be an astrologer. I am but a curious person seeking cosmic answers to worldly events. I have in my humble experience come across many parents/grandparents who consider Jyeshta star bad for girls and Moola bad for boys. I fail to understand how such a generalisation can be made. *It is these sweeping statements which give Astrology a status akin to superstition, magic, whatever!*

In my opinion Moola is a very good star for boys as it would give a keen interest in sports apart from the divine grace bestowed by virtue of being placed in the house of Jupiter. I too am generalising but with the awareness that I have excluded the bad aspects/combinations which could well tilt the balance.

The erudite student may have ignored the statement (about Jyeshta being a bad star for girls), but there are some very ordinary people out here who read your magazine who are looking precisely for such one-liners which they will flaunt as astrological knowledge gleaned from books putting the credit (or is it discredit?) on Mihira. Instead on zero-ing on the Nakshatra it would have been far more scientific had Mihira only explained the debilitation of the 7th lord Moon and his occupation of *Badhaka sthana.* Instead he started off on wrong note. There are many *Jyeshta Nakshatra* borns, Not all of them have had bad marriages nor can one consider their lives to be woeful! Some of them have even risen to great heights depending upon the strength of the total horoscope.

It is interesting to speculate on why and how such a statement has come to be made. My own reasoning runs thus:- The Moon is debilitated in Scorpio. The Moon governs the mind feelings and emotions and its very presence in that house would give the woman an expanded sex awareness which in a male chauvinistic society would be undesirable. It is an undeniable fact that Indian men expect total purity from women even if this is synonymous with naivette and gross ignorance. Jyeshta star then becomes a liability. It is not just the star. It could be read as having the meaning that the girl born under such a star is herself a liability (in the eyes of over-anxious parents who forever seem keen to 'dispose' of their responsibility). The prospective grooms and their quack astrologers 'shun' such a horoscope. Let there be 'Mangal' dosha and the victimisation is complete. This is not any isolated instance but could rather be considered as an expression of the collective male psyche.

The other two stars Anuradha and Visakha are not treated as Jyeshta as the former is governed by an ascetic Saturn (who cares if he is also responsible for repressed desires!) and the latter by divine Jupiter which gives the superficial impression of a saint when in fact Jupiter-Rahu combination can upset the apple cart in more ways than one! Perversity, the guardians of our morality should remember comes in different shades and combinations. It is not just the Moon in Scorpio governed by fickle Mercury who is responsible.

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One must pause and ponder before categorising perhaps millions of women born under a star as being born with a liability. Prejudice has no place in Astrology.

I must add that just as a black spot is more apparent on a white clean shirt, likewise, for someone of the calibre of Mihira to make a sweeping generalisation is unfortunate for which I have deemed this correspondence necessary. It could be reflective of a larger trend where new learners try to oversimplify Astrology in their hurry to understand. It is important to impress upon them that the particular is pertinent only with reference to the whole and that the whole reveals itself in parts. Without such an understanding, all learning is futile.

I request you to ensure that misleading one-liners are not included in the articles as it will undermine the very objective of publishing THE ASTROLOGICAL MAGAZINE, which is, to explain planetary influence on human life on a scientific basis.

Bombay. *Ms. Shobha-Krishna.*

A.M. and Pakistan

Sir,- I have gone through the article on Nuclear Capabilities of Pakistan (A.M., June, 1986). Most of my astrological friends and political leaders do not agree on this. This particular issue was otherwise picked by Government agencies and not allowed for sale in Pakistan.

Karachi. *A. Reader.*

'Astrological Year'

Sir,- I have read with interest the article "VARSHAMAAN" written by 'EKALAVYA' under News & Views (page 753, A.M., October 1987) in reply to Dr. P.S. Sastri's article on the same subject appearing in the June issue.

On pages 8 & 9 of the 'CATECHISM OF ASTROLOGY (Vol II)' by Prof. B.V. RAMAN it is clearly shown under "How to Make Use of the English Calendar in calculating the solar years of the Dasas & Bhuktis in a Horoscope" that 5 days for each year and 21 days for 4 years has to be deducted, so that the Dasas will run forward at this rate.

However in going through a number of Horoscopes analysed by Dr. RAMAN in some of his books, those analysed by various eminent Indian authorities of Astrology and also from those contained in THE ASTROLOGICAL MAGAZINE, it seems that this reduction has not been made and that the Dasas have been calculated at 360 days.

Since this is a controversial subject even amongst astrologers in Sri Lanka and considering the fact that this parity increases with age (Eg. for a native 56 years by approx. 9 months and 24 days) making it extremely difficult to give correct predictions, I shall be very grateful if you will through the media of THE ASTROLOGICAL MAGAZINE indicate as to which system has to be adopted for accurate predictions based on your wide experience.

I am sure your views will be most welcome by the readers of your magazine worldwide.

Kotte, Sri Lanka, *W.D. Singhabahu.*

Test Tube Babies and Astrology

Sir,- In the 1st week of November 1987 a hat-trick occurred in the field of medicine. Three test-tube babies were born as a result of the experiment conducted by Dr. Indira Hinduja.

From the astrological angle this successful experiment has a lot of importance. In the past astrologers were not in a position to understand whether the infertility was due to blockage in fallopian tubes. One of my clients was complaining about non-conception for more than 10 years after marriage. On erecting her horoscope I found that the 5th house, which indicates uterus, was occupied by Pluto. On going through the horoscope I advised my client to approach an eminent gynaecologist in Bombay and get her fallopian tubes examined. To my surprise there was difficulty in the same area as noticed by me. Subsequently, a number of cases were referred to me and wherever the majority of inauspicious planets were placed in the 5th, 7th and 8th houses, I could safely suspect that the infertility problem was on account of trouble in the fallopian tube.

In the ancient works it is mentioned that the conceptual horoscope can be erected and its utility is also mentioned. However, it is rather difficult to check up the conception date and time.

In the test-tube baby technique the time and the date when the fertilised ovum is brought in contact with the sperm in a lab dish can be recorded. This can enable the astrologer to erect the chart of the conception as well as the chart for the first cry. On erecting both the charts a competent astrologer can compare them and easily find out whether such horoscopes are useful for predictive purposes.

This is a challenge to all astrology students.

Poona. *S.K. Kelkar*

MGR's Horoscope

Sir,- While condoling the demise of Mr. M.G. Ramachandran, Chief Minister of Tamil Nadu, I took the opportunity of reviewing the article "Horoscope of M.G. Ramachandran" by Mr. C.A. Padmanabhan (A.M., August 1980). While all the other

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facts agree with the natal horoscope, I feel that the balance of Dasa at birth is not correct for the following reason. According to this chart, the native is running Venus sub–period in Venus major period for the past 2 3/4 years.

The Dasa and Bhukti of a yogakaraka planet, well situated in the natal chart *i.e.* 11th from Ascendant aid 3rd from the Moon and also aspected by the best benefic Jupiter cannot cause death during its Dasa and Bhukti, though in Rahu-Ketu axis. I feel that the native was running ketu Dasa Mercury Bhukri *i.e.* Dasa chidra which has caused the passing away of this colourful personality. Ketu in the house of Mercury, lord of 8th, Bhukti lord Mercury being 8th lord himself, associated with two malefics Sun and Mars and aspected by another malefic Saturn (R), lord of 12th coinciding with Dasa – chidra have all taken the power of killing the native.

In short, I feel that well situated and well aspected yogakaraka planet cannot cause death.

Jabbalpur. *K.S.V. Ramani.*

Charts and Shapes

Sir,- I reproducing below an extract on charts having different shapes called from western astrological literature which may interest some of your readers.

1. *Splash*: Planets occupy as many signs as possible–May be spread evenly around the wheel.

At their best splash people have wide interests but at their worst may spread themselves too thinly.

2. Bundle:- Planets grouped closely together in 4 to 5 signs.

It is the rarest shape. It indicates personality with a driving specialist interest.

3. *Locomotive*:- Planets are arranged evenly around nine consecutive signs leaving an empty group of three signs.

These people have exceptional drive and application to the task in hand. Leading planet moving clockwise around the wheel is important as it may indicate which area of personality is a prime motive force.

4. *Bowl*:- Easy to recognise. All planets fall in approximately half the chart. They scoop up experience and are very self contained. Leading planet of the bowl could be said to lead them into various experiences.

5. *Bucket*:- Nine planets fall in one half of the chart and the tenth, opposite them, forming the handle of the Bucket.

These people direct their energies towards the achievement of an objective. They are usually very concerned with self– preservation.

6. *See-Saw*:- Two groups of planets opposite each other and there must be two or more empty signs in the empty sections. Number of planets in each section may vary but usually there should be five on each side.

These people always see both sides of issue and may view lift itself from two points of view. They may need to balance their interests and activities.

7. *Splay*:- Arrangement is not always easy to define but there must be at least one group of two to three planets placed closely together while the rest are distributed around the chart. Empty signs are usually distributed evenly as well.

These people are individualists who do not like being classified or regimented. A splay chart may have planets in all three or one of the elements. *e.g.* planets in all three earthy signs would indicate an individualist in practical affairs while planets in all three airy signs would suggest intellectual independence.

Herschel, Neptune and Pluto are also to be considered while considering the shapes.

Bombay. *Dr. M.V. Mehta.*

Vinoba Bhave's Horoscope

Sir,- Many of us must have taken the wrong horoscope of the great saint of the present age Maharshi Vinoba Bhave. So far we have his charts with Libra and Sagittarius Ascendants. In the recently published biography in Marathi by his brother, his birth-details are given as equivalent to 11-9-1895 at 7-11 p.m. (LMT) at Gagode near Pen, Dist. Raigarh, Lat. 18 N. 45, Long. 73 E 06.

Rasi: Pisces - Ascendant 17-54, Taurus - Moon 18-48, Pluto 20-18 and Neptune 25-19; cancer - Jupiter 8-52, Leo - Ketu 20-30 and Sun 26-10, Vepo - Mars 5-54, Venus (R) 8-04 and Mercury 15-40; Libra - Saturn 11-46 and Uranus 24-28; and Aquarius - Rahu.

The horoscope with modern tables is as above.

Bombay. *G.S. Tendulkar.*

Viparеetha Rajayoga

Sir,- I would like to know more on the following points:

In Mr. K.N. Rao's article on Sub sub-periods, (Jan 87, page 17), it is said that "debilitated lords of 3, 6, 8 give Raja Yoga; and on page 48 it is stressed that "debilitated 3rd and 6th lords give very good results." Would this view hold good if the said 6th lord is in the 8th and debilitated in Navamsa only and he is Atma-karaka also? Would Mr. Rao clarify this point? Lagna is Aries.

Prof. P.S. Sastri in "View Point", August 1987, page 641, states that in case of Viparеetha Raja Yoga

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.upiter's aspect has reduced, if not nullified, the given Viparreetha Raja Yoga. If Jupiter (120°-18') the 12th ord (and 9th lord also), aspects Atmakaraka Mercury (238°-45') lord of 5th in 8th (capna Aries), what will the esult be in Mercury Dasa (the 5th Dasa) especially for 158°Ketu-Bhukti and 289 Venus Bhukti? Would Prof. Sastri kindly discuss this?

Puttur. *K.R. Bhaudary.*

Uncharitable Remarks

I

Sir,- I thank you for starting useful columns like "Ancient Classical Writers" by Mr. Krishnamurthi and "View Point" by Mr. P.S. Sastri. These columns may be continued for the benefit of readers.

Further, I shall request you to be more careful in editing articles of Mr. K.N. Rao. Mr. Rao is no doubt a very entertaining writer but he should be stopped using uncharitable remarks against any state, whether Bihar is the most condemned state of India, or Mr. Rao's own native state has nothing to do with Astrology. Entertainment of readers at the cost of wounding the sentiments of the people of a state is a dirty game. Earlier also, Mr. Rao has used a similar expression against Bihar and its people which was seriously objected to by me. Using and publishing expressions that may wound the sentiments of the people of a state or a community is not in good state. It is a pity that such a highly qualified person holding a distinguished post in the Indian Audits and Accounts services has such sectarian and biased views. But it is more regrettable that you have allowed him to express such objectionable remarks from the platform of THE ASTROLOGICAL MAGAZINE that claims to be dedicated to national integration. Will you please ensure that such objectionable remarks are not published in future in your journal?

Patna. *K.K. Pathak.*

Mr. K.N. Rao replies:

Sir,- Instead of reading a sermon and telling the Editor how he should edit Mr. Pathak should correct himself and develop the habit of reading articles intelligently in two ways: interlinking an article with another and interlinking points within the article referred to.

Let me first refer to the earlier controversy to which he made a reference by reminding him to re-read it and see the sentence, "Bengal and Bihar have been my second homes... (Pp., 690, A.M., September 1984)

Now let me show the dogged and incorrigible mental habit of Mr. Pathak. He had written, "Ghagha believed to be an illegitimate child of Varahamihira..." etc (p, 435, May 1985) and I corrected Mr. Pathak by telling him, "The date given to the Varahamihira era is around 505 A.D... Ghagh and Bhaddari belonged to the 15th and 16th centuries...."

This historical gap of more than one thousand years was not sacred for Mr. Pathak and he persisted, taking shelter behind the belief of some persons, "Bhaddari was the illegitimate son of Varahamihara" (Jan. 1986 p. 83). Instead of correcting himself after I pointed out the gap of one thousand yearsor more all that he does now is to shift the "illegitimacy of birth" from Ghagh to Bhaddari. This is the incorrigible dogged mental habit of Mr. Pathak I refer to, his total disrespect for a historically verifiable fact.

Against this background Mr. Pathak should read intelligently, interlinking point by point, my article of November 1987. Mt sentence "Bihar, India's most condemned state, is more unique than many Indians have ever realised". Is it praise or condemnation? I do not claim to be a master of the English language, yet to an average reader it would be clear that what it means is in Bihar which has been spoken of unpleasantly (I will elaborate) is actually unique in many ways, according to me. I support it by referring to it as the first great cradle of civilization. . . etc, refer to Bihar's democratic catholicism, talk of the warmth and affection I received in Bihar and the emotional warmth stirred in me when a Bihari puts a question sincerely etc. I conclude it thus" No wonder, Bihar produced two of India's real great Indians."

Some Biharis here approached me after reading this article and asked me why I had such warmth about Bihar and here is Mr. Pathak, unable to interlink an article point by point bursting into an enigmatic irrationa. lity.

Bihar somehow never gets good coverage in the national press, particularly English. Since the Bhagalpur blinding case it has become worse. Economically somewhere near top among India's states in 1938, the fact of it having slipped to bottom is referred to. Bihar's crime-rate is cited prominently and compared with the terrorists' killings of Punjab. Two references, very recent ones, will help in understanding me. *Statesman* of 15th Dec. 1987 carries a story about the mafia kings in the coal belt. Then there is a letter to the editor in the *Statesman* of December 11, 1987 under the caption, "IS BIHAR FIT FOR DEMOCRACY?". The writer says, "if any state deserves to be placed under President's Rule for the next half century, it is Bihar.. this state was never fit for self-government.."

Let Mr. Pathak devote himself to these critical remarks if he has any courage and shed his irrationality and develop the habit of reading articles intelligently.

New Delhi. *K.N. Rao.*

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BOOKS ON REVIEW

OUR LITERARY EDITOR

FIRST MEETINGS WITH SRI. RAMAKRISHNA by Swami Prabhavananda
(Sri Ramakrishna Math, Mylapore, Madras 4, Pp. 418+vi, 1984, Rs .23/).

Episodes from the life of Sri Ramakrishna as recorded by M and others are an eternal source of inspiration for seekers of God. Every page of the Gospel for instance has a lesson.

But there are certain aspects of the Paramahamsa's life that have not been recorded systematically with their background, and which lie scattered in different works both in English and Bengali. The present work is a painstaking collection of 38 inspiring episodes from the life of the Saint of Dakshineswar and very instinctive ones at that.

What is of even greater importance is that these relate to the sparks of first meetings with the Master.

These comprise *inter alia* of the Paramahamsa's meeting with his teachers (Bhairavi, Totapuri), householder-aspirants, men and women, like Manmohan Mitra, Mahendranath Gupta, Aghoramani Devi, Lakshmi Devi, famous personalities like Devendranath Tagore, Dayananda Saraswati, Keshab Chandra Sen, Iswar Chandra, Bankim Chandra, Vidya Sagar, Michael Madhusudan Dutta, sceptics like Girish Chandra Ghosh, Kalipada Ghosh and casual visitors like Rev. Harihar.

Originally publishe on different occasions in the two journals *Prabuddha Bharata* and *Vedanta Kesari*, they are now collected together here and constitute a notable addition to Ramakrishna literature.

The author documents his observations systematically, showing their sources.

These episodes afford ample scope for dramatisation to the creative artist, but the author seems to have imposed on himself the historian's objectivity. The book is well-printed and produced and reasonably priced.

A STUDY OF HELIOCENTRIC SCIENCE by Swami Abhedananda
(Ramakrishna Vedanta Math, 19-B, Raja Rajkrishna Street, Calcutta-6, Pp. 114, Rs .20.00).

Swami Vivekananda's name is perhaps the most outstanding amongst the disciples of Sri Ramakrishna Paramahamsa. There were many other co-monks but only a few of them gained eminence in the world of intellectuals. Swami Abhedananda was one of them. He is remembered more for his book on the mystic subject of rebirth than for any other. He was a versatile scholar and adept at quite a few subjects. Between 1907 and 1910, he delivered five lectures on the solar system before American audiences. This volume brings together these 5 lectures under a rather misleading title "A Study of the Heliocentric Science". A careful perusal of these lectures will reveal how step by step the Swami leads his audience (readers) into an understanding of the Sun and other *grahas* and the role they play in unfolding terrestrial events. An apt title would have been "An Introduction Joytisha" or "The Hindu Science Astrology".

I do concede the Swami gives more information on the Sun and t planets but he then moves on to t zodiacal .igns, the relation of th signs to the earth, of the signs to t different parts of the human body a also takes a little peak into Astrolo as it existed in other ancient civiliz tions of the world. Heliocentric s ence is a misnomer for although it the Sun and his family that are acti the focus of this activity is earthling.

The Swami's presentation of t subject is very cogent and informati and takes the readers through a st by-step understanding of his relati ship with the celestial world arou him. However, I cannot but say gra injustice has been done by the edit in their reluctance to use the w 'Astrology' to describe the scien However, for those critics of Astr ogy who are forever quoting Swa Vivekananda and other monks of t order out of context to push their po of view, the Swami's concluding li should be an eye opener.

"So the study of this science beneficial to mankind, and for t reason I thought that I would give y an idea and open your views and y minds to the universal laws and t highest spiritual truths which are h den behind the surface of the p nomenal world...."

Further in the addenda the Swa goes on to say "After studying this y

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nay become more superstitious and you may feel you are like a slave to the physical conditions of this planetary influence, but Vedanta teaches that the will of the human beings is all-powerful..... That is also taught in our country (in India). If an astrologer would cast your horoscope, he would tell you, 'these are the conditions but there is the way out of it, and you can overcome these conditions by performing the spiritual practices or observing the spiritual laws'."

The Swami also discounts in no uncertain terms the western view that India drew from Greece for her Astrology and Astronomy and these sciences in India are of a much earlier period. Says the Swami "In this age of scepticism and agnosticism, we may laugh at the claims of the science of true astronomy, but it is certainly a study of the power fascination which has extended over the greatest men through 7000 or 8000 years, and a vast number of well authenticated fulfilment of prophecies by the astrologers which have been handed down through generations will prove there is some underlying truth at the bottom of its claims."

FULFILMENT OF HUMAN NECESSITIES THROUGH GAYATRI SCIENCE by Shrirama Sharma Acharya. Pt 1. (Ashok N. Raval, 25, Indralok 'C' Opposite M.V. College, Old Nagardasa Rd. Andheri (E), Bombay Pp. 92+ii Rs. 25/-).

The publisher introduces us to the author as a great *sadhaka* of *Gayatri Mantra* and as one devoted to its propagation as the spiritual force *par excellence* for the regeneration of mankind, Satyayuga, from the 21st century. He holds his mission not only as a scientific culture, but as a dogma acceptable to all, irrespective of caste, creed, sex and religion. The 24 letters of the Gayatri are the cream of spiritual literature of India and its vigorous *sadhana* will bring about the welfare of the individual and mankind as a whole. For this purpose the author has founded many institutions at different places and runs two journals besides writing tracts numbering over 300 to educate the common man.

The present book consists of 14 chapters carrying what may be called perorations and very general ones at that, on the *mahima* of the *Gayatri Mantra*, its *upasana*, the benefit one derives from it, clarification of doubts concerning the *Mantra*, the right of women for Gayatri *upasana*, dawn of the new age.

While it is idle to expect authoritative details about the mode of worship etc. as one finds in classical literature like *Gayatri Purascharana* by Adi Sankara and others, one can know peripherally, what it is all about from this book, which appears to be more a sales piece than the real stuff. It is just a set of lectures, as public lectures go, and very general expalative. One hopes the author succeeds in converting some of the sceptics to his way of thinking. Let us wish him god-speed!

BEST PEARLS FROM THE VAST OCEAN OF ASTROLOGY by A. Srinivasan. (Guhakrupa Jyotisha Kendra, 68, St. Mary's Rd., Station Rd., Secunderabad-3. Pp.102+vi, Price not quoted).

This is a compilation of 1008 astrological maximums – titbits, predictive hints, ideas, opinions etc. as the author chooses to describe them "Mined from various Sanskrit, Tamil and English astrological literature", all of course without acknowledgements. And he claims that these titbits have been "tested and certified by savants of different ages".

We learn from the blurb that the author is a poet, playwright, journalist astrologer, palmist, Subrahmanya Upasaka, and is blessed by the Kanchi Acharya, a descendant of Saint Thyagaraja and hails from a family of astrologers.

While a majority of the items, are commonplace found in elementary works, some are unconventional and need authority or rational explanation. Item 29, for instance, states that if the 4th lord occupies 6th, his father would have married many wives and he had many mothers. Again item 31 says that if he occupies 12th or 8th, he will be born eunuch because of the immorality of his mother. These are dangerous affirmations prone to misguide beginners; these should have been, if at all, circumscribed or substantiated. These are on a par with the so-called Nadi rules, which have become a fashion these days paraded indiscriminately in the columns of magazines and books as though they are gospel. Printing, language, editing and get-up leave much to be desired.

GOD HAS GIVEN US EVERY GOOD THING by Roy Eugene Davis. (CSA Press, Lakemont, Georgia, 30552. US. Pp. 223. $ 7.95).

This is a well written autobiography of a seeker of spiritual life who, after being initiated by Paramahamsa Yogananda in Kriya Yoga, became his chela, although not taking the robe.

Under the Paramahamsa's tutelage he went on assignments in which he acquitted himself creditably. After the Master's passing away, he came into contact with other spiritual soul

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like Swami Rama, Satya Sai Baba, Muktananda of India and other kindred souls from other countries.

As a result, his views and role in life crystallised and he founded a retreat Centre for Spiritual Awareness in Georgia to which people from all parts of the globe trek for spiritual refreshment.

With firm faith in God's goodness he feels that Satya Yuga is round the corner, for which he wants to prepare mankind in a variety of ways.

He edits the TRUTH journal. He has established centres in different parts of the world for proffering spiritual unction.

In the course of 10 chapters, he narrates in this work his early years–meeting his Guru Yogananda; his years of unfoldment, jaunts to Japan and India on lecture tours, meeting God-oriented men and women, sharing and speaking on philosophical insights.

The book abounds in healthy statements that find ready response in the Indian reader; for they centre round self discipline and a serene life.

He finds no dichotomy between material pursuit and God consciousness and illustrates it with the case of King Janaka. Statements such as the one "As a child, I discovered that if I really wanted anything, if I could visualise it and feel that I possessed it, it would come into my life. Many people use this creative process without ever connecting effects with cause" will find ready echo in the hearts of illumined souls. As a corollary, I would want the reader to ponder over its converse–thinking of evil!

The appendix on the philosophy and science of yoga, glossary of Sanskrit terms and the index are useful additions. A book well worth perusal for a weary mind.

SHRI KRISHEN UNIVERSAL EPHEMERIS FOR 1988 A.D. (A. Krishen Kaul, Z-24, Navin Shahdara, Delhi 110032, Pp. 96 Rs. 18/-).

With the growing popularity of Astrology both amongst the layman and the intelligentsia, the corresponding need for an ephemeris has indisputably grown with the years. Krishen's ephemeris is a handy annual publication that serves the purpose of the *panchanga* admirably well carrying complete details of practical astronomical information.

Besides Nirayana land Sayana positions of planets, it also carries the heliocentric positions of planets, the *panchangas* of *tithi, nakshatra, vara, yoga* and *karana* for each day, information on eclipses, advance tropical and sidereal ephemeris for 1988, and the planetary positions exactly a hundred years before and a hundred years after January 1, 1988. The contents that include a Table of Ascendants for importance places of India and logarithmic tables are rounded off with a calendar of feasts and fasts in India. The only jarring note in this otherwise competently executed work is the inclusion of Chiron's longitudes and latitudes. Apart from being of academic interest, it can be of little practical use.

The introduction is a well-written argument in defence of Astrology and its role in human life.

Priced reasonably and printed neatly, Krishen's ephemeris is bound to be welcomed by all lovers of Astrology.

THEINDIAN ASTRONOMICA EPHEMERIS FORTHE YEAR 198 (Controller of Publications, Civ Lines, Delhi 110 054, Pp. 58 Rs. 100.00).

This is the period when almana flood the market. Leading the delu regularly is this volume both in bu and content as well as the price.

Annually brought out by th Metetorological Department of Indi similar ephemerides are published b 7 other countries–the United Kin dom, the United States of Americ France, Soviet Russia, Spain, Jap and China.

In accordance with the recomme dations of the International Astr nomical Union in 1976, a new syste of astronomical constants have bee used in these computations sin 1985.

Of particular utility to the Astr logy student is the separate section c the Indian Calendar, coming und Part IV. The calculations of th Indian Calendar section, namel *tithi, nakshatra* etc. are given in IS and upto the end of the Saka Era ye 1910 or March 21, 1989. An explan tory note on the significance of th terms and the basis of the different ca culations relating to the Indian Cale dar is helpful.

Contents, as in previous year include astronomical information c the Sun, Moon, planets, stars, tables c sunrise, sunset, moonrise and moo set, eclipses and occultations, apa from the earlier mentioned sectic covering the *panchanga* elements.

The Positional Astronomy Centr Calcutta, needs to be congratulat for preparing these ephemerides.

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HOW IS THIS MONTH (MARCH 1988) FOR YOU?

UTPALA

*[The following forecasts based on **Janma Rasi** are general and as such those having favourable aspects according present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those ving adverse aspects according to current directions will experience these predictions to a lesser proportion. The edictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know hur Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE giving your birth details and enclosing a umped self-addressed envelope. -Ed. A.M.]*

MAJOR TRANSITS

The Sun transits Aquarius till 12th and then enters Pisces. Mars transits Sagittarius till 26th and ien enters Capricorn. Mercury transits Capricorn till 9th, then enters Aquarius and moves into Pisces 1 31st. Jupiter and Saturn continue their progress in Aries and Sagittarius respectively. Venus ansits Aries till 27th and then enters Taurus. Rahu and Ketu continue their counter-clockwise otions in Pisces and Virgo respectively.

MESHA (ARIES)

General: The Sun transits the favourable 11th till th, transits afterwards the unfavourable 12th. Mars in adverse 9th till 26th transits the favourable 10th erwards. Mercury in the favourable 10th and 11th till st with vedha between 9th and 31st transits the adverse th on the last day. Jupiter in janma and Saturn in the 9th none too good but Jupiter is under check till 27th. nus in the 1st and 2nd is fully favourable. The unfavour- le influences will sway the nature of the life for the tive during the month. Attacks from opponents, losses theft, deceit by the so-called friends and worried mind all likely. It is likely that the native's natal chart has tures to counterbalance the ill-effects due to the chara transits of some planets. Stoicism and patience ould be your watchwords during the month. Krittika is ter than Aswini and Bharani.

Health and Domestic: You are likely to have health ubles throughout. The chronic patients should be ex- mely careful and adopt adequate prophylactic measures avoid further troubles. domestic bliss of a high order is, uchsafed to you.

Finance and Speculation: The financial position will d to become wholly unsatisfactory. This tendency will, wever, be under check thanks to the good position of the d of the 2nd. Medical bills may be heavy. Speculative nsactions should be avoided.

Real Property, Services, Profession etc. This is not a favourable month for real property matters. All decisions on major property deals should be postponed. Penal transfers are likely for the services. Professions and businesses are likely to experience troubled conditions.

Women: Love affairs and romances are likely to lead to disappointment and frustration. The social workers are likely to find the month trying. The period cannot be said to be satisfactory for employed girls.

Students: With some effort on your part you could make good progress in studies, thanks to the good posture of the vidyakaraka. Financial worries may cause mental agitation. You are advised to avoid social contact with the opposite sex as far as possible.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	3-14-20	1-12-21
Money dealings and enterprises	5-17-23	2-15-22
Journeys	6-19-27	4-16-23
Real property matters and educational activities	8-20-28	7-18-25
Children and speculation	13-23-30	9-21-29
Services	14-23-30	10-22-29
Partnership	8-23-30	11-24-31
Insurance	6-19-28	7-21-29
Profession and business	3-17-27	4-18-26

Chandrashama occurs from 11-53 a.m. on 9th to 6-07 p.m. on 11th.

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2. VRISHABHA (TAURUS)

General: The Sun in the favourable 10th and 11th yields to vedha from 12th. Mercury in the adverse 9th till 9th with check transits afterwards the favourable 10th with vedha till 12th. Venus in the favourable 12th and 1st yields to vedha during the last five days. Mars in the 8th and the 9th, Jupiter in the 12th and Saturn in the 8th are all adverse; Mars is under check during the last six days and Jupiter throughout. The adverse factors will be more in evidence during the month. Some relief is likely during the first half. Official displeasure, quarrels with friends, worried mind and disappointment are all likely. Rohini is better than Krittika and Mrigasira.

Health and Domestic: Health troubles in one form or other will be present almost throughout. Colic and anal troubles may be there. Chronic patients should take extra care to avoid an aggravation of their ailments. Domestic bliss of a high order is vouchsafed to you practically throughout.

Finance and Speculation: The native is likely to have financial worries throughout. Sources of outside help may also dry up. Recently started activities will have a setback due to the paucity of funds. Speculative transactions are likely to yield moderate profits.

Real Property, Services, Profession etc.: Real estate matters may not be unsatisfactory notwithstanding the adverse posture of karaka for properties. You will, however, do well to postpone decisions in all property deals, major and minor. The services, businesses and professions are likely to face numerous difficulties.

Women: You are advised to go slow on love affairs, romances and courtships. Social and club activities are better reduced to the minimum. The employed girls should be extremely careful.

Students: Could make good progress in studies thanks to the support of the vidyakaraka. You should watch your manners, speech and conduct. You should reduce your extra-curricular activities as much as possible.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	3-13-19	1-12-21
Money dealings and enterprises	3-14-20	2-15-22
Journeys	3-17-23	1-15-22
Real property matters and educational activities	3-19-27	1-16-24
Children and speculation	5-17-28	1-18-25
Services	5-17-30	4-16-26
Partnership	6-19-30	4-18-29
Insurance	6-17-23	7-18-31
Profession and business	8-17-27	7-21-31

Chandrashtama occurs from 6-07 p.m. on 11th to 9-16 p.m. on 13th.

3. MITHUNA (GEMINI)

General: Mars in 7th and 8th and Saturn in the 7th are both adverse; Mars is under check during the last five days. The Sun in the adverse 9th till 12th transits thereafter the favourable 10th with vedha. Mercury in the favourable 8th till 9th transits the adverse 9th thereafter till 31st with check from 25th; he transits the favourable 10th during the last day with vedha. Jupiter in the adverse 11th yields to vedha till 9th. Venus in the 11th and 12th is fully favourable. In a month of mixed results the good effects will have a slight edge over the bad ones. Your merit will be recognised with consequent gain. All your actions should be absolutely above board since your enemies are likely to attempt to besmirch your reputation for character and integrity. Punarvasu is better than Mrigasira and Aridra.

Health and Domestic: Health troubles may be there but these will be of a minor nature. Chronic sufferers should take good care of their health. Children's success in the examinations will make you happy. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation: The month will prove satisfactory for finances. You are likely to get relief from your past financial commitments. Speculative transactions will yield excellent dividends.

Real Property, Services, Profession etc.: The real property matters are likely to receive a setback. You are advised to go slow in the purchase of new property. The services will find the period quite good. This is a profitable month for businesses and professions.

Women: Film artistes are particularly favoured. Romances will blossom into happy wedding. Employed girls are likely to be transferred to places of their choice.

Students: Medical students are particularly favoured. You will be successful in tests and interviews. You will have a memorable and enjoyable picnic in the company of the opposite sex during the second half.

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	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	6-17-20	10-18-31
Money dealings and enterprises	6-17-23	10-18-29
Journeys	6-20-27	10-18-26
Real property matters and educational activities	5-14-23	9-18-29
Children and speculation	5-19-30	9-16-26
Services	5-20-28	9-15-25
Partnership	5-23-30	7-16-24
Insurance	3-14-27	7-15-22
Profession and business	3-14-28	1-10-18

Chandrashtama occurs from 9-16 p.m. on 13th to 10-10 p.m. on 15th.

4. KATAKA (CANCER)

General: The Sun in the 8th and the 9th and Jupiter in the 10th are both adverse. Sun is under check between 9th and 12th and Jupiter throughout. Mars in the favourable 6th till 26th with vedha transits afterwards the adverse 7th with check. Mercury in the unfavourable 7th till 9th with check transits afterwards the favourable 8th till 31st when he moves into the adverse 9th. Venus in the adverse 10th till 27th transits afterwards the favourable 11th with vedha. Saturn in the favourable 6th yields to vedha. The month leans slightly on the side of evil. Health complaints may worry you practically throughout. Pushyami is better than Punarvasu and Aslesha.

Health and Domsetic: Bilious and urinary complaints are denoted by the adverse transits. Chronic patients should take prophylactic care against aggravation of their complaints. The planetary transits do not generate any optimism for a peaceful domestic life during the month.

Finance and Speculation: Financial problems will worry you practically throughout. No redemption from these worries is likely during the month. Pressure from creditors will be severe. Speculative transactions are not recommended.

Real Property, Services, Profession etc.: The transactions pertaining to real properties may not be unsatisfactory. Labour problems could be resolved satisfactorily during the month. Penal transfers are likely for the services. The month will be moderately profitable for the professions and businesses.

Women: You should go slow on romances. You should guard against disappointment and frustration. Employed girls should steer clear of politics in office.

Students: Vidyakaraka is helpful and you should, therefore, concentrate on your studies. You will shine well in the field of sports and athletics. Those pursuing engineering courses are particularly favoured.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	5-14-19	4-15-22
Money dealings and enterprises	5-19-23	4-16-24
Journeys	5-20-27	4-18-25
Real property matters and educational activities	5-20-28	4-21-26
Children and speculation	5-23-30	1-12-23
Services	3-14-23	1-15-24
Partnership	5-14-27	1-16-26
Insurance	6-13-28	1-18-28
Profession and business	6-20-30	1-18-31

Chandrashtama occurs from 10-10-p.m. on 15th to 11-35 p.m. on 17th.

5. SIMHA (LEO)

General: The Sun in the 7th and the 8th and Saturn in the 5th are both adverse but the former is under check from 9th. Mars in the adverse 5th till 26th transits afterwards the favourable 6th with vedha. Mercury in the favourable 6th till 9th with vedha transits thereafter the unfavourable 7th till 31st with check till 26th and then moves into the favourable 8th. Jupiter in the 9th is fully favourable. Venus in the favourable 9th till 27th transits afterwards the adverse 10th. The general results are of a mixed nature with good effects having an edge over the bad ones. The first half of the month will be more satisfactory than the latter half. In many a respect, you should guard against a tendency to undertake journeys without specific purpose. Of the three stars Uttaraphalguni fares the best. Makha comes next and Poorvaphalguni, last.

Health and Domestic: This is not a bad month for health. General debility and weakness may be present during the second half. The period may afford some small relief to chronic sufferers. Domestic bliss will be vouchsafed to you practically throughout.

Finance and Speculation: The financial affairs will prove quite satisfactory. Some of the old dues which you had practically written off will be realised. You should not stand surety for anybody. Speculative transactions will

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yield excellent profits.

Real Property, Services, Profession etc.: The conditions pertaining to real property matters are not likely to be satisfactory. You will do well to postpone decisions on important matters. The services could look forward to having a successful month. The month will be profitable to businesses and professions.

Women: Love affairs will blossom into happy wedding during the first half. Employed girls are likely to be transferred to places of their choice during the first half.

Students: You could make good progress in studies. Medical students are particularly favoured. You will get acquainted with scholars of fame and reputation and such contacts will help you in your career later.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	3-13-20	1-10-16
Money dealings and enterprises	5-14-23	2-11-18
Journeys	6-20-27	4-12-21
Real property matters and educational activities	8-23-28	7-15-22
Children and speculation	8-20-30	9-16-24
Services	5-20-30	9-17-25
Partnership	5-20-28	9-17-26
Insurance	3-14-23	7-18-29
Profession and business	3-13-27	7-18-31

Chandrashtama occurs from 11-35 p.m. on 17th to 11-07 p.m. on 19th.

6. KANYA (VIRGO)

General: Mars in the 4th and the 5th, Jupiter in the 8th and Saturn in the 4th are all adverse; Mars is under check during the last five days and Jupiter throughout. The Sun in the favourable 6th till 12th transits the adverse 7th afterwards with check. Mercury in the adverse 5th till 9th with check transits afterwards the favourable 6th till 31st when he moves into the adverse 7th. Venus in the favourable 8th and 9th yields to vedha till 9th. The month will produce mixed results with evil effects more than the good ones. You should guard against a tendency to move from place to place without any purpose or plan. Contacts with old friends will be reestablished. Chitta is better than Uttaraphalguni and Hasta.

Health and Domestic: Ill-health to you and your children will worry you for most days in the month. Chronic patients should resort to prophylactic measures to avoid an excerabation in their ailments. Domestic life will be, on the whole, peaceful and harmonious.

Finance and Speculation: The period cannot be considered satisfactory for financial matters. Pressure from creditors may be somewhat severe but friends will come to your rescue. Speculative transactions should be avoided.

Real Property, Services, Profession etc.: The conditions pertaining to real property matters are not likely to be satisfactory. You will do well to postpone decisions on property deals. The services are likely to find the month trying. This will be a lean period for the professions and businesses.

Women: The month will be somewhat trying for employed girls. The fair sex is advised to refrain from love affairs and courtships. You should watch your expenses carefully.

Students: You could make good progress in studies, if you want to. Vidyakaraka will assist you. You are likely to receive recognition in the research field. You may have fruitful travel with pecuniary advantage.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	3-8-17	9-15-22
Money dealings and enterprises	3-8-23	9-16-24
Journeys	3-8-27	9-18-25
Real property matters and educational activities	3-8-28	9-19-26
Children and speculation	3-8-30	9-20-29
Services	5-13-23	9--20-31
Partnership	5-14-23	1-10-18
Insurance	6-17-27	2-11-21
Profession and business	6-17-30	4-12-26

Chandrashtama occurs from 11-07 p.m. on 19th to 2-44 a.m. on 22nd.

7. THULA (LIBRA)

General: The Sun in the adverse 5th till 12th with check transits afterwards the favourable 6th with vedha. Mars in the favourable 3rd till 26th with vedha transits the adverse 4th during the last six days, with check. Mercury in the favourable 4th till 9th with vedha transits thereafter the adverse 5th with check till 31st when he moves into the favourable 6th. Jupiter in the favourable 7th yields to vedha. Venus in the adverse 7th till 27th transits the

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favourable 8th with vedha during the last five days. Saturn in the favourable 3rd yields to vedha. The favourable influences are in predominance during the month. Swati is better than Chitta and Visakha.

Health and Domestic: You will enjoy good health. Chronic sufferers could look forward to having a period of considerable relief. Your children's performance in schools and colleges will make you happy. You may have to keep your fingers crossed in so far as peace and harmony in the domestic sphere are concerned.

Finance and Speculation: Your financial affairs will be satisfactory. You may experience pressures for ready cash once or twice during the month. You will be able to settle your part financial obligations. Speculative transactions will yield moderate profits.

Real Property, Services, Profession etc.: All transactions pertaining to real property matters will be quite profitable. Acquisition of new property is likely. The services will have a very satisfactory period. The month will be quite profitable to business, industry and professions.

Women: In spite of the adverse posture of Venus for most days in the month you will find the month fruitful. You will realise your ambition in the field of social contacts. Employed girls must, however, be prepared for a lean period.

Students: You will find the month interesting and fruitful from several points of view. You will get acquainted with scholars of fame and reputation and such contact will help you in your career. You will shine extremely well in the field of sports, games and athletics.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	3-13-19	7-12-18
Money dealings and enterprises	5-13-19	7-12-21
Journeys	6-13-19	7-12-22
Real property matters and educational activities	8-13-19	9-16-24
Children and speculation	3-14-27	9-16-25
Services	5-14-28	9-16-26
Partnership	5-14-30	1-23-31
Insurance	6-17-28	1-16-31
Profession and business	5-17-28	2-18-29

Chandrashtama occurs from 02-44 a.m. on 22nd to 10-02 a.m. on 24th.

8. VRISHCHIKA (SCORPIO)

General: The Sun in the 4th and the 5th, Jupiter in the 6th, Venus in the 6th and the 7th and Saturn in the 2nd are all adverse; the Sun is under check except between 9th and 12th, Jupiter till 27th and Venus during the last five days. Mars in the adverse 2nd till 26th with check transits the favourable 3rd during the last six days. Mercury in the adverse 3rd till 9th with check transits afterwards the favourable 4th till 31st with vedha till 26th; he then moves into the adverse the month. The evil influences are in predominance during 5th on the last day. Separation from relations and misunderstandings with business partners are likely. You are advised not to resort to any short-cut and unorthodox methods for achieving success. Jyeshta is better than Visakha and Anuradha.

Health and Domestic: Health troubles in one form or other will be present throughout. Colic and anal troubles may crop up. Chronic sufferers will find the month very trying. And you are not likely to have peace and harmony in the domestic sphere.

Finance and Speculation: The financial worries will persist throughout. The sources of outside help may dry up. Losses are likely in certain transactions. Speculative transactions should be avoided.

Real Property, Services, Profession etc.: Matters pertaining to real properties may receive a severe jolt. The agricultural crops are likely to be damaged by pests. The services, businesses and professions are likely to meet with numerous obstacles and frustration will be the order of the day.

Women: Love affairs should be avoided completely. The social and club activities should be reduced to the minimum. Employed girls should be very careful in dealing with superiors.

Students: Disinclination towards serious studies is likely to be the prominent feature. Unhappy home and financial drain will also worry you. Relations with friends and teachers may also tend to become unpleasant.

	Fortunate Dates	*Inasupicious Dates*
Personal and Domestic	3-13-17	1-9-16
Money dealings and enterprises	5-14-19	2-10-18
Journeys	6-17-20	4-11-21
Real property matters and educational activities	8-19-23	7-12-22
Children and speculation	13-20-27	9-15-24

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	Fortunate Dates	Inasupicious Dates
Services	14-23-28	10-16-25
Partnership	14-20-30	11-18-26
Insurance	8-20-30	10-18-29
Profession and business	8-20-28	10-18-31

Chandrastama occurs from 10-02 a.m. on 24th to 00-58 a.m. on 27th.

9. DHANUS (SAGITTARIOUS)

General: Mars in the 1st and the 2nd and Saturn in janma are both adverse; both are under check till 26th. The Sun in the favourable 3rd till 12th transits afterwards the adverse 4th with check. Mercury in the favourable 2nd till 9th with vedha transits afterwards the adverse 3rd till 31st with check and moves into the favourable 4th on the last day. Jupiter in the favourable 5th yields to vedha. Venus in the favourable 5th till 27th transits afterwards the adverse 6th with check. The general results are of a mixed nature with good effects having an edge over the bad ones. The first half of the month will be more satisfactory than the second in many a respect. Poorvashadha is better than Moola and Uttarashadha.

Health and Domestic: This is not an unsatisfactory month for health. Only minor troubles may be there for a few days. The period may give some small relief to chronic sufferers. Domestic bliss of a high order will be vouchsafed to you for most days in the month.

Finance and Speculation: Financial matters will, on the whole, prove satisfactory. Investments on public issues are not recommended during the month. Speculative transactions should be avoided completely.

Real Property, Services, Profession etc.: The conditions pertaining to real property matters will not be unsatisfactory. Income from land will tend to increase. The services are likely to find the month helpful. The period will be profitable to businesses, professions and industry.

Women: Unmarried girls have excellent prospects of entering into happy wedlock during the first half. The social workers may be invited to shoulder greater responsibilities. Employed girls will find the month satisfactory.

Students: You will be successful in tests and interviews. Medical students are particularly favoured. Those interested in fine arts will find the month rewarding. During the first half you will have an enjoyable and memorable picnic in the company of members of the opposite sex.

	Fortunate Dates	*Inauspicio Dates*
Personal and domestic	8-14-20	9-16-24
Money dealings and enterprises	8-17-23	9-15-22
Journeys	8-19-30	7-15-24
Real property matters and educational activities	6-13-20	4-12-26
Children and speculation	6-14-23	2-10-18
Services	6-17-30	1-9-21
Partnership	5-17-23	4-22-31
Insurance	3-8-19	1-10-26
Profession and business	3-8-17	7-15-29

Chandrashtama occurs from beginning to 02- a.m. on 2nd to 00-58 a.m. on 27th to 09-36 a.m. on 29

10. MAKARA (CAPRICORN)

General : Mars in the 12th and the 1st, Jupiter in t 4th and Saturn in the 12th are all adverse, unrelieved any check on their evil proclivities. The Sun in the adve 2nd till 12th with check from 9th transits the favoural 3rd afterwards with vedha. Mercury in the adverse 1st 9th with check transits afterwards the favourable 2nd 31st when he moves into the unfavourable 3rd with che Venus in the favourable 4th and 5th yields to vedha duri the last five days. The result is that the evil influences w be more in evidence during the month. You should res a temptation to resort to unorthodox methods of achievi success. Sravana is better than Uttarashadha a Dhanishta.

Health and Domestic: Health troubles in one form the other will be present throughout. Chronic suffer should take adequate care to avoid an aggravation of th ailments. Children's health also may cause mild conce Domestic bliss will be vouchsafed to you practica throughout.

Finance and Speculation: You must be prepared face a number of problems in the financial field. Pressu from creditors will be severe. Friends are, however, lik to assist you and relieve you from financial embarra ment. Speculative transactions are likely to yield go dividends during most days in the month.

Real Property, Services, Profession etc.: The pla tary transits do not generate any optimism in the field real property matters. Yield and rentals are likely to growth. Penal transfers are likely for the services. T

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eriod cannot be said to be quite congenial for the professions and businesses.

Women: You should be careful of your functional ealth. All social activities should be reduced to the inimum. Employed girls are likely to be given memos y their superiors and asked to explain their conduct in the fficial work.

Students: You should make progress in studies. idyakaraka will assist you in this connection. Financial orries may be there practically throughout. You should e careful about your food habits.

	Fortunate Dates	*Inauspicious Dates*
ersonal and domestic	6-13-19	4-12-18
Ioney dealings and nterprises	6-14-20	4-15-21
ourneys	6-17-23	4-16-22
eal property matters and lucational activities	6-19-27	4-18-24
hildren and speculation	5-19-28	4-21-31
ervices	5-20-30	7-18-31
artnership	5-20-28	9-16-29
surance	8-20-30	9-16-31
rofession and business	8-14-23	1-10-25

Chandrashtama occurs from 09-36 a.m. on 29th to)-07 p.m. on 31st.

1. KUMBHA (AQUARIUS)

General: The Sun in the 1st and the 2nd and Jupiter the 3rd are both adverse; the former is under check from h and the latter, throughout. Mars in the favourable 11th 126th transits the adverse 12th with check during the last x days. Mercury in the adverse 12th and 1st till 3rd with eck transits the favourable 2nd during the last day. enus in the favourable 3rd and 4th yields to vedha till th. Saturn in the 11th is fully favourable. The favourle influences are in predominance during the month. ou will gain considerable political power and influence rough association with right contacts with the higherps in the ruling party. Invitation to you to join the cabinet ministers is most likely. Poorvabhadra is better than hanishta and Satabhisha.

Health and Domestic: The financial affairs will not be isatisfactory notwithstanding the adverse posture of hanakaraka. In view of the possible rise in the political eld you should not stand surety for anybody. Speculative transactions should be avoided completely.

Real Property, Services, Professions etc.: All matters pertaining to real properties will be quite satisfactory. Acquisition on new property is not unlikely. The services will find the month unsatisfactory. This is a very good month for businesses and professions.

Women: Film artistes are particularly favoured. They will land excellent contacts from leading banners and this will create opportunities for them to reach the top in the world of celluloid. The month will be good for employed girls.

Students: You have excellent chances of being offered commissions in the country's defence forces. You will shine well in the field of sports and athletics and the chances of your inclusion in the state or national level teams are quite bright. You should curb a tendency to neglect studies.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	3-8-17	1-10-18
Money dealings and enterprises	8-14-20	6-18-31
Journeys	13-17-23	5-10-31
Real property matters and educational activities	14-19-27	2-16-29
Children and speculation	8-20-27	2-16-31
Services	3-19-30	4-12-22
Partnership	3-17-28	4-12-24
Insurance	8-20-28	4-21-31
Profession and business	8-23-30	10-16-29

Chandrashtama occurs from 03-30 p.m. on 4th to 02-36 a.m. on 7th and again from 10-07 p.m. on 31st till the end.

12. MEENA (PISCES)

General: The Sun in the 12th and the 1st and Saturn in the 10th are both adverse; Sun is under check except between 9th and 13th and Saturn till 26th. Mars in the favourable 10th and 11th yields to vedha till 26th. Mercury in the favourable 11th till 9th with vedha transits thereafter the adverse 12th and 1st with check during the last six days. Jupiter in the favourable 2nd yields to vedha. Venus in the favourable 2nd and 3rd yields to vedha. The favourable influences will be more in evidence during the month. You will achieve success in your undertakings. Jupiter will tend to generate in you stoicism in the midst of a successful month and this is not undesirable. Uttarabhadra is better than Poorvabhadra and Revati.

(continued on page 55)

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few queries together with answers. If some similar doubts are puzzling you, why not write to us about them ? A reader can put only one question at a time. This service is fre to all readers of THE ASTROLOGICAL MAGAZINE. –Ed., A.M.].

Q. 1. Rasi: Cancer - Ascendant; Virgo – Moon and Ketu; Capricorn - Jupiter; Aquarius - Rahu; Aries - Sun and Mars; and Taurus - Mercury, Venus and Saturn. Do the 10th lord in the 10th and 11th lord in the 11th indicate success in business/trade?

- S.C. Baghel, Rayagada.

Ans. The 10th lord in 10th should normally spell success in job or business; but here Mars, 10th lord, should be free from combustion. The 11th is occupied not only by 11th lord but 12th lord as well which makes it a different cup of tea. Now 6th lord Jupiter and Saturn aspect *Lagna*, which makes me suggest service as the better of the options.

Q. 2. Rasi: Leo - Ascendant; Libra - Jupiter; Aquarius - Moon; Aries - Mars; Taurus - Sun, Venus and Rahu; Gemini - Mercury; and Cancer - Saturn. (a) The native is shouldering the responsibilities of bringing up his brother's children also. What combinations indicate this and will he be able to do it well? (b) Does the aspect of 5th lord Jupiter on Mercury (2nd and 11th lord) show success in lotteries?

–T.P. Muralidharan, Nagpur.

Ans. (a) Mars is *karaka* for brother. The 5th from it, Leo, is your Lagna which shows that responsibility for them is thrust on you. Again, Jupiter your 5th (children) lord aspects Mars (brother); Jupiter is also seated in 3rd, *karaka* house for brother. Thus, there appears to be a close link between you two. Mercury is sometimes held to be *karaka* for brother's and sister's children. He occupies your 11, which is also the house for elder brother, friendly, gainful etc. affecting your house of children. (b) For success in lotteries Vasumathi Yoga is needed which is not here; but the mutual aspect between the 5th and 11th lords suggests success in speculation, Dasa Bhukti permitting.

Q. 3. Rasi: Taurus - Ascendant; Cancer - Mars and Rahu; Virgo - Sun and Mercury; Scorpio - Venus; Capricorn - Saturn and Ketu; and Aquarius - Jupiter (R). Navamsa: Virgo - Ascendant and Mars; Libra - Rahu; Sagittarius - Jupiter; Aries - Saturn, Moon and Mercury; and Leo - Venus. Though the 4th and 5th houses are well-placed, academic career has not been good and the native failed twice in company secretary exam in Rahu Dasa, Saturn Bhukti. Will running Bhukti be any better as Mercury is in his sign of exaltation?

- Mahesh Havyanvi, Jaipur

Ans. The 4th is the house of academic education, and Bhukti lord Saturn occupies the 6th from it. Naturally failure was the result. Mercury being exalted and his position, favourably to 4th house, pass can be expected in his Bhukti.

Q. 4. Rasi: Aries - Ascendant 23-20 and Moon 16-28; Taurus-Jupiter (R) 24-36; Cancer - Ketu 0-58; Libra - Saturn 15-11 and Mars 21-06; Sagittarius - Venus 25-29, Mercury 28-35 and Sun 29-29; and Capricorn - Rahu 0-58. Navamsa: Scorpio - Ascendant and Venus; Sagittarius - Sun and Mercury; Capricorn - Rahu; Aquarius - Saturn; Aries - Mars; Cancer - Ketu; and Leo - Jupiter and Moon. In Rasi and Navamsa both the 5th house is neither occupied nor aspected by any planet. Lord of 5th house Sun is in 9th house (10th bhava) but in vargottama and aspected by Saturn in both Rasi and Navamsa. (a) Whether there is any chance of birth of children (date of marriage 5-6-1975), if so, when? (b) Moon Dasa has caused the native a heavy loss of money in speculation. Will Mars Dasa be better and he will settle in any one profession?

- Lalit Kumar, Kota.

Ans: (a) Saturn's aspect delays but not denies. Rahu in 9th from Jupiter suggests propitiation like Sarpa Shanti. Jupiter will transit Taurus in 1989 when the happy event may be expected. (b) The Moon occupies 12th from 2nd, dhanasthana, hence the experience. Mars occupied 6th from 2nd not a happy place for finance.

Q. 5. Rasi: Taurus - Ascendant; Leo - Ketu; Virgo -

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Jupiter; Libra - Sun; Scorpio - Mercury and Mars; Sagittarius - Venus; Capricorn - Saturn; Aquarius - Rahu; and Pisces - the Moon. To constitute **Graha Malika Yoga** *the conditions as elucidated in BHAVARTHA RATNAKARA (translated by Dr. Raman) vide Ch. XIII have been fulfilled (a) If it is considered from 4th (Ketu) is Sukhamalika and the results would be charitable, liberal and wealthy, the native of the chart is of course charitable and liberal, but not wealthy. (b) If it is considered from 5th (Jupiter)* **Purna Malika Yogais** *present, and the results as ascribed to it make one highly religious and famous, but the experience shows that the result is not manifested in full measure. What are the inherent factors for not fructifying the results?*

From the same chart it can be seen that there are distinct good yogas. viz. **Gajakesari, Ubhayachari, Ruchaka, Amala** *present. During the Moon's Dasa the results as elaborated in HINDU PREDICTIVE ASTROLOGY vide page No. 167 were experienced minus money gains inspite of strong mutual aspects between the Moon and Jupiter over the 5th and 11th houses. Is it due to the disposition of Jupiter in an inimical sign and hemmed in between malefics causing impediments for economical growth and denial ofmale progeny? Even at this stage of the native's life can be any economical relief be expected during Mars Dasa with Mars being well placed in own sign (not combust) generating* **Ruchaka Yoga**? *Mr. R. Lakshmanan in his learned articles always praised Deva Guru's (Jupiter) aspect over 9th and Saturn to be welcomed as an aspect so far as wordly detachment and spiritual salvation count. Does the combination in the above chart promise any such boom ? Kindly explain.*

– Y.V. Ramana Rao, Barsan.

Ans : The defects in the horoscope are: 1) Both benefics Jupiter and Venus are *papakartari* . (2) Lagna lord is in 8th. I am not given the Navamsa position of planets to judge how far the yogas claimed are effective. All that Saturn in 9th can do is (a) good chit in life. (b) cold philosophy not amounting to spiritual insight.

Q. 6. **Rasi:** *Aquarius - Ascendant with Ketu; Pisces - Moon; Taurus - Mars; Cancer - Sun and Mercury; Leo - Venus and Rahu; and Sagittarius - Jupiter (R) and Saturn (R).* **Navamsa :** *Libra - Ascendant with Mercury; Scorpio - Rahu; Capricorn - Moon; Aquarius - Sun; Aries - Mars and Jupiter; Taurus - Ketu; Gemini - Venus; and Virgo - Saturn. I am a student of electrical engineering. (a) When I will get a job? (b) Gajakesari Yoga is present and Mars in the 4th forms Kshetra Simhasana Yoga in Rasi and in Navamsa again, the Moon in the 4th and Jupiter in the 7th forms* **Gajakesari Yoga** *and Mercury and Venus have exchanged signs. Do these and other yogas present in the chart promise the native a high post in Government or administration?*

- Brajesh, Gaya.

Ans: (a) Wonderful! Don't I want to know prevailing Dasa-Bhukti etc. ? Anyway, wait for the new year - by Gochara, I mean, things may improve. (b) Since the Sun occupies 6th job in Government is doubtful. Gajakesari makes you a good sales personnel. Why don't you try for a job in the chemical or pharmaceutical industry - as an engineer of course?

Q. 7. **Rasi:** *Scorpio - Ascendant with Sun; Sagittarius - Jupiter, Venus and Saturn; Aquarius - Ketu; Gemini - Mars; Leo - Rahu; and Libra - Mercury (R) and Moon.* **Navamsa:** *Cancer - Ascendant with Sun and Jupiter; Virgo - Rahu and Saturn; Aquarius - Mercury; Aries - Moon and Ketu; and Gemini - Mars and Venus. Date of birth is 18-11-1960. Saturn Dasa and Venus Bhukti commenced from 2-11-1983. I am a student of chemical engineering. (a) When will I get a job? (b) What will be the nature of job?*

- M. Subrahmanyam, Sindri.

Ans: (a) Early 1988 favours job opportunity. (b) Try textile or food products industry - as a chemist.

Q. 8. Does the chart given below guarantee (a) achievement in materialistic field and perfection and rise in profession though delay is inevitable? (b) Will source of income remain till the last breath? **Rasi:** *Scorpio - Ascendant, Jupiter, Venus and Ketu; Sagittarius - Sun, Mars and Mercury; Taurus - Rahu; and Cancer - Moon and Saturn (R).* **Navamsa:** *Libra - Ascendant and Mars; Scorpio - Sun and Saturn; Sagittarius - Moon and Ketu; Gemini - Rahu; Cancer - Jupiter; Virgo - Mercury and Venus. Venus Dasa Saturn Bhukti upto 28-2-1986.*

– Sub. No. 11926.

Ans: (a) Lagna lord Mars is combust and occupies 2nd, house of finance whose lord occupies 12th from it which is not a good disposition for financial success. Four planets in one house cause imbalance in personality. (b) Sun's and Moon's Dasas will be better.

Q. 9. **Rasi:** *Gemini - Ascendant 13-44; Cancer - Moon 18-13; Virgo - Mars 2-15; Libra - Sun 0-41, Mars 5-41 and Rahu 25-49; Scorpio - Venus 8-49; Capricorn - Jupiter (R) 29-24; Pisces - Saturn (R) 20-52; and Aries - Ketu 25-49. (a) The native is highly respected for his technical ability, but is afflicted mentally unnecessarily. Is it*

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because of the combination of Sun, Mars, Rahu in Libra? Presently Sun Dasa Venus Bhukti runs. (b) He is also involved in some difficult situations. Is it because of Sun Dasa running and he is debilitated?

- M.S. Viswanathan, Bangalore.

Ans: (a) No; 5th lord occupies 6th in enemy's house which accounts for it. Venus should be propitiated. (b) The 10th house Saturn invariably hauls one over the coal in profession at some point or another. Mars' aspect to it compounds it. Saturn has to be propitiated.

Q. 10. Rasi: Gemini - Ascendant and Rahu; Cancer - Mars, Moon and Mandi; Leo - Venus; Virgo - Sun and Mercury; Sagittarius - Ketu; Aquarius - Saturn; and Taurus - Jupiter. Navamsa : Taurus - Ascendant and Sun; Libra - Rahu; Scorpio - Saturn; Sagittarius - Mars; Capricorn - Jupiter; and Aquarius - Moon and Mercury. The Jupiter Bhukti of Venus Dasa started from November 1984 and from May 1985, the nature is in a state of uncertainty regarding the continuation of examinations after passing B.Sc. with 76% marks. The native has missed the chances to get admission to M.Tech. course. Will you inform when will the native continue his education and when will he get a job and in which field? Will the present Dasa of Venus, 5th lord in 11th therefrom advance academic ambitions as things look bleak now?

- Narayana Bhat, Kidoor, Kasargod.

Ans: Saturn occupies 6th from 4th; the house of academic education; he is not likely to help further education. Taking 5th, its lord Venus occupies badhaka house; mentally you are not prepared for it. 1988 is helpful for employment; try medical representative post, as Venus Dasa lord occupies 3rd.

Q. 11. Rasi: Virgo - Ascendant 11-40 and Rahu 1-22; Sagittarius - Saturn 25-6 and Jupiter 10-19; Aquarius - Moon 28-18 and Mars 22; Pisces - Ketu 1-22, Mercury 16 and Venus 22-15; and Aries - Sun 9. Venus Bhukti Mercury Dasa on. The person did not settle in life with a good job (firm appointment) even though he completed his degree in 1980. On the other hand the petty job which he was doing on commission basis also drifted and he took to vices in personal life. Moon-Mars conjunction in 6th with mental instability might have led to boozing. Please elucidate when this fellow will get a good job and in which line he should try? Will this Mercury Dasa be fruitful in fetching him a job?

–N.L.N. Prasad, Nellore.

Ans: Yes, he can look forward to better times in Sun Bhukti as he is 12th lord exalted in 8th aspecting 2nd. Let him try engineering firms, factory etc.

HOW IS THIS MONTH (MARCH 1988) FOR YOU ?

continued from page 55)

Health and Domestic: From the point of view of health the month will be generally satisfactory. Chronic sufferers will have temporary relief during the period. Children's performance in schools and colleges will make you happy. Domestic life will be, on the whole, peaceful and harmonious.

Finance and Speculation: The financial affairs will be, more or less, satisfactory. Your income will be considerably more than your expenditure. You should not stand surety for anybody. Moderate gains are likely in speculative transactions.

Real Property, Services, Profession etc.: Matters relating to real properties will be satisfactory. Acquisition of new property is likely. The services are likely to be promoted out-of-turn. The month will be quite profitable for businesses and professions.

Women: Love affairs, romances and courtships are likely to blossom into happy wedding. Your contacts in social circles will help you greatly in your business career. Employed girls are likely to be transferred to places of their choice.

Students: This is a good month from many points of view. You will come out successful in the Superior Services Competitive Examinations held by the Central Government. You will have an enjoyable and memorable picnic in the company of members of the opposite sex.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	3-13-19	1-10-16
Money dealings and enterprises	5-14-20	2-11-18
Journeys	13-20-27	4-12-21
Real property matters and educational activities	13-20-28	7-15-22
Children and speculation	13-20-30	9-16-24
Services	3-17-23	2-18-26
Partnership	3-17-30	2-18-29
Insurance	5-19-28	2-18-31
Profession and business	5-19-30	7-21-31

Chandrashtama occurs from 02-36 a.m. on 7th to 11-53 a.m. on 11th.

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FARMERS' GUIDE FOR MARCH 1988

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all cultivators.-E.d, A.M]

1. Till 16h. 22m. good for borrowing, for testing instruments.

2. Good for borrowing, for testing instruments.

3. Good for writing accounts, for borrowing, for testing instruments.

4. Upto 8h 50m good for borrowing; afterwards good for testing instruments.

5. Routine work only.

6. Good for buying oxen or sheep, for purchasing and storing food stuffs, for disposing off agricultural products, for ploughing , for fixing pumpsets, for digging or deepening wells, for testing intruments.

7. Only routine work

8. Till 17h 22m good for sowing, for fixing pumpsets.

9. Good for buying oxen or sheep, for disposing off agricultural products, for borrowing, for sowing, for purchasing wheat, paddy corn ,etc, for harvesting, for digging or deepening wells.

10. Upto 18h 44m good for buying buffaloes or sheep, for disposing off agricultural products, for manuring, for sowing, for purchasing paddy, corn wheat, etc; for fixing pumpsets.

11. Routine work only.

12. This day also only routine work.

13. Good for buying buffaloes or sheep, for testing instruments, for digging or deepening wells.

14. After 14h. 20m good for sowing, for harvesting, for testing instruments, for erecting sheds, for digging or deepening wells, for purchasing wheat, paddy, corn etc.

15. Till 12h. 02m good for testing instruments.

16. Between 9h 28m and 14h 23m good for buying buffaloes or sheep, for sowing, for purchasing corn, wheat, paddy etc, for erecting sheds.

17. After 10h. 56m good for borrowing.

18. Routine work only.

19. This day also only routine work.

20. Good for buying oxen or sheep, for sowing, for purchasing or storing corn, paddy, wheat etc, for disposing off agricultural products, for fixing pumpsets.

21. Good for borrowing.

22. Good for borrowing, for testing instruments, for deepening wells.

23. Good for buying oxce or sheep, for purchasing or storing wheat, corn paddy etc, for ploughing, for sowing, for harvesting, for erecting sheds, for digging or deepening wells.

24. Routine work only.

25. This day also only routine work.

26. Good for testing instruments.

27. Good for buying oxen or sheep, for disposing off agricultural products, for sowing, for manuring, for ploughing, for testing instruments, for storing paddy, corn wheat etc, for erecting sheds.

28. Till 6h. 27m good for manuring, for sowingfor ploughing; after 6h 27m good for borrowing, for testing instruments, for deepening wells.

29. Good for borrowing, for testing instruments.

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[Continued on page 58

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ASTRONOMICAL NOTES FOR MARCH 1988

AGASTYA

*Sayana Positions of planets at 5.30 a.m. on 1-3-1988

Grahas (PLANETS)	*Sphuta* (LONG.)	*Dhruva* (R.A.)	*Viksepa* (LAT.)	*Kranti* (DECL.)
RAVI	340 38	342 07		7 S 35
CHANDRA	131 44	135 13	3 N 29	20 N 37
KUJA	275 07	275 35	0 S 17	23 S 38
BUDHA	314 39	316 53	0 N 46	15 S 43
GURU	28 27	26 48	1S 02	9 N 57
SUKRA	23 52	21 48	0 N 47	9 N 59
SANI	271 12	271 18	1 N 07	22 S 19
RAHU	353 59			

The Sun:

During this month the Sun moves forward from 18° Capricorn to 19° Aquarius entering it on 22nd. The south declination of the sun decreases till sun crosses the equater to the north on 20th. The north declination then increases to 4° 36' at the end.

The Moon:

Starting from 19° Cancer, the Moon makes one complete circuit of the Zodiac and ends at 19° Pisces. The north declination of the Moon decreases from 20°37' till the Moon crosses the equator to the south on 4th; then the suth declination increases till it reaches a maximum of 28° 42' on 12th; thereafter the south declination decreases until the Moon crosses the equator to the north on 18th; afterwards the north declination increases reaching a maximum of 28° on 24th; thereafter the north declination decreases to 1° 23 at the end.

The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-3-1988 is 22° 14'48"

Mars:

Mars moves ahead from 13° Saggitarius to 4° Capricorn entering it on 26th. The south declination of Mars decreases from 23°38' to 21° 48' at the end.

Mercury:

Starting from 22° Capricorn Mercury moves forward, enters Aquarius on 9th, Pisces on 31st and ends at 1° Pisces. The south dectination of Mercury decreases from 15°43' to 4° 51' at the end.

Jupiter:

Jupiter continues its forward motion in Aries from 6 o to 13 o at the end. The north declination of Jupiter increases from 9° 57' to 12° 20' at the end.

Venus:

Venus moves forward from 2° Aries, enters Taurus on 25th and ends at 5° there. The north declination of Venus increases from 9° 59' to 22° 35' at the end.

Saturn:

Saturn continues to move forward in Saggitarius from 9° to 10° at the end. The south declination of Saturn decreases from 22° 19' to 22° 17' at the end.

RAHU AND OTHER PLANETS:

Rahu retrogrades from 331° 45' to 330° 06' at the end. *Uranus* moves forward from 248° 17' to 248' 48' at the end. *Neptune* moves ahead from 257 °29' to 257° 55' at the end. *Pluto* retrogrades from 200° 16' to 199° 45' at the end.

LUNAR CONJUNCTIONS:

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted:-

Pluto at 17h 40m on 8th; Uranus at 9h 25m on 12th;

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Saturn at 11h 10m on 12th; Neptune at 25h 05m on 12th; Mars at 6h 40m on 13th; Mercury at 10h 47m on 16th; Jupiter at 16h 52m on 20th; Venus at 16h 48m on 21st.

PLANETARY ASPECTS:

The Sun: Square Pluto 2nd; opposition the Moon 3rd; parallel the Moon 5th, 18th, 31st; trine the Moon 8th, 27th; square the Moon 11th, 25th; conjunction the Moon 18th; square Uranus 21st; square Saturn 22nd; square Neptune 30th.

Mars: Parallel Uranus 1st ; trine the Moon 3rd, 21st square the Moon 5th, 19th, conjunction Neptune 8th; parallel the Moon 9th, 14th; conjunction the Moon 13th; opposition the Moon 26th; trine Venus 28th; parallel Neptune 29th.

Mercury: Opposition 1st, 31st; trine the Moon 6th, 25th; parallel the Moon 7th, 16th; square the Moon 9th, 23rd; conjunction the Moon 16th; trine Pluto 25th.

Jupiter: Trine the Moon 2nd, 12th, 30th; parallel the Moon 3rd, 19th 30th; conjunction Venus 5th; opposition the Moon 7th; trine Uranus 12th; square the Moon 14th; 27th; trine Saturn 18th; conjunction the Moon 20th.

Venus: Trine the Moon 2nd, 12th, parallel the Moon 3rd, 16th, 21st, 28th; conjunction Jupiter 5th; trine Uranus 7th; opposition the Moon 7th; trine Saturn 7th; square the Moon 14th, 29th; trine Neptune 15th; opposition pluto 18th; conjunction the Moon 21st; trine Mars 28th.

Saturn: Trine the Moon 2nd, 20th 30th; square the Moon 5th, 18th; trine Venus 7th; parallel the Moon 9th, 14th; conjunction the Moon 12th; trine Jupiter 18th; square the Sun 22nd, opposition the Moon 24th.

Uranus: Parallel Mars 1st; trine the Moon 2nd, 20th 29th; square the Moon 5th, 18th; trine Venus 7th; parallel the Moon 9th, 14th; conjunction the Moon 12th; trine Jupiter 12th; square the Sun 21st; opposition the Moon 24th.

Neptune:- Trine the Moon 3rd, 21st, 30th ;square the Moon 5th, 18th; conjunction Mars 8th; parallel the Moon 9th, 14th; conjunction the Moon 12th; trine Venus 15th; opposition the Moon 25th; parallel Mars 29th; square the Sun 30th.

Pluto: Square the Moon 1st, 15th, 28th; trine the Sun 2nd; parallel the Moon 4th, 18th,21st; conjunction the Moon 8th; trine the Moon 17th, 25th; opposition Venus 18th; opposition the Moon 21st; trine Merury 25th.

I Poornima (Full Moon) Krishna Paksha (Dark Fort Night) commences at 21h 31m IST on 3rd, for all places on the earth.

Nirayana Longitudes of Planets:- The Sun 321° 03; the Moon 141°03; Mars 254 ° 40; Mercury 294° 12'; Jupiter 6 °44' ; Venus 4°38'; Saturn 249 ° 07'; Rahu 331 ° 36'; Uranus 248 ° 21'; Neptune 257° 02'; pluto 200° 14'.

Cusps (Mid-Points) Of Houses For New Delhi:-

The 1st 183 °08'; the 2nd 213° 42'; the 3rd 244 ° 16'; the 4th 274° 50' the 5th 304 °16' the 6th 333 ° 42'; the 7th 3 ° 08'; the 8th 33 ° 42'; the 9th 64 ° 16'; the 10th 94° 50'; the 11th 124 ° 16'; the 12th 153 ° 16'.

II Amavasya (New Moon): Sukla Paksha (bright fortnight) begins at 7h. 32m. on 18th for all places on the earth.

Nirayana Longitudes of Planets: The Sun 335 ° 27'; the Moon 335° 27'; Mars 264 ° 23'; Mercury 309 ° 57'; Jupiter 9° 46'; Venus 20° 35'; Saturn 249 ° 50'; Rahu 330 ° 51'; Uranus 248 ° 40'; Neptune 257 ° 47'; Pluto 200 ° 02'.

Cusps (Mid-Points) Of Planets For New Delhi:-

The 1st 357 ° 00'; the 2nd 04 ° 46'; the 3rd 52 ° 32'; the 4th 80 °18'; the 5th 112 °32'; the 6th 144 ° 46'; the 7th 177° 00'; the 8th 204 °46'; the 9th 232 °32'; the 10th 260° 18'; the 11th 292 ° 32'; the 12th 324 ° 46'

FARMERS' GUIDE FOR MARCH 1988

(continued from page 56)

30. Good for buying oxen or sheep, for testing instruments, for digging or deepening wells.

31. Upto 15h. 30m good for buying oxcen or sheep, for borrowing; for testing instruments, for digging or deepening wells, for writing accounts.

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TRAVEL GUIDE FOR MARCH 1988

MIHIRA

[The periods against each date are suitable for those born under different Nakshatras as given below:]

ASWINI, MAKHA, MOOLA:

6th till 13h. 54m., 9th after 18h. 21m., 10th upto 15h.44m., 15th till 12h. 02m., 16th 9h. 28m., to 14h 23m, 18th till 7h 32m, 23rd upto 21h. 30m., 27th whole day.

BHARANI, POORVAPHALGUNI, POORVASHADHA:

6th after 13h. 54m., 13th after 16h. 14m., 14th upto 14h. 20m., 15th after 15h. 02m., 20th till 22h. 02m., 22nd after 20h. 55m., 23rd after 21h. 30m.

KARITTIKA, UTTARAPHALGUNI, UTTARASHADHA:

6th till 13h. 54m., 9th after 18h. 21m., 10th upto 15h. 44m., 14th after 14h.20m., 15th upto 12h. 02m., 16th 9h. 28m to 14h. 23m., 18th till 7h. 32m., 20th till 22h. 02m., 22nd after 20h. 55m., 27th whole day, 28th upto 6h. 27m.

ROHINI, HASTA, SRAVANA:

6th after 13h. 54m., 13th after 16h. 14m., 15th after 12h. 02m., 23rd after 21h. 30m.

MRIGASIRA, CHITTA, DHANISHTA:

6th upto 13h. 54m., 9th after 18h. 21m., 10th till 18h. 44m., 13th after 16h. 14m., 14th after 14h. 20m., 15th upto 12h. 02m., 16th 9h. 28m., to 14h. 23m., 18th till 7h. 32, 20th upto 22h. 02m., 22nd after 20h. 55m., 27th whole day, 28th till 6h. 27m.

ARIDRA, SWATI, SATABHISHA:

6th upto 13h. 54m., 14th after 14h. 20m., 15th whole day, 22nd after 20h. 35m., 23rd whole day.

PUNARVASU, VISAKHA, POORVABHADRAPADA:

6th after 13h. 54m., 9th after 18h. 21m., 10th till 18h. 44m., 13th after 16h. 14m., 15th after 12h. 02m., 16th 9h. 28m to 16h. 23m., 18th upto 7h. 32m., 20th till 22h. 02m., 23rd after 21h. 30m., 27th whole day, 28th upto 6h. 27m.

PUSHYA, ANURADHA, UTTARABHADRAPADA:

6th upto 13h. 54m., 16th 9h. 28m to 16h. 23m., 22nd after 20h. 55m.

ASLESHA, JYESHTA, REVATI:

6th after 13h. 54m., 9th after 18h. 21m., 10th till 18h. 44m., 13th after 16h. 14m., 14th after 14h. 20m., 15th after 12h. 02m., 18th upto 7h. 32m., 20th till 22h. 02m., 23rd after 21h. 30m., 27th whole day, 28th upto 6h. 27m.

CAN SCIENCE DISPROVE ASTROLOGY ?

(continued from page 5)

He conceded that many exploited Astrology but this was equally true of all professions. He regaled the audience with some witty anecdotes from his personal experience. He further said that his father had been an astrologer, who, in his experience spread over 45 to 50 years, had-had fixed muhurtams for marriages, and not one of these marriages had floundered. All these marriages based on astrological muhurtams had been happy and successful.

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DAILY GUIDE FOR MARCH 1988

MIHIRA

[The ending moments of tithis and Nakshatras are accurately given. The timings are according to railway time (IST) with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.- Ed., A.M.]

1.Tue:- Trayodasi (13th tithi) till 16h. 22m., then Chaturdasi (14th tithi) Aslesha upto 26h. 52m., then Makha, Siddha Yoga whole day. Till 15h. 00m., good for borrowing, for surgical opertions, for testing instruments.

2. Wed:- Chaturdasi (14th tithi) upto 19h. 00m., then Poornima (Full Moon). Makha and Siddha Yoga till 29h. 56m., them Poorv phalguni and Amruta Yoga. After 19h .00m .good for borrowing, for testing instruments.

3. Thurs:- Poornima (Full Moon) till 21h. 31m., then Prathama (1st tithi) Poorva phalguni and Siddha Yoga whole day. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for deepening wells.

4. Fri:- Prathama (1st tithi) upto 23h. 50m., then Dvitiya (2nd tithi). Poorva phalguni till 8h 50m, then uttara phalguni. Siddha Yoga whole day. Upto 8h. 50m good for borowing, for testing instruments. After 8h. 50m, good for wearing new garments, for dealing with members of the other sex, for buying cows or dogs, for deepening wells.

5. Sat:- Dwitiya (2nd tithi) upto 25h. 52m., then Tritiya (3rd tithi). Uttara phalguni till 11h. 31m . then Hasta. Marana Yoga whole day. Routine work only.

6.Sun:- Tritiya (3rd tithi) till 27h. 31m., then Chaturti (4th tithi). Hasta upto 13h. 54m., then Chitta. Siddha Yoga whole day good for buying cows or dogs, for patients to take first bath after recovery from illness, for taking medicines, for wearning new garments or ornaments, for fixing pumpsets, for purchasing food stuff, for digginger deepening wells.

7.Mon:- Chaturti (4th tithi) upto 28h. 43m., then Panchami (5th tithi). Chitta and Prabalarishta Yoga till. 15h. 52m., then Swati and Amruta Yoga. Only routine work.

8. Tue:- Panchami (5th tithi) till 29h. 23m., then Sashti (6th tithi). Swati and Siddha Yoga upto 17h. 22m., then Visakha and Marana Yoga. Till 17h. 22m., good for fixing pumpsets, for taking medicines.

9. Wed:- Sashti (6th tithi) upto 26h. 01m., then Saptami (7th tithi). Visakha till 18h. 21m., then Anuradha. Siddha Yoga whole day. Upto 18h. 21m., good for buying cows or dogs, for borrowing for wearing new garments, for deepening wells.

10. Thurs:- Saptami (7th tithi) till 28h. 56m., then Ashtami (8th tithi). Anuradha and Siddha yoga upto 18h. 44m.,then Jyesta and Prabalarishta Yoga. Till 18h. 44m., good for buying cows or dogs, for wearing new garments or arnaments, for fixing pumpsets, for patients to take first bath after recovery from illness.

11. Fri:- Ashtami (8th tithi) upto 27h. 47m., then Navami (9th tithi). Jyeshta andMarana Yoga till 18h. 29m., then Moola&amruta yoga. Routine work only.

12. Sat:- Navami (9th tithi) till 26h. 01m., then Dasami (10th tithi). Moola upto 17h 39m then Poorvashada. Siddha Yoga whole day. This day also only routine work.

13. Sun:- Dasami (10th tithi) upto 23h. 41m., then Ekadasi (11th tithi). Poorvashada and Siddha Yoga till 16h. 14m.,then Uttarashada and Amruta Yoga. Upto 16h. 14m., good for buying cows or dogs, for borrowing for testing instruments, for deepening wells

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for patients to take first bath after recovery from illness.

14. Mon:- Ekadasi (11th tithi) till 20h. 54m., then Dvadasi (12th tithi). Uttarashada and Marana Yoga upto 14h. 20m., then Sravana and Amruta Yoga. After 14h. 20m., good for travel, for testing instruments, for erecting sheds, for deepening wells. 2. Wed.

15. Tues:- Dwadasi (12th tithi) upto 17h. 45m., then Treyodasi (13th tithi). Sravana till 12h. 02m., then Dhanishta) Siddha Yoga whole day. Upto 12h. 02m., good for testing instruments for erecting sheds, for deepening wells.

16. Wed:- Trayodasi (1th tithi) till 14h. 23m., then Chaturdasi (14th tithi) Dhanishta and Prabalarishta yoga upto 9h. 28m., then Saatbhisha and Siddha Yoga. After 9h. 28m., and before 14h. 23m., good for buying cows or dogs, for travel, for taking medicines, for eracting sheds, for purchasing foodstuffs.

17. Thurs:- Chaturdasi (14th tithi) till 10h. 56m., then Amavasya (New Moon). Satabhisha upto 6h. 47m., then Poorvabhadrapada till 28h. 08m., afterwards Uttarabhadrapada. Marana Yoga upto 6h. 47m., then Siddha yoga. Routine work only.

18. Fri:- Amavasya (New Moon) till 7h. 32m., then Prathama (1st tithi) upto 28h. 23m., afterwards Dvitiya (2nd tithi). Uttarabhadrapada till 25h. 42m., then Revati Siddha Yoga whole day. This day also only routine work.

19. Sat:- Dvitiya (2nd tithi) tpto 25h. 36m., then Tritiya (3rd tithi). Revati and Prabalarishta Yoga till 23h. 37m., them Aswini and Siddha Yoga. Routine work only.

20. Sun:- Tritiya (3rd tithi) upto 23h. 20m., then Chaturti (4th tithi). Aswini and Siddha Yoga till 22h. 02m., then Bharani and Prabalarishta Yoga. Upto 22h. 02m., good for buying cows or dogs, for taking medicines, for fixing pumpsets, for wearing new garments or ornaments, for appointing staff.

MARCH CALENDAR

2. Wed. Masimagham, Hazrat Ali's birth day.
3. Thurs. Holikadhana, Dolayatra, Sri Chaitanya Jayanti, Poorim (Jewish), Partial Lunar Eclipse.
4. Fri. Holi, Hola Vasantotsava
8. Tue. Rangapanchami, Bijoi Govinda Halankar (Manipur).
11. Fri. Seelashtami, Varsita Paramba (Jain), Vaikattashtami (Kerala)
13. Sun. Saura Chaitradi
14. Mon. Papmochani Ekadasi
16. Wed. Madhukrishna Trayodasi, Shab-e-Meerauz (Muslim)
18. Fri. Chaitra Sukladi Vibhava (Gudi Padava, Ugadi), Vasanta Navaratrarambha, Total Solar Eclipse
20. Sun. Sarhul (Bihar), Mahavisuva Day
26. Sat. Ramanavami
27. Sun. Palm Sunday
31. Thurs. Mahavira Jayanti

21. Mon:- Chaturti (4th tithi) till 21h. 44m., then Panchami (5th tithi). Bharani and Siddha yoga upto 21h. 06m., then Krittika and Marana Yoga. Routine work only.

22. Tues:- Panchami (5th tithi) upto 20h. 52m., then sashti (6th tithi). Krittika and Siddha Yoga till 20h. 55m., then Rohini and Amruta Yoga. Good for testing instruments, for borrowing.

23. Wed:- Sashti (6th tithi) till 20h. 49m., then Saptami (7th tithi). Rohini upto 21h. 30m., then Mrigasira. Siddha Yoga whole day. Good for buying cows or dogs, for driving new vehicles, for gradering, for taking medicine, for testing instruments, for erecting sheds.

24. Thurs:- Saptami (7th tithi) upto 21h. 33m., then Ashtami (8th tithi). Mrigasira till 22h. 52m., then Aridra. Marana Yoga whole day. Only routine work.

25. Fri:- Ashtami (8th tithi) till 23h. 00m., then Navami (9th tithi). Aridra upto 24h. 54m., then Punarvasu. Siddha yoga whole day Routine work only.

26. Sat:- Navami (9th tithi) upto 25h. 02m., then Dasami (10th tithi). Punarvasu till 27h. 30m., then Pushya. Siddha Yoga whole day. Good for testing instruments.

27. Sun:- Dasami (10th tithi) till 27h. 28m., then Ekadasi (11th tithi) Pushya and Siddha Yoga whole day. Good for buying cows or dogs, far patients do take first bath after recovery from illness, for gardening, for taking medicines, for erecting sheds, for wearing new garments or ornaments, for buying foodstuffs.

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28. Mon. Ekadasi (12th tithi) whole day. Pushya upto 6h. 27m., then Aslesha. Siddha Yoga whole day. Till 6h. 27m., good for patients to take first bath after recovery from illness. After 6h. 27m., good for borrowing, for testing instruments, for deepening wells.

29. Tues:- Ekadasi (11th tithi) upto 6h. 06m., then Dwadasi (12th tithi). Aslesha till 9h. 34m., then Makha. Siddha yoga whole day.

Good for borrowing, for testing instruments, for deepening wells.

30. Wed:- Dwadasi (12th tithi) till 8h. 42m., then Trayodasi (13th tithi), Makha and Siddha Yoga upto 12h. 38m., then Poorvaphalguni and Amruta Yoga. Good for buying cows or dogs, for driving new vehicles, for borrowing, for testing instruments, for digging or deepening wells, for writing accounts, for buying houses.

31. Thurs.- Trayodasi (13th tithi), till 11h. 06m., the Chaturdasi (14th tithi). Poorvaphalguni and Siddha Yoga upto 15h. 30m. then Uttarphalguni and Marana Yoga. Till 11h. 06m., good for buying cows or dogs, for borrowing, for buying houses, for patients to take first bath after recovery from illness. for digging or deepening wells.

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"The Astrological Magazine" Ephemeris

FOR MARCH 1988

NIRAYANA POSITIONS OF PLANETS AT 5.30 a.m. I.S.T.

DATE	Day of the Week	Sid. Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Mercury *Budha*	♃ Jupiter *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Neptune	♇ Pluto
		H M S	° ' "	° ' "	° '	° '	° '	° '	° '	° '	° '	° '	° '
1	Tues	22-37-11	318-22-39	109-29-12	252-51	292-24	6-12	1-36	248-57	331-45	248-17	257-29	200-16
2	Wed	22-41-07	319-22-51	121-17-55	253-32	293-01	6-24	2-45	249-00	331-41	248-18	257-30	200-15
3	Thur	22-45-04	320-23-01	133-07-44	254-12	293-42	6-36	3-53	249-04	331-38	248-20	257-31	200-15
4	Fri	22-49-00	321-23-08	145-00-48	254-53	294-28	6-48	5-01	249-08	331.35	248-22	257-32	200-14
5	Sat	22-52-57	322-23-14	156-59-07	255-33	295-16	7-00	6-10	249-11	331-32	248-23	257-34	200-14
6	Sun	22-56-53	323-23-17	169-04-39	256-14	296-09	7-12	7-16	249-15	331-29	248-25	257-35	200-13
7	Mon	23-00-50	324-23-20	181-19-33	256-54	297-04	7-25	8-23	249-18	331-26	248-26	257-36	200-12
8	Tues	23-04-47	325-23-20	193-46-04	257-35	298-02	7-37	9-31	249-22	331-22	248-28	257-37	200-11
9	Wed	23-08-43	326-23-18	206-26-43	258-15	299-03	7-49	10-38	249-25	331-19	248-29	257-38	200-11
10	Thur	23-12-40	327-23-15	219-24-04	258-56	300-06	8-02	11.44	249-28	331-16	248-31	257-39	200-10
11	Fri	23-16-36	328-23-11	232-40-34	259-36	301-12	8-15	12-51	249-31	331-13	248-32	257-40	200-09
12	Sat	23-20-33	329-23-05	246-18-09	260-17	302-20	8-27	13-57	249-34	331-10	248-33	257-41	200-08
13	Sun	23-24-29	330-22-57	260-17-43	260-57	303-30	8-40	15-03	249-37	331-06	248-34	257-42	200-07
14	Mon	23-28-26	331-22-47	274-38-39	261-38	304-42	8-53	16-09	249-40	331-03	248-36	257-43	200-06
15	Tues	23-32-22	332-22-36	289-18-16	262-18	305-56	9-06	17-15	249-42	331-00	248-37	257-44	200-05
16	Wed	23-36-19	333-22-23	304-11-42	262-59	307-12	9-19	18-20	249-45	330-57	248-38	257-45	200-04
17	Thur	23-40-16	334-22-08	319-11-59	263-39	308-30	9-32	19-25	249-47	330-54	248-39	257-46	200-03
18	Fri	23-44-12	335-21-52	334-10-55	264-20	309-50	9-45	20-30	249-50	330-51	248-40	257-47	200-02
19	Sat	23-48-09	336-21-33	349-00-05	265-00	311-11	9-58	21-34	249-52	330-47	248-41	257-48	200-01
20	Sun	23-52-05	337-21-12	3-32-02	265-41	312-33	10-11	22-38	249-54	330-44	248-42	257-48	200-00
21	Mon	23-56-02	338-20-49	17-41-19	266-22	313-58	10-24	23-42	249-56	330-41	248-42	257-49	199.59
22	Tues	23-59-58	339-20-24	31-24-55	267-02	315-24	10-38	24-46	249-58	330-38	248-43	257-50	199-58
23	Wed	0-03-55	340-19-57	44-42-16	267-42	316-51	10-51	25-49	250-00	330-35	248-44	257-51	199-57
24	Thur	0-07-51	341-19-27	57-34-55	268-23	318-19	11-05	26-53	250-02	330-31	248-44	257-52	199-55
25	Fri	0-11-48	342-18-51	70-06-55	269-03	319-50	11-18	27-55	250-04	330-28	248-45	257-52	199-54
26	Sat	0-15-45	343-18-81	82-19-14	269-44	321-21	11-31	28-58	250-06	330-25	248-45	257-52	199-53
27	Sun	0-19-41	344-17-45	94-19-53	270-25	322-54	11-45	30-00	250-07	330-22	248-46	257-53	199-52
28	Mon	0-23-38	345-17-06	106-12-04	271-05	324-29	11-59	31-01	250-09	330-19	248-46	257-53	199-50
29	Tues	0-27-34	346-16-25	118-00-25	271-45	326-04	12-12	32-03	250-10	330-16	248-47	257-54	199-49
30	Wed	0-31-31	347-15-41	129-49-03	272-26	327-41	12-26	33-04	250-11	330-12	248-47	257-54	199-48
31	Thur	0-35-27	348-14-56	141-41-33	273-06	329-20	12-40	34-04	250-12	330-09	248-47	257-55	199-46

*For local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The erro will not exceed 7 seconds). **Ayanamsa on 1-3-1988 is 22° 14' 48"**

RAMAN'S ONE HUNDRED AND TEN YEARS' EPHEMERIS: (1891-2000). Price Rs. 50/-. This Ephemeris covers a period of 110 years (1891 to 200 so that the birth dates of all persons are today are covered. Gives abridged positions, and the Moon's positions for every alternative day. A must f all students of Astrology.

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ASTROLOGICAL ACTIVITIES

"Astrology is not a lollypop; it is an arduous *tapas*, *yagna* and *yoga* too. It is *tapas* in the sense it has to be studied in depth for long at the feet of the Guru. It is *yagna* where the *yajamana* has to offer his sense of ego as the ghee offered to the sacred fire of Truth. It is yoga since all the faculties have to be harmonised and geared to the task by kindling the Kundalini Shakti" observed Prof.V.A.K.Ayer, the septugenerian scholar.

He was replying to the felicitations offered to him in recognition of his services to Astrology and allied sciences, on the occasion of the conferring of the title of "Jyotish Samrat" on him during the three-day Seminar of the 2nd International Seminar on Astrology and Occult Sciences, held at Guntur, last December.

Prof.Ayer was awarded a citation and medal by Justice G.Ramanujulu Naidu of the Andhra Pradesh High Court, who presided over the function.

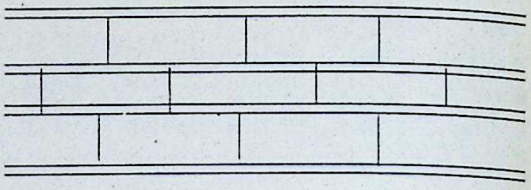
Mr.B.J.Rao, Hon.Secretary of the organisation was the moving spirit behind the glittering function.

Two Vedic scholars, one of whom was a nonagenarian, were honoured with shawls.

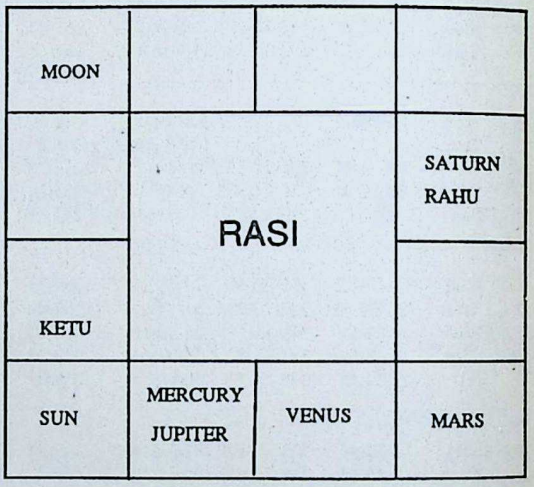
Others who were crowned with the title of "Jyotish Sarwa Bhouma" and "Vaastu Samrat" were Dr.Mangalraj Joshi of Nepal and Mr.B.Venkateswara Reddy of Guntur, respectively.

Notable among the participants were Messrs. Madhura Krishnamurthy Sastri, Nimai Banerji Dr.T.S.Vasan, K.Nagaraja Rao Pulllippani, Bhupendra Soni, Debabrata Chatterjee, Madhwes Galagal T. Channappa, V.Lakshminarayana Sastry and many learned scholars from different parts of the country, course.

BRAIN TEASER



Basu has an extremely dominating mother. Yet, he is attached to her a great deal. How would you use these facts to identify Basu's Ascendant?



SOLUTION: NEXT MONTH

Solution to our February Teaser:

Ravi gets the apartment on 21-11-1987

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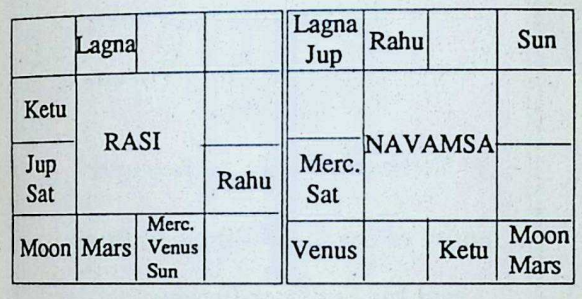
ASTROLOGY AND WOMEN'S WORLD

[Astrology and Women's World focusses on the problems of women only. Nothing is taboo. Write your problems to Arundhati, Astrology and Women's World, THE ASTROLOGICAL MAGAZINE, "Sri Rajeswari", 115/1, New Extension, Seshadripuram, Bangalore 560 020, enclosing complete charts and other relevant details, quoting your subscription number. Only subscribers can avail of this service. No names will be published. No correspondence whatsoever will be entertained and due to the large volume of mail received, selections by Arundhati will have to be necessarily limited. Allow 2 to 3 months for your solution.]

Q. My sister married a Bengali colleague in May 1985. We are Tamils. It was a love marriage of sorts but soon after the marriage there were problems. There was much cruelty – physical and mental – my sister had to put up with mainly because of in-laws. Now my sister and her husband plan to live separately. Will that help or should I ask my sister to come away from her husband and live with us?

Born 12-11-1961 at 5.25 p.m. (IST) at 22 N 35, 88 E 21. with a balance of 11 years 6 months 9 days of Venus Dasa at birth.

M, Bangalore

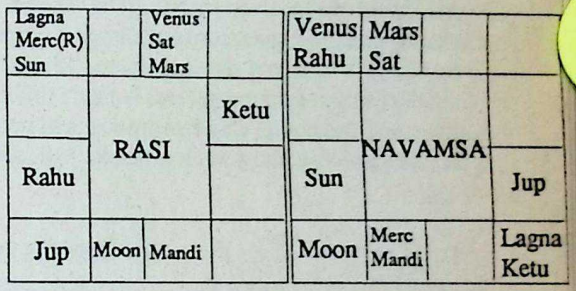


Ans: The 7th house has Mars on the exact degree. Rahu occupies the 4th house or sukhasthana. These factors alone hardly indicate much in terms of domestic happiness. Moreover, the Dasa running is of the Moon caught in the 8th, the house of inhibition constraint, restriction. Naturally, one cannot give a very optimistic picture of marital life. The Bhukti of Venus will run upto about July 1988 until when things may apparently seem happy. However, because transit Saturn is on natal Moon who also happens to be Dasa lord, this lull may last only for a short while. The next Bhukti of the Sun coming under Dasa-chidra and the Dasa thereafter being of Mars, the girl's family should be ready to act promptly on any distress signals the girl may give and after giving the other side, a fair chance, seek to release her from the marriage by necessary legal steps.

Q. Our daughter will, during the next academic year, have to decide on her future career. We are both keen she should be a doctor. Does her chart indicate a medical career?

Born 4-4-1972 at 5.25 a.m. (IST) at 13 N 05, 80 E 18 with a balance of 14 years 5 months 20 days of Mercury Dasa at birth.

Mr. and Mrs. R, Bangalore



Ans: The 5th house rules intelligence and one's academic performance. The 5th house Cancer is occupied by Ketu and its lord Moon is neecha or debilitated in the 9th house. Both 5th house and 5th lord are aspected by 11th lord Saturn (badhaka) which means the girl may be of only average intelligence. The Dasa is of Ketu who is in the 5th and so education will progress but of course, Saturn's aspect would make it only mediocre in quality. Pushing the girl too hard to come upto the parents' expectations may only hurt her. She can go in for non-professional courses and choose subjects like the humanities, economics, history, sociology etc., which would not tax her too much as would a medical course.

Q. I would like to train my daughter in some artistic pursuit. As children we were never encouraged to do anything and I feel I should not let my girl in later years, develop the same feeling of regret I have today.

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Born: 5-11-1964 at 0.55 a.m. (IST) at 12 N 18, 76 E 37 with a balance of 8 years 6 months 12 days of Jupiter Dasa at birth.

L, Mysore

		Jup(R)	Rahu		Sun Ketu Lagna	Moon Venus	Mars
Sat(R)	RASI				NAVAMSA		Merc
			Lagna Mars	Jup Mandi			
Ketu	Merc	Sun Moon	Mandi Venus		Sat	Rahu	

Ans: Mars, yogakaraka, in the Ascendant, is a good sign of mental and creative abilities. Mercury in the 4th is aspected by 5th lord Jupiter, also highlighting an innate urge for creative expression. Venus, the planet of fine arts, dance and music, is in the 2nd or *vaksthana* which indicates music would be ideal for your daughter. The 5th lord Jupiter ruling creative expression is in Taurus (a venusian sign) aspecting Venus and the 2nd house. Taking into account your cultural background and Jupiter's influence on 2nd lord and 2nd house, classical music could interest your daughter and also allow her horoscopic indications, full scope.

Astrologically yours

Arundhati

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REFERENCES

SL No.	Date	Mesha	Vrishabha	Mithuna	Kataka	Simha	Kanya	Thula	Vrischika	Dhanus	Makara	Kumbha	Meena
35	1938.11.05	Uran R 22.55 Ketu 24.49				Nep 29.40	Kuja 13.43	Rahu 24.49 Ravi 19.0 Ascd	Sukra R 11.12 Budha 6.5		Guru 29.53		Sani R 19.35 Moon 6.5
36	1955.03.21	Kuja 22.7		Guru 26.41 Ketu 7.52	Uran R 0.28			Sani R 27.37 Nep R 4.19		Rahu 7.52	Moon 25.44 Sukra 25.35	Budha 10.50	Ravi 6.23 Ascd
37	1945.07.3	Kuja 22.28 Ascd	Uran 21.46 Sukra 1.54	Sani 20.45 Rahu 16.5 Ravi 16.27	Budha 5.28	Guru 27.46	Nep 10.39			Ketu 16.5			Moon 18.29
38	1935.12.12	Uran R 9.1		Ketu 21.0 Moon 27.46	Ascd	Nep 23.15		Sukra 11.37	Budha 28.2 Ravi 26.45 Guru 14.30	Rahu 21.0	Kuja 11.17	Sani 11.36	
39	1927.09.2			Rahu 1.11		Suk R 29.12 Budha 16.38 Ravi 15.35	Kuja 1.46	Moon 21.35	Sani 8.48 Ascd	Ketu 1.11			Guru R 8.13
40	1925.3.19	Ascd 15.27	Kuj 4.3		NepR 27.30 Rahu 6.20			Shani R 20-59		Moon 23.40 Guru 25.41	Ketu 6.20	Uran 28.57 Sukra 26.11	Budha 18.1 Ravi 5.12
41	1922.08.11				Nep 20.55 Budha 29.27 Ravi 25.8		Guru 22.1 Sukra 8.18 Sani 11.39		Kuja 22.33 Ascd			Uran R 20.32	Moon 5.20 Ketu 9.4
42	1948.12.3	Rahu 11.26		Uran R 6.7		Sani 12.53	Nep 21.29	Ketu 11.26 Sukra 15.20 Ascd 4.48	Ravi 17.31 Budha 12.10	Kuja 11.26 Moon 13.46 Guru 10.35			
43	1943.09.10		Uran 15.47 Kuja 15.47	Shani 2.45	Rahu 22.34 Guru 22.21 Ascd 9.2	Ravi 22.19 Sukra 17.0	Budha 16.16 Nep 8.0			Moon 25.46	Ketu 22.34		
44	1958.12.6 F	Kuja R 24.34			Uran R 22.58 Ascd 27.47		Rahu 27.35 Moon 25.19	Guru 25.40 Nep12.35	Budha R 28.43 Sukra 26.57 Ravi 20.51	Sani 3.13			Ketu 27.35
45	1930.12.9			Guru R 26.5	Kuja 23.18 Moon 0.17	Nep R 12.51	Ketu 27.59 Ascd	Sukra R 29.43	Ravi 23.10	Sani 18.18 Budha 10.1		Uran (R) 18.42	Rahu 27.59

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Sl. No.	Date	Mesha	Vrishabha	Mithuna	Kataka	Simha	Kanya	Thula	Vrischika	Dhanus	Makara	Kumbha	Meena
46	1924.11.25				Nep 29.43 Rahu 24.47			Sukra 4.16 Moon 15.0 Sani 15.34 Ascd	Budha 25.52 Ravi 9.37	Guru 1.58	Ketu 24.47	Uran R 24.51 Kuja 23.17	
47	1945.07.13	Kuja 89.36 Moon 7.37	Uran 22.14 Sukra 12.18 Ascd	Rahu 16.2 Sani 22.4 Ravi 27.1	Budha 21.25	Guru 29.11	Nep 10.49			Ketu 16.2			
48	1945.7.3	Kuja 22.45	Uran 21.47 Sukra 2.23	Rahu 16.5 Sani 20.49 Ravi 17.50	Budha 6.3	Guru 27.49 Ascd	Nep 10.39			Ketu 16.5			Moon 24.11
49	1929.01.31	Rahu 19.20	Guru R 22.16			Nep 10.21	Moon 27.50 Sukra 20.41	Ketu 19.20 Kuja 24.5 Ravi 14.21 Budha 9.10	Ascd 18	Sani 4.3			Uran 15.20
50	1949.11.26			Uran R 10.56		Sani 25.15 Kuja 23.1	Nep 19.43 Ketu 22.28		Budha 12.34 Ravi 10.15 Ascd 3.37	Sukra 27.19	Moon 23.56		Rahu 22.28
51	1948.10.9 F	Guru 5.58 Rahu 11.58		Ascd 7.26 Uran R		Sukra 10.31 Sani 9.10	Nep 19.43 Ravi 23.13	Ketu 11.58 Budha 12.6	Kuja 1.38	Moon 21.12 Guru 0.16			
52	1939.10.2	Uran R 21.30 Ketu 6.19 Sani R 4.58			Ascd		Nep 1.15	Rahu 6.19 Sukra 15.18 Budha 21.16 Ravi 3.28			Moon 10.9 Kuja 19.20		Guru R 8.6
53	1912.11.21		Sani R8.6		Nep R 3.0 Ascd				Budha 28.3 Guru 27.37 Kuja 1.21 Ravi 6.14	Sukra 10.28	Uran 7.44		Rahu 17.15 Moon 29.44
54	1926.12.8	Kuja 11.50		Rahu 15.24		Nep R 4.6			Sukra 26.22 Budha 3.0 Sani 7.47 Ascd Ravi 22.19	Moon 26.36 Ketu 15.24	Guru 29.9		Uran 2.46
55	1954.12.31 F		Ascd 28	Ketu 12.27	Uran R 3.6 Guru R 3.40			Sani 25.4 Nep 4.46	Sukra 2.12	Rahu 12.29 Budha 19.23 Ravi 16.0		Moon 28.30 Kuja 26.12	
56	1942.08.16 F		Sani 18.5 Uran 11.10	Guru 21.47	Sukra 3.52	Kuja 16.32 Rahu 11.26 Budha 9.36 Ravi 0.3	Nep 5.17 Moon 23.21					Ketu 11.26 Ascd	

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Sl. No.	Date	Mesha	Vrishabha	Mithuna	Kataka	Simha	Kanya	Tula	Vrischika	Dhanus	Makara	Kumba	Mina
57	1906.01.23	Moon 28.40		Nep R 15.42	Rahu 10.5 Guru R 10.18	Rahu 10.5		Kuja 29.36	Shukra 24.0	Uran 13.25	Ketu 10.5 Budha 2.21 Ravi 9.22	Shani 19.51 Ascd	
58	1929.12.7	Rahu 17.22	Guru R 18.1			Nep R 10.40		Sukra 28.13	Budha 27.3 Kuja 20.38 Ravi 21.46	Shani 7.57	Moon 27.12 Ascd 5.31		Uran R 14.40
59	1954.11.18 F			Ketu 13.10	Uran R 4.15 Guru R 6.42	Moon 7.20	Ascd 6.22	Budha 12.55 Sukra 27.37 Sani 20.23 Nep 3.38	Ravi 1.43	Rahu 13.10	Kuja 25.12		
60	1955.11.21 F		Ketu 24.13	Ascd 4.10	Uran R 8.55	Guru 7.8		Budha 27.52 Kuja 1.48 Nep 5.48	Sukra 26.4 Rahu 24.13 Ravi 5.24 Sani 1.6		Moon 20.18		
61	1956.10.23 F		Ketu 6.3 Moon 15.36		Uran 13.28	Sukra 26.7 Guru 20.53 Ascd 2.4	Budha 22.39	Nep 6.51 Ravi 6.10	Sani 7.59 Rahu 6.3			Kuja 20.54	
62	1951.05.20	Budha 10.29	Kuja 6.1 Ravi 5.30	Sukra 17.30 Uran 14.9		Ketu 22.50	Nep 23.55 Sani R 2.25	Moon 25.50	Ascd			Rahu 22.50	Guru 12.53
Appendix III													
63	1889.08.14		Nep 12.3	Rahu 17.37 Sukra 16.55	Ravi 29.36 Kuja 12.25	Sani 1.17 Budha 6.26	Uran 26.42			Guru R 6.18 Ketu 17.37		Ascd	Moon 14.12
64	1934.02.28	Uran 1.58			Ketu 25.32	Moon 5.40 Ascd 16	Nep R 18.7 Guru R 29.32				Rahu 25.32 Sukra 15.20 Sani 28.18		Budha R 26.27 Kuja 26.14 Ravi 16.17
65	1929.09.19	Rahu 21.33	Guru 23.6 Moon 7.7		Sukra 29.28	Nep 9.10	Budha 28.27 Kuja 25.37 Ravi 3.0	Mandi 0.16 Ketu 21.33		Sani 1.23 Ascd 10.2			Uran R 17.4
66	1901.04.06		Ketu 2.17	Nep 4.16		Kuja 0.39		Moon 23.12	Uran R 24.1 Rahu 2.17	Sani 23.36 Guru 19.41 Ascd		Budha 26.13	Ravi 23.44 Sukra 17.33

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Error regretted

The author of the article "Sri Jayendra Saraswathi" published in the *A.M.* November 1987, referred to by Mr. L.V.S. Mani in his letter published under the same caption on page 202 of February 1988 issue of the A.M. is "Argus" and not Mr. V.A.K.Ayer.

Hence reference to the name of Mr. Ayer in Mr. Mani's letter is uncalled for. We regret the error.

— *EDITOR*

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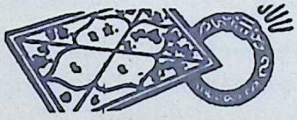

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Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

Vol. 77 APRIL 1988 No. 4

MY EARLY EXPERIENCES IN ASTROLOGY — XXV*

THE latter half of 1938, just about the time of commencement of Saturn's sub-period in the Dasa of Jupiter in my horoscope, saw my gradual emergence into literary activities, though financially things did not improve much. *Hindu Predictive Astrology* and *Varshaphal* were ready for publication. I had completed *Graha and Bhava Balas*. I started working on *Varshaphal* and *Three Hundred Important Combinations*. But I had neither the resources nor any influential backing for getting these books printed.

One day in July 1938, when I was ruminating as to what to do, R. Gopalakrishna Rao (Meena) unexpectedly called on me to seek my help for bringing out his book on *Nadi* Astrology. For me it was like a blind man leading another blind man. With a view to convincing me of what he called the "correctness of his *Nadi* System". Meena took up my horoscope and went on analysing the results of Saturn in Jupiter. He said: "Sir, I have found that *Nadi* Astrology as taught to me by my Guru is quite accurate. In your own case, lord of the 2nd Jupiter is situated in the constellation of *yogakaraka* Saturn, so your financial position throughout life will be good. Jupiter, *dhanakaraka*, is also well disposed indicating financial prosperity." I did not want to tell Meena that I was yet to reach a stage when I could say that I was well off. I was also not much interested in his reading of my horoscope. But we met a few times discussing his manuscript on *Nadi* Astrology. Though I expressed frankly where I dissented from his theory, I told him that the book was worth publishing and that I would help him to get a good printer.

Meena, then probably about 40, was a signaller in the Railways drawing about Rs. 80 per month. He had a large family. There was no family planning in those days and poverty never came in the way of begetting, God willing, as many children as possible. He would also earn Rs. 20 to Rs. 30 per month by way of consultations. I found Meena unassuming, frank and friendly, and well-up in his subject. It was then that he explained to me the so-called *subs* dividing a constellation into nine parts in proportion to

*Part XXIV has appeared in the October 1987 issue of THE ASTROLOGICAL MAGAZINE.

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the ruling periods of the nine planets. The results of planets in different constellations and the timing of the nature of the results of a Dasa lord, on the basis of his situation in a particular constellation etc., as given by Meena are worth study and research.

I applied these rules to a number of horoscopes and found the results fairly satisfactory. I arranged with the Modi Printing Press to get the I and II parts of his *Nadi Jyotisha* printed.

In 1958 when K.S. Krishna Murthy met me to explain his so-called 'paddhati', I reminded him that the germ of the theory was revealed by Meena and that mixing up Meena's *Nadi* system, some principles of Hindu Astrology and a few western theories would not constitute a new system! I suggested that he gave due acknowledgement to R. Gopalakrishna Rao, as he was the first to mention the so-called *subs*. Murthy apparently did not like my advice. I shall refer to this subject in my future articles.

Meena's theory was that because Jupiter in my case was in the constellation of Anuradha, ruled by Saturn, Saturn would give the results of Jupiter. But I had my own reservations. The general principles of Astrology were enough to suggest that Saturn, because he is lord of Lagna and *yogakaraka* from Chandra Lagna, should improve my finances.

Banking on what I thought were favourable indications and strengthened to some extent by Meena's forecasts, I was contemplating as to how I could generate funds not only to get over my financial commitments but also to publish my two books and convert the quarterly THE ASTROLOGICAL MAGAZINE into a monthly.

Though aware that I would be coming under *sade sati* for the second time from about April 1939, I felt that this transit would not adversely affect the directional influences because of Saturn being my Lagna lord.

Sir Mirza M. Ismail was a good friend of our family. Even after grandfather's death he would now and then ask me to meet him and enquire about my welfare. At one such meeting when I told him that bringing out two of my important books could not be done for want of funds, Sir Mirza said: "Look here Venkata Raman, why not you publish a souvenir bearing on Mysore State? We shall give you advertisements and also buy one or two hundred copies." This advice appealed to me and I decided to publish the *Indian States Souvenir* dealing with the then important States-Mysore, Hyderabad, Travancore, Indore, Gwalior, Baroda, Jaipur etc. The response from the governments of these states was encouraging. Sir Mirza gave me all the facilities to collect the material needed to prepare the Souvenir. In the preface to the Souvenir I wrote: "Recent events had revealed to a great extent the importance and complexity of the problem of Indian states. And the Souvenir is designed to supply a real and long-felt want by bringing to the notice of the readers, the progressive conditions obtaining in leading Indian states .... I have not followed any order of precedence in the arrangement of states dealt with in this Souvenir. But I have deliberately placed Mysore as the first state because in actual achievements Mysore is easily acknowledged as the Model State."

The publication of the Souvenir resulted in my getting about Rs. 1500 as net profit and I was enabled to bring out the first editions of *Hindu Predictive Astrology* and *Varshaphal* and make THE ASTROLOGICAL MAGAZINE a monthly from January 1940. Eversince then the Magazine continues to be published regularly and without a break, thanks to the encouragement and kindness of my readers.

Reverting to my forecasts about world affairs, Hitler's onslaughts were continuing unchecked. Poland was subjugated in a few weeks. Though for a time both France and England remained impassive, the transition of these two countries from peace to war was quick, thanks to the association of Ketu and Saturn in Aries, the sign ruling England. When England declared war, Libra was rising, the 7th house being considerably afflicted by all the malefics. When France declared war Sagittarius was rising with Mars in the 2nd aspecting the 8th or house of destruction. How my own astrological thinking was shaping in the

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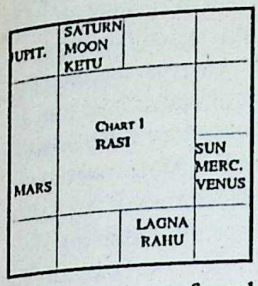
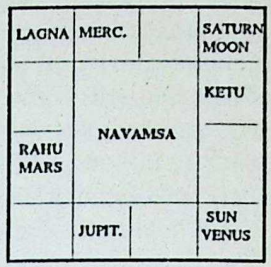
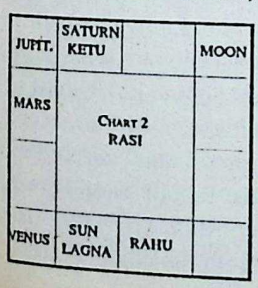
matter of this war and I have anticipated fairly *accurately* the developments in Europe following the declaration of the war will become evident to any one who goes through carefully my editorials in those years.

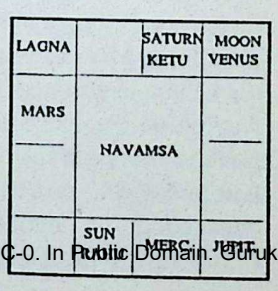




There were unfounded rumours that the Allies might sign an armistice with Hitler. I wrote in the January 1940 issue of THE ASTROLOGICAL MAGAZINE: "It seems to be astrologically advisable that so long as Saturn continues to be debilitated in Aries, the Allies sign, no armistice whatsoever as it may simply meet with the same fate that the Munich agreement did."

Within hardly two months after the declaration of war by Britain and France, Molotov denounced the Non-Aggression Pact between Finland and Russia, and Russia invaded Finland on 30th November 1939 at about 9.15 a.m. Hardly a couple of months earlier the Russian Dictator Stalin had declared, "we stand for peaceful, close and friendly relations with all the neighbouring countries, which have common frontiers with the U.S.S.R. We stand for the support of nations which are the victims of aggression and are fighting for the independence of their country." Yet Stalin committed the act of unabated aggression on a small and peaceful neighbour. This shows the utter disregard nations have for moral values; and this also showed that Russia had proved that it was as imperialistic and covetuous as any of the Big Powers which it frequently denounced.





Editorially dealing with the "Destiny of Finland" in the February 1940 issue of the *A.M.* I observed: "The presence of the Sun in the ascendant, Mars in the 4th, and Saturn and Ketu in the 6th and the ascendant being aspected by Jupiter are all factors favourable to Russia. Jupiter, the most powerful planet in the chart is about 5 signs away from the ascendant suggesting that this war would continue for some more time. The Finnish resistance, admirable as it is, will show signs of weakness and collapse. Planets are in a frowning mood and sooner or later almost all nations of Europe will become involved in the war that is now going on. Finland may ultimately win back her independence."

There were often conflicts in my mind between the astrological factors and the common-sense factors, especially because I was cautioned by some well-meaning friends that forecasts pertaining to the war might land me in trouble and invite action against me according to *Defence of India Rules*. This warning, given in all good intention, made me for a time, somewhat uneasy whether I should at all air my forecasts in the *A.M.* boldly, forecasts which might be considered adverse by the Allies.

I met the Chief Secretary to the Government of Mysore, B.T. Kesava Iyengar, who was well-known to me and who had sought my astrological advice about his daughter's marriage. He sent word to the Law Secretary one Narayana Rao, who had also consulted me in regard to his service some months earlier. After some mutual discussion — the Inspector General of Police Sundar Rao had also joined us — Narayana Rao said: "Look here Mr. Raman, you base your predictions on astrological factors. You can write what the chart warrants, and not to please the authorities. The British Government cannot initiate any action against you without the consent of the State government. But see that you avoid sensation-mongering language."

This assurance from the Law Secretary

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emboldened me to interpret horoscopes bearing on the war, without any reservation.

My first observations in the January 1940 issue of THE ASTROLOGICAL MAGAZINE on the outcome of the war were no doubt fairly accurate but the timing of the termination was somewhat vague. I had said: "Suffice it to say that till at least Saturn emerges out of his fall the war may not end. Hitler's own horoscope points to his downfall. The aggressive forces at work will be on the increase and destruction of life will be colossal indeed. The affliction of Mercury in Hilter's horoscope will pull him down as speedily as he rose to power."

Continuing the analysis of the war chart, I had said: "The Germans may launch an offensive on the Western Front when Mars conjoins Saturn in Aries in the course of the next few months." The conjunction took place on 12th February 1940. It was clear that at the beginning of 1940, Hitler had a detailed plan for the invasion of Belgium, Holland and France. Internal politics in France was confused. It was said that in reaction to growing communism, important elements in France had swung towards Fascism lending a ear to Goebbel's propaganda. Hitler's assault on Norway followed on the heels of this sinister conjunction. Ketu was also close by. What havoc such malefic combinations can play in shattering peace and in causing great historical events become too obvious by a close study of the various vicissitudes of the second world war.

It will be seen that early in May 1940, all the German forces sprang towards France across the frontiers of Belgium and Holland. And by 15th May France was defeated. About this period Mars was in Gemini aspecting Rahu in Virgo and aspected by Saturn from Aries. The situation of Jupiter in Aries had a feeble effect in the sense the Allies had realised their weaknesses. The fall of France in 1940 as per the forecasts given in my *World Prospects in 1939-40,* to which reference has been made in the previous article, brought me a number of letters of appreciation and I was being often referred to as a "great astrologer", a compliment which I liked then, but which I feel now, was somewhat unmerited.

Kasturi Srinivasan, proprietor of *The Hindu* was not only a good friend but a well wisher of mine. He took much interest in my work and predictions. He used to visit Bangalore at least once a week and would invariably meet me. He was also seeking now and then my astrological counsel in his family matters. In one such meeting Srinivasan said: "Your predictions about the war and especially the developments in France have come to the notice of the British Resident here. Italy and Germany are at the throats of the Allies. The whole of Europe is open to Hitler's power. And Japan is glowering in the East. Naturally the Resident must be anxious about the future of the war and England. He desires to meet you. If you have no objection I shall take you to him." I thought for a while and replied: "Sir, it is not so easy to indicate the final outcome of the war. I have to study the horoscopes of the Monarchs who had ruled England and the countries at war with her in the past. In particular I need the horoscopes of Queen Elizabeth I, Charles II of Spain, George III of England and Napoleon Bonaparte." Srinivasan nodded his head as if he agreed with me and said, "Most probably the birth data of these monarchs may be available at the British Museum, London. I shall speak to the Resident and see whether they can be secured."

I was not very particular to meet the Resident. I told Srinivasan that after the required details were obtained I would study the horoscopes and give my findings. Three months later, the great Editor was able to secure the birth details required by me and I started working on them.

In those days the role of many British and some American astrologers was somewhat suspect. They started with the assumption that there was nothing that was not known to them in Astrology. Most English astrologers were of the view that the war would not come in 1939. R.H. Naylor, an English astrologer, well known for popular forecasts in the press, had assured me before the war started that Britain would not be engaged in a major conflict in 1939. The following is reproduced from my editorial article

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in the March 1940 issue of THE ASTROLOGICAL MAGAZINE:

"The very same worthy now comes before the public with the prediction that a 'determined thrust by other powers (Russia in particular) towards India' is indicated. He expects the thrust to be made through Mongolia and not through Afghanistan. He further expects that Germany and Japan will also aim at the penetration of India. The Russian and Japanese threats are much more immediate' thus concludes the English astrologer. He asserts that 'India will never be in a position to defend herself but always be controlled and exploited by stronger nations'. Hence as an Englishman his advice to India is, we presume, to remain a subject nation. The conclusions of this astrologer, which are of course coloured by feelings of political superiority deserve our careful attention.

"History tells us that no empire or nation can perpetually exist or be powerful. Change is the Law of nature. It is only a matter of Time. When creative forces are issued by planets, empires are founded; when destructive forces operate, they are destroyed. The same rule applies to Russia also. Let us consider the astrological possibility of Russia invading India. Russia is supposed to be ruled by Taurus and Aquarius. India is ruled by Virgo. Saturn at present is in Aries, the 8th from Virgo. But the lord of Russia's ruling sign Saturn is an intimate friend of Mercury, lord of Virgo, ruling India. At the time Russia invaded Finland Scorpio was rising with its lord Mars aspecting India (Kanya). Since Mars also happens to be the lord of the 6th or house of enemies, diseases and debts, any schemes by Stalin to invade India will meet with failure and such steps if taken by Stalin are bound to bring disaster to Russia. Jupiter aspecting India's sign at the commencement of the Anglo-German War spares this country the evils of modern warfare. The real ambition of Stalin as revealed by planets are indeed interesting and we shall study them in our future issues. We may assure the Indian public that there is no likelihood of Russia invading India according to astrological considerations.

"Of course Russia continues to steal the limelight making important gains at the expense of other countries. The Jupiter-Saturn conjunction to occur in August of this year will have great repercussions not only on Russia but on almost every country, pointing to a climax of violence which will create great changes in the political future of Europe."

Though my public activities had started growing favourably I could not give much attention to the Magazine work due to some personal matters. My eldest son Surya Prakash and daughter Saroja had severe attacks of whooping-cough. My third issue (Suryanarain Rao) born early in May 1940 was a sickly child and suffered for nearly 9 months from what was locally called *pakshiroga*. He had to be tended very carefully as even a slight pressure on his body would result in the peeling off of the skin. The health of all these three children caused me and Rajeswari much anxiety and demanded full-time attention.

In October 1940, we shifted to a newly constructed house in New Extension, Seshadripuram, on a monthly rent of Rs. 25. It was situated in an isolated place; it had a hall, two bed rooms, dining, kitchen and a small compound. It was my office-*cum*-residence. A typist was employed on Rs. 40 per month. Today the prices have gone up by 75 times. These personal matters, though not of astrological interest, would give the reader an idea of the golden age prevailing under the rule of the Maharajas when the rulers were concerned with the welfare of the people, when life and property were secure and not threatened by dacoits and goondas, unlike today when rulers styling themselves as people's representatives and in the name of democracy are interested in helping themselves and exposing the public to all kinds of dangers.

My quest for *nadigranthas* continued unabated. It was, I think on 4th April 1940, that a distant relative of mine introduced to me one Sreenivasacharya, the possessor of *Budha Nadi*. I had a number of sittings with him. Sreenivasacharya claimed infallibility for his *Nadi* but I had my own reservations. *Budha Nadi* had a peculiar method of interpretation. I propose to deal with this in the future articles.

(To be continued)

ANNOUNCEMENT

DR. B. V. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE will deliver a special lecture on OUTLOOK FOR THE LUNAR YEAR VIBHAVA (1988-1989) on Thursday, the 17th March 1988 at Indian Institute of World Culture, 6, B.P. Wadia Road, Basavangudi, Bangalore 560 004 at 6.00 p.m.

The lecture is open to the public.

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SCIENCE AND RELEVANCE OF INDIAN CULTURE

LECTURE

"THE modern world and to a great extent, our own country, is caught in darkness, unsure about values and confused about the need for an overall philosophy of life," said DR. B. V. RAMAN.

He was delivering a lecture on "Science and India's Spiritual Heritage" at the International Conference on "Science and Religion" organised by the Bharat Nirman on 29th January at Delhi.

DR. RAMAN said that this frightening situation was largely due to the undue and overwhelming influence being given to science, rather materialistic sciences. DR. RAMAN deplored this tragic state of affairs where the world of reality was divorced from the world of values.

The metaphysical realities of justice, equity, beauty, happiness and love, which once stood high on the pedestal of faith or reason or both as transcendent objective realities, had been reduced in the name of science to matters of subjective taste and customs. The Indian concepts of *Viveka, Vairagya, Thyaga, Seva, Yagna* which had been the warp and woof of life in our country for thousands of years were being pooh-poohed in the name of the so-called "progressive" thinking. In this kind of atmosphere, what else, other than hedonic values could gain ascendancy and in the name of secularism reign supreme. This philosophy was one that justified one's earning money by any means so long as one could stay out of jail. This philosophy also endorsed constant titallation of the senses and words like restraint and discipline were taboo to it.

This kind of philosophy, pointed out DR. RAMAN, was a concomitant of the so-called scientific age which stressed materialism to the near fatal exclusion of value-based life. A similar situation had prevailed in the past too about two thousand years ago when the materialists of those days - the Charvakas - went about preaching a life of indulgence as the only worthwhile pursuit in a world that could not go beyond death. Of course this mischief was halted by the great philosopher Adi Sankara.

The same picture prevailed even now, said DR. RAMAN, with many people losing faith due to the greed and avarice displayed by some preachers and priests of religion.

Questioning the thesis proclaimed by a section of scientists that the panacea for all the ills was science, DR. RAMAN said that while science had made life a little more comfortable it had spread its monstrous tentacles. Crimes, wars, nuclear arsenals, pollution, unemployment were all traceable to science. Massacres were possible only because of science. Medicine had generated new illnesses and an overemphasis on health had resulted in a mass obsession with ill-health where even the most trivial bodily problems were blown up out of all proportion and people unduly alarmed. Bhopal and its aftermath was just one more recent instance of havoc that science had done our country.

Elaborating his thesis DR. RAMAN pointed out that the products of a philosophy of science, devoid of spirituality and human values, ran into a most appalling list of social disorders such as alcoholism, drug-addiction, violent crimes, accidents, suicides, terrorism, increased incidence of heart disease, cancer, diabetes, environmental pollution and so on. This was but a sample of the blessings of science devoid of *Dharma*.

A wrong impression also prevailed that the spirit of science was opposed to a spiritualistic view of the world, pointed out DR. RAMAN. Many scientists went out of their way to unwarrantedly denigrate and decry matters quite beyond their understanding.

DR. RAMAN cautioned that knowledge of science should not make one so arrogant as to think of the values and goals of life recommended in our scriptures as outdated and meaningless. Anyone who emphasised the limits of so-called science was at once dubbed obscurantist. The modern crisis, explained DR. RAMAN, was basically a spiritual crisis.

Elaborating this, DR. RAMAN averred that the answer to this crisis was found in the *Bhagavad Gita*, especially, the 16th chapter where the *asuri* and *daivi* natures were vividly portrayed. The wicked ways in which such natures tried to realise their ambitions, the sky rocketing dreams of power and aggrandisement that they projected, the schemes of empire that they hatched to bring vast masses of men under their control, the limitless pleasures they dreamt of for themselves, drawing upon the whole

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world for material of enjoyment without regard to the rights and comforts of others, their never surfeiting desires and passions, their lust-driven senses, their vulgarity, their cruelty, their topsy-turvy view of right and wrong — were all described in vivid terms.

According to the *Gita*, such an evil nature was the natural result of materialism. The *Gita* was said to be the essence of the *Upanishads* and its influence upon the Hindu way of life and thought through countless generations should be a recognition of its relevance to modern times. "Sri Krishna gave to Arjuna a practical exposition of the science of human development to cure Arjuna of his despondency when faced with the challenge of the battle of Kurukshetra. The great relevance and practical utility of this knowledge in fighting the battle of life in the modern context of decay and decadance of human values is quite clear."

Thanks to the impact of ancient Indian wisdom, some western thinkers had begun to increasingly realise that human life was not simply a biological process and that our attention must shift to the spiritual realm also, said DR. RAMAN.

The vision of truth given to us in the great *Upanishads* included also life as we know it, at ordinary levels and lead us upto higher goals in a continuous way, explained DR. RAMAN .

DR. RAMAN repeatedly emphasised the need for social education to conform to our national ethics and cultural heritage and the truths and values combined in our ancient literature — the *Upanishads*, the *Gita*, *Ramayana* and *Mahabharata* which were applicable to all mankind. He expressed anguish at the indifference of some parents in bringing up their children and their disinterest in catering to their moral and spiritual needs.

Vested political interests also exploited youth for secular, political and personal gain. Education with the right emphasis could be provided only in the home, reiterated DR. RAMAN.

Indian philosophy which was the crux of Indian spiritual heritage was not merely a way of thinking. It was a way of light and a way of truth. To become a philosopher was to become transformed in life and renewed in mind, concluded DR. RAMAN.

Mr. M.C. Bhandari, convener of the conference, who, earlier in his introductory speech, explained the scope of the conference and the need for rehabilitating life-values cherished in India from times immemorial, was complimented by DR. RAMAN for organising such a conference at a time when undue emphasis was being laid on "scientific temper" and hoped that similar conferences would be held to rouse the thoughtful amongst the Indians to the need of reviving aspects of ancient culture, relevant to modern times.

The conference was held at Anuvrat Bhavan, New Delhi and was inaugurated by Dr. Nagendra Singh, President, International Court of Justice. Other speakers included Acharya Sri Tulsi, Mrs. Amrita Pritam, Justice Beg, Chairman, Minority Commission, Gen. S.S. Uban, Prof. K.D. Gangrode, Pro-Vice-Chancellor, Delhi University, Ma Yoga Shathi etc.

Mr. K. N. Rao, I.A.A.S., as the master of ceremonies, conducted the proceedings very well.

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BRIHAT JATAKA

of VARAHAMIHIRA

English Translation with original Slokas in Bold Devanagari by

PROF. B. SURYANARAIN RAO

EDITED BY DR. B.V. RAMAN

This is a monumental work written by Varahamihira the versatile genius of the first century B.C. and deals with the entire science of astrology in a masterly way. *Brihat Jataka*, as the author rightly asserts, is intended as a boat for all those who at first get dispirited at the sight of the vast ocean of astrological knowledge but wish to cross the same.

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CONTENTS

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NEWS AND VIEWS

EKALAVYA

The Drug Menace

THE greatest threat to the world today is not so much from political or economic factors, nor even from nuclear threat, as from social and ethical factors whose values have dipped to an all time low. Life without these values is salt denuded of its savour.

Social scientists see the germination of this demoralisation in the immediate post-war years, the forties, and astrologers identify this period with Nirayana passage of Neptune in Libra, the natural sign of marriage, en route, accelerating the rate of divorce and break-up of homes, which are the negative expression of this chaos-breeding planet.

The present psychedelic culture, rock-music and, the ace among them all, drug abuse, which now takes a heavy toll in our country, owe to this planet, say astrologers of the west.

As Neptune traversed Scorpio, the natural sign of sex, it gave rise to loose sex morality, AIDS and global use of narcotics as psychological escape, besides increasing the tempo of rock music!

In Sagittarius where it sojourns presently in the company of two other malefics Saturn and Uranus, it will tend to give aimless cross-country jaunts, fanatical and impractical cults, endemic corruption and false prophets.

They say further that when Neptune marches into Capricorn, new forms of political concept and one-world government will, out of necessity, come into being!

What is of vital and immediate concern to us is the proliferation of narcotic use, clandestine operation among the flower of the country, as evidenced by the growing number of addicts among school and college students, particularly of metropolitan cities. As these are incontrovertible facts, it behoves the student of Astrology to probe into the planetary factor that causes predisposition to drug addiction, so adequate precautions may be taken. Let me illustrate the thesis with a typical chart:

VENUS		LAGNA	MARS
SUN MERC. KETU	CHART I RASI		URANUS (RX) PLUTO
JUPITER SATURN			RAHU MOON
		NEPTUNE (RX)	

VENUS SUN			
JUPITER	NAVAMSA		RAHU
KETU SATURN			MOON
MARS		MERC.	LAGNA

Although born of a rich family — Lagna lord Venus is exalted and *Vargottama* — the boy could not even complete his secondary education, see Rahu occupies fourth and it poisons the mind, represented by the Moon whose company it enjoys.

The 3rd is the house of *Vikrama*, or the centre of physical and psychic energy. That is vitiated by the conjunction of the unpredictable Uranus and power-packed Pluto - both retrograde. In the case of an undisciplined and uneducated native such as the present one, it makes one throw away all norms of life and psyche and engage in destructive manifestations of a revolutionary type.

Retrograde Neptune in the 6th, house of sickness and in Libra, is the kingpin among the clues to addiction; its affliction is a *sine-qua-non*.

Jupiter-Saturn conjunction in the 9th drains the optimism of the individual through disappointment in life over a period of time and places him at the mercy of a vicious social and domestic environment; there is utter confusion in values.

It was in Moon's Dasa that the boy fell into the clutches of the vice and suffered the worst. Presently he is undergoing treatment for cure of the habit and rehabilitation at an accredited centre.

The question to be examined is: will he at all become normal again and give up the vice for good without any damage or will he not?

The strength of Lagna lord, three planets, in *vargottama* and the aspect of Jupiter on Lagna, should give us hope about his reformation.

One would, however, advise propitiation of Rahu in the proper manner to expedite the process.

Duplicate Sun

I have been hearing from friends that a new Sun was spotted recently in China in the western sky.

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There is little to be surprised about it. Our ancients were well aware of the phenomenon. They called it *Prati-Surya* or mock-Sun. Kasyapa, Parasara and Varahamihira have dealt with it elaborately in their *Samhitas*.

Varahamihira in *Brihat Samhita* describes the effects of the appearance of this mock-Sun as follows:

"If this mock-Sun be white, it is auspicious; it produces diseases if yellowish; causes armed clash in the country if red. A row of them presages death of the king. If it appears in the north, it will bring rain; in the south strong winds; on the other sides deluge; above the real Sun, danger to king and beneath the Sun danger to people."

Tube Culture

Lately I have been exposed to some colourful reading material on the effect on the T.V. and video cassettes on young minds. From the views expressed on it by psychologists, sociologists and educationists the consensus picture that emerges is this: as they have come to stay, we have per force to come to terms with them in the best possible manner.

The main argument in favour of the tube culture is that it cannot be singled out as the only corrupting influence: there are any number of ways in the wide world by which children could get spoiled; it is pure rhetoric to claim too that the glowing tube makes children of adults and *vice versa;* its educative value is marginal.

A British sociologist disabuses the faith fondly hugged by sponsors that a good product makes children fall for it and a bad one the reverse; he argues in support of his thesis that teenagers lack the capacity to analyse and involve in the themes presented. At best the visuals serve as entertainers and at worst, promote premature experience of life which is a mirage. At all events it is naive to assume that the T.V. screen keeps the kids off mischief!

The pedagogue feels that humming signature tunes of features comes naturally to young minds, and is transitory in effect; it need neither enthuse nor rattle the parent; but T.V. viewing cutting into the child's hours of study, play and outing should be a matter of serious concern to him. The educationist has no hesitation in advising parental regulation of T.V. viewing time, which he says, is a must.

One writer calls the box the plug-in-drug, and in a book of that name on television addiction, raises a serious doubt, after extensive statistical study, that long hours of tele-viewing on the part of children inhibits clear and elegant articulation or causes verbal disability. While she has no direct proof of this cause-effect equation, she claims "gun-fume" evidence for it!

Dasa-Phala: A Unique Method

I have noticed some elders handling a unique method of dealing out *phalas* of Udu-Dasa based on the effects of planets seated in different signs. *Saravali* for one gives the latter consistently.

The *modus operandi* is as follows: Divide the duration of the Nakshatra Dasa into 12 equal parts; distribute each part to one sign each successively from the sign occupied by that particular planet in the nativity.

The happenings of the periods, equivalent to the first twelfth, will correspond to the effect of the said planet deemed situated where it is in the nativity; effect of the next twelfth will correspond to the said planet's placement in the next sign etc.

Suppose we want to interpret Moon's Dasa and it is seated in Cancer in the chart. The Moon's 10 years divided by 12 gives 10 months. The happenings of the first ten months will correspond to the effect of Moon in Cancer; the second 10 months will correspond to the effect of Moon in Leo etc.

In a chart this scribe examined recently Jupiter occupied Libra; during the 16 months encompassing 1985-86, the happenings corresponded to his stay in Cancer, past his exaltation point. The native sold away his paternal properties as envisaged in *Saravali Purvarjithavikrayah*. Again during the next segment of 16 months, he was honoured *Dharmadhyaksha* etc.

Thus, this method can be used to supplement other substantive methods of interpreting Dasa-phalas, when sometimes you stumble on extraordinary events.

Re-location Charts

Suppose one is born in India and moves into America where he settles down. That chart which is raised for the same time, date and time of birth, but for the latitude and longitude of settled town is known as Re-location chart.

Naturally the distance has to be considerable to make changes in houses.

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It is claimed that the new chart becomes an overlay on the natus and helps quite a lot in delineation of charts, especially with the assistance of transits, lunations and eclipses.

One writer claims that because of his change of environment from one country to another, his 'destiny' had been altered!

In his natus, for instance, Mercury occupied his 2nd house; but in the re-location chart, it had moved into his 3rd house and instead of Venus, Mercury became his ruler from which time he started writing and publishing.

Mars moved into his 12th house, as a result of which he could spend more time and energy in research, and Sun's move into the second house made him develop new talents.

And an eclipse falling in a sensitive house of the new chart helped timing his change.

Solar returns are accredited tools of prediction. But there should be difficulty in accepting re-location charts as an aid to prediction. At any rate students of Astrology can make a systematic attempt to examine its efficacy.

The Ten-fold Kootas

A reader wants to know the significance of the ten *kootas* used in matching horoscopes for marriage.

Each *koota* governs an area of life in the married state. While it is unclear how the Rishis connected them with the stars, it is wise to accept them; for they have received the imprematur of efficacy and long usage. According to a classical work, "*Dina-koota* ensures longevity and health; *Gana* happiness in life; *Mahendra* , sons; *Stree-deergha*, all good fortune; *Yoni*, intimacy; *Rasi*, continuity of family line; *Rasyadhipa*, children in general; *Vasya*, mutual arttraction; *Rajju*, longevity of husband; and *Vedha*, removal of sorrow."

In practice 50% of the *koota* agreements passes muster. Of these, however, *Dina*, *Rajju* and *Vedha* are deemed musts. Research using mathematics and statistics on this test will go a great way in establishing its truth to satisfaction.

Incidentally, the *apavadas* and exceptions have also to be carefully considered, while taking decisions. For instance when the lords of the two *Rasis* are the same, friendly or *sama-saptama*, disagreements on four counts — *Rajju*, *Vedha*, *Gana* and *Rasi* — can be overruled. The reason is obvious; for, there won't be any difference of opinion between the two rulers.

In *Dina-Koota*, the 7th star from the girl is generally taboo. Known as *Vadha-Vainasika*, it is considered unwelcome; but, Sage Kasyapa has particularised them and given individual effects, some of which alone are bad. I have seen joyful couples in their seventies who fall under this exception and I commend this fact to practising astrologers.

It will be seen from the foregoing discussion that ready-made tables for marriage compatibility can hardly meet the rigorous requirements of the process of choosing mates.

When all is said and done, *koota* examination is only part of the job. Horoscopes for marriage have primarily to be judged for individual merits, particularly in respect of longevity, prosperity, current and forthcoming Dasas. Not the least part of it is to look for complementary factors in each other's chart. For instance, one with poor potentialities for children has to be tagged on to one of greater fertility; so is the case with the financial factor. In respect of Dasas too, this rule has to be borne in mind, so ups and downs minimised life can prove balanced. To be accurate, matching horoscopes is judging them as hypothetically married!

10th Planet

A reader wants to know (*A.M.*, Jan . 1988) my views on the 10th planet 'x' about which a news item was reported in a newspaper.

In the first instance, I am not an astronomer, nor do I have the means modern astronomers have for confirming or denying the truth about it.

All that I know is that our Rishis have indicated the possibility of appearances of new planets.

(Continued on page 44)

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

(In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything — birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless - so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to "Astrological Miscellany", THE ASTROLOGICAL MAGAZINE, BANGALORE - 560020.)

A Career in Astrology

"RAHU DASA finishes in May 1988. I have served in the Navy where I was arrested and put on trial in Rahu Dasa, Rahu Bhukti but was released from prison without punishment. I left the Navy in *sadesathi* and changed jobs several times. I am now serving in a nationalised bank for the last 4 years.

"*Rasi*: Scorpio - Ascendant and the Sun; Sagittarius - Venus; Capricorn - Jupiter; Pisces - Rahu; Leo - Saturn and Mars; Virgo - Ketu and the Moon; and Libra - Mercury.

"I have become an adept in predictive Astrology and somehow my predictions are coming out correct. I am myself amazed with the accuracy of my predictions. Venus Bhukti, Rahu Dasa was the starting point of my astrological life.

"I feel Jupiter Dasa will bring me name and fame. Jupiter gets cancellation of debility. Rahu in the 5th makes one give correct predictions. Saturn and Mars in the 10th have caused imprisonment and a chequered career. I have also started writing an astrological column in a weekly. I have accepted Dr. RAMAN as my guide and Guru and your magazine as my scripture" writes reader S. Shukla of Bhopal.

Caution Needed to Time

The chart is not complete but reader Shukla's assessment is quite correct. The very simple way in which he evaluates the several combinations in his own chart is indicative of his flair for analysis. Jupiter is well placed in the 3rd and favourably aspecting the Lagna lord Mars in the 10th in *parivartana* (exchange of signs) with 10th lord Sun promotes career prospects and in the right Dasas can give self-employment or an independent career. Jupiter, the next Dasa lord, is in a trine from Chandra Lagna (Moon-sign). The 9th lord Venus aspects the 10th house. These do not rule out a career in Astrology. In the absence of complete birth details and planetary positions, it would not be safe to conclude that reader Shukla can embark on a career in Astrology right away with the advent of Jupiter Dasa.

Suicide or Murder

The Rajastahan Sati (Prevention) Ordinance, 1987 was promulgated on 1-10-1987 by the State Government, writes reader R. Sundaram of Madras.

"The transit chart for 4-9-1987 at 5.30 a.m. at Deorala in Jaipur should show us if *Sati* is suicide or murder, especially with reference to an article 'Sucide or Murder: Detection Through Astrology' by Mr. M. Bhaskar Rao (*A. M.*, September, 1987).

"*Rasi:* Leo - Ascendant, Mars 14-17, Sun 17-28 and Venus 20-41; Virgo - Mercury 0-35 and Ketu 9-47; Scorpio - Saturn 21-15; Sagittarius - Moon 25-12; Pisces - Rahu 9-47; and Aries - Jupiter 5-40 with a balance of 0 year 4 months 9 days of Venus Dasa.

"According to Mr. Bhaskar Rao, a possibility of suicide is inferred if the Moon, Mars or Ketu periods are in operation or the planets are connected in any manner with the *marakasthana* or *badhakasthana* or their lords. A Mars-Saturn connection is present in the transit chart. We can only wait and watch the results of the *Sati* case of Rajasthan to verify the correctness of these rules."

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FATE AND HUMAN EFFORT IN THE RAMAYANA - PART I

DR. C. KUNHAN RAJA, M.A., PhD,

TWO FACTORS in human life - what is effected by some kind of super-human power and what is effected by human effort - have been very prominent in all the nations that had established a civilization. The various peoples, who ruled over the Mesopotamian region in centuries far prior to the beginning of the Christian era, had their own beliefs in such a power which ruled over the activities of man and which limited and even controlled all human activities. The Egyptians too had such a belief. There is a difference of view regarding the relative priority of the belief between the two nations. This controversy is of little value in the context. I have seen in books relating to the history of human civilizations that India had received the doctrine from a foreign source. If there is such a power in the world that controls the destinies of man, such a power must have a universal application, and consequently the way in which the power operates must be reflected in the other parts of the world. Some people are gifted specially in such matters and they are able to know in advance how the power operates in the affairs of man. This brings another factor also into the life of man and that is the belief in the possibility of predicting events.

I do not take up the question of the source from which India got its beliefs in such a power and in the mode of operation of that power and in the possibilities of predicting such operations from other events and by persons specially gifted to know the workings of such a power in the world. One thing is certain and that is that it is in India that the problem came within science. The belief was brought within the region of the nature and function of the universe. A science is a science because a problem is brought into relationship with various facts of the world. When a fact is known as being related to another fact by its own nature, and not merely as what is thought of by man, that fact is brought within science. A fact is related to another fact by its own nature when both the facts are known as integral parts of a single organisation in the world. Thus facts are brought into mutual relationship in a particular science and all sciences are also mutually related if each of them is a science. If a fact is known as related to another fact, then from one fact we know the existence of the other. When the other has not taken place or when the other fact is not known, though existent, we get at the factor of prediction. A science is a science because of this possibility of prediction through the mutual relationship of facts. According to the stage in the development of the science, this factor of predictability varies from science to science. Thus in Astronomy, we can predict various facts like an eclipse or a conjunction of various celestial luminaries. We can also know when such facts existed on prior occasions. We know by calculation that the Moon has departed far enough from the Sun so that under favourable weather conditions the Moon would be visible in the western sky after sunset. So we observe certain ceremonial occasions on the basis of such calculations, though we may not actually see the Moon. But among people who had not developed the science to this extent, the same ceremonial occasion is observed only when the Moon is actually seen and the sight of the Moon has to be testified by a person authorised for such purposes.

The science of meteorology has not developed to the same extent. Such is also the case with geology and medicine. Therefore we are not able to determine the weather accurately, and we are not able to determine where and when there would be an earthquake. We do not know about the health of a person, when he would fall ill and when he would recover or when his life would end. Scientists who specialise in such subjects make certain predictions, and such predictions are nothing but guesses. The same is the case with the operation of the power that controls the activities of man. We do not command all the facts to formulate a universal law regarding the relationship of the facts and to make a prediction of one fact from the related fact. In most of the countries where in the early periods of the history of human civilization the command of facts by the people was so very faint that such predictions of facts from related facts had nothing more than "popular belief" value. It did not find a place among the great intellectual disciplines

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of the advanced sections of the nations. There were oracles, there were sooth-sayers. They related certain facts of human experience with certain facts of the world and from such facts of the world, they tried to predict certain facts of human experience. Such facts that formed the basis for the predictions had relation to the stars (used in the widest sense of the term), to certain events like the appearance of a comet or an eclipse, to dreams and such others. Animals and birds also had their shares in supplying material for such predictions.

But they were never brought into the realm of the activities of the intellect on what are called higher levels, like studying the true nature of the universe and its origin. They never came within science and philosophy in other countries, and such people never occupied an honoured position in the national life and in the estimation of posterity regarding their contribution to human civilization, so far as such nations are concerned. Even in Greece which is supposed to have attempted to systematise the knowledge of facts, lifting them from the mere understanding of facts into the higher regions of understanding their mutual relationship and also their relationship to other sets of facts coming within other sciences, the oracles and the sooth-sayers did not have the position which philosophers and scientists like Socrates or Plato or Aristotle or Thales or Democritus or Pythagoras had enjoyed.

But in India, the system of relating the facts mutually within a subject and of relating subjects and subjects to one another had occupied the intellect of man even from the earliest times. And right through the ages, those who tried to relate human activities with the operations of certain powers considered as supernatural had the same position of honour as the scientists and the philosophers. The fact is that in India, the predictions were not based on mere "Omens". They studied the relation of facts, what are called Omens, to one another and also to facts in the whole universe. The questions whether the world had the activity of an intelligent agent at its back in its origination and in its continuation or whether the world originated and continued to evolve from particles or from one all-pervading primal matter, were studied along with the problem of man and his activities and their relations to the facts outside in the world that are not ordinarily known as related to human experiences, like the position of the stars and the events like an eclipse or a comet. All were scientists and philosophers.

If the entire universe is a single organism, then there must be some "Life" and some "Intelligence" associated with the formation and the function of such an organism. In that organism there must be both a material side and also a "Life" side. They cannot be dissociated from each other, both together from the organism. It is just like sugar or salt, in which matter and taste cannot be separated from each other. It is either life in which matter has evolved or matter in which there is life. It is this life-side that unifies the movements and changes and functions in matter, and without matter there can be no change and movement and function. This life-side appears in different gradations, in so far as it is associated with matter. Sometimes, the life-side will be far more prominent than the matter-side and the latter is practically eclipsed. It may be the other way round also. There may be some sort of equipoise, and in what are called animals and plants, there is a predominance of the matter-side; in minerals, the life-side is practically eclipsed. On the other hand, in what are known as gods, there is a dominance of the life-side, and the material-side is eclipsed. Even among the gods, there is a gradation from the gods that are on the terrestrial region and the gods in the atmospheric region and the gods in the celestial region. The life-side increases when one goes from the earthly region to the celestial region.

There is a law which governs the changes and movements and the functions in the world. That is what is called the *Rita* in the Rigvedic terminology. The gods are in charge of this. Under the control of the gods, the law works in the entire universe as a unit. The changes and movements and functions in one part of the world cannot be kept distinct from the same factors in another part. It is on account of this unity and interrelation in the different parts of the world that there is the regulation of the rituals of worship performed by men according to seasons. The seasons are governed by the relative positions of the Sun and Moon and the stars. This implies some sort of influence which the Sun and the Moon and the stars extend on the activities of man. In the Rigvedic song about the wedding, some days are selected for certain rituals according to the position of the Moon in the constellations (X-85-13).

For a wedding, the concord between the two is tested by the unity of the functions in the world. Unless there is this unity, the tests cannot influence

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the life of the couple. It is this unity in the world that determines the nature of man's experience at different times and in different places and under different conditions. Man can follow the law or he may go against the law or he can even go along his own way irrespective of the course of the law. The results of his activities will be determined by the nature of his activities in relation to the law. There can be no function unless there is human activity. Thus there are two factors that determine the activities of man and their fruits. One is the activity of man and the other is the nature of the law operating in a unified world. Gods cannot deflect the course of the operation of the law. They can neither reward nor deny.

When the citizens follow the law in their activities, the nation becomes rich in material prosperity and there is also spiritual elevation, with wisdom and with consequent happiness in the nation. If there is any violation of the law, there is the opposite result. This latter aspect is not very patent in the *Rigveda*. It is the fruits of good action that are very prominent, and the effects of evil actions are only hinted here and there. Thus there is mention in some places about the ropes *(Pasha)* and about sin *(Enas)*. The ropes are found to be chiefly the weapon of the Great God, Varuna, who for this reason is accepted as the moral god of the *Rigveda*. There are prayers for release from the evil of curses and from the ropes of Varuna, also from the footfetters of Yama and from sins in general (X-97-16). The ropes are not mentioned expressly here regarding Varuna; the word is only "what belongs to Varuna" which by implication must be the ropes as mentioned in other places. This does not mean that they are malevolent gods; they are only certain controlling factors in the moral law of the world and not at all agents for rewarding or for denying. Varuna's ropes continued in later mythology and one of the names of Varuna is "one with ropes *Amara* (I-i-64). in the *Amara kosha*, (I-i-62) the standard lexicon of Sanskrit, Yama does not have any rope and his weapon is a rod, he being called *Dandadhara* (weilder of a rod). Yet in lattrer day literature, there is frequent mention of the ropes of Yama.

Those who die go, according to the *Rigveda*, to the abode of Yama. In one place, this abode is the region of light *(Rigveda* IX-113-6 ff.). But there is indication of the region of Yama being a place to which people are afraid to go. That must be because that is after death, and the fears about death and about the terrors of Yama. The relation of Yama with death is quite clear even from the *Rigveda*. He is, according to the *Kathopanishad*, the only person who knows about death and after (I-i-22). Death is what none can resist and avoid. When the time comes, there is death. As such death has also acquired the name of "Kala" (time) and this is one of the names of Yama, in the later Sanskrit. In the *Rigveda* there is no agent to reward and to deny and to punish. Man is supreme in the affairs of the world and men are also equal to one another. There is inequality only when there is such an agent; any one obeys his law becomes greater than the one who disobeys that law. Not one of the Rishis in the *Rigveda* says that he is an agent for the proper functioning of the law and that he has a commission from above to administer that law on behalf of the powers above.

But the situation began to change. The Rishis of the *Rigveda* considered themselves as among those who had known the truth and not one of them is the only "One" who has the vision of truth. This tradition continued down to the Buddha and the Buddha speaks about the previous Buddhas, the illumined. Yet a certain tendency arose in the country according to which "One Man" became greater than the rest of humanity. He alone knew. He alone is free from taints. In such a situation, the next step is to accept that "One Man" as the saviour of humanity. Thus the function of one who rewards was assigned to him. Gradually there arose the doctrine that for the generality of mankind, to experience is to suffer, to know is to err, to do is to sin. What is known is what does not really exist. It is in such a development of the religious beliefs that the doctrine of a "Saviour" of humanity also made its appearance in Indian thought. The powers above begin to interfere in the affairs of man, instead of merely supervising the operation of the law of moral life. Such a saviour must reward and deny and punish. (*Reproduced from the* A.M., *January 1963*.). *(to be continued)*

A.M.

FOR THE FAMILY

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OUTLOOK FOR N.T. RAMA RAO

MAITREYI

THE political scene in our country has never been more bewildering and chaotic than it is today. Scandals rock the country from the higher-most rungs of power to the lower-most cadre; the rulers, both at the Centre and the state level, are on a free-for-all so long as they can stay in power. The poor common man in the process, has never been so ruthlessly trampled upon and made mincemeat of as is being done today.

The only consideration of our rulers today is the vote. Nothing else counts. No principles, no values and least of all the citizen and his cries that have now died down to a helpless whimper. What is it that is driving our rulers to act the way they do? In utter disregard of public morals and responsibilities.

It is really hard to give a simple one-line answer to this question. It is even more difficult to even attempt an explanation of this country-wide phenomenon of man-made confusion and mess. If at all there is one, then it is to be found in our times. Time, we know, is another way of expressing inter-planetary positions. That, in simple language, is Astrology where we have all the answers. Mind you not in black and white but only in slightly discernible shades of grey.

States ruled by non-Congress (I) governments are facing rough weather. Not that Congress (I) ruled ones are any better. In the former, the causes are slightly more apparent to the intelligent observer.

For instance, in neighbouring Andhra Pradesh Mr. N.T. Rama Rao has never had it so bad. The results of the Guntur Zilla Parishad elections are an index of the Telugu Desam losing ground, according to some political analysts. True, things have been far from happy for NTR after his sweeping victory at the polls some five years ago. Apart from losing elections, NTR's woes include an ever mounting pile of allegations, not excluding charges of corruption and nepotism. All these are partly due to a slowly moving Saturn and partly due to the directional influences in the Chief Minister's natal chart.

NTR's political career began with the advent of Venus Dasa coinciding approximately with the

	VENUS	SUN MERC.	MARS
KETU	RASI		
			RAHU
		LAGNA MOON JUPIT.	SATURN

LAGNA JUPIT.		SUN MERC. KETU	
	NAVAMSA		SATURN
MARS	RAHU		VENUS

beginning of Saturn's movement through Libra, his Moon-sign and Lagna. The Moon as 10th lord was particularly stimulated to launch his political career. The Sun Bhukti in part and the Bhukti of the Moon thereafter, created a lot of problems at every front for the Chief Minister. The Moon has only now been freed of Saturn's influence and this, in a sense, is akin to lifting a major curb on the chart. When this is the case, could the present state of turmoil in the Telugu Desam leader's fortunes topple the Chief Minister? Particularly when the Congress (I) is gunning for it with a vengeance. For that, an assessment of the running directional influences in the chart is necessary.

Venus, the Dasa lord, is firmly esconsed in the 7th, a powerful *kendra*, both from Lagna and Moon-sign, as Lagna lord. A simple rule from *Jataka Tattva* (T-22) says *Lagneshadasaa baladhanadha* meaning 'The Dasa of the lord of the Lagna will give the native strength and wealth'. The Lagna lord in the 7th, according to some other classical works, is said to bring about the laying of the foundation of an empire in its Dasa. If such be the case, can the same Dasa lord dispossess the CM of his seat?

The Bhukti is of the 10th lord Moon, no benefic for Libra Lagna, but being relieved of transit Saturn's affliction since December 1987, should, even if incapable of doing good, at least refrain from harming the CM. However, being the *manahkaraka*, the Moon can ensure the Chief Minister's bucket of woes remains brimming to the top until his period finishes in April 1988. The Moon is with the 3rd and 6th lord Jupiter, no benefic for Libra Lagna, which is also why

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CHILD BIRTH: DELAY OR DENIAL

A.B. SHUKLA

ONE evening we were all sitting when we discussed the horoscope of a couple, married for ten years, with no issue. It is looked upon as a divine curse in our society and even if it is the male's incapacity to produce a child that may be the reason, it is the female that gets all the blame.

In the case of marriage and children the time-tested astrological formulae not merely work best, but are also the best proofs of the superiority of the science of Astrology over all other sciences known to mankind.

"It is a case of delay and not denial" insisted Mr. K.N. Rao, "and the period of delay is also over. Within one year she will be a mother". Like Mr. Rao we believe that every formula and finding has to be empirically tested to give it the shape of a principle. For this purpose and for the propagation of the sacred science of Astrology he has been helping every non-professional intellectual having interest in Astrology. At present, a group here in Delhi has been doing selfless experiments in Astrology for the masses testing and cross-checking the findings under his guidance. Well, coming back to the present topic.

Nature of the Problem

We were asked to work on the problem after dividing it into two clear categories:

a) Issuelessness resulting from impotence or infertility or both.

b) Issuelessness resulting from partial infertility.

And then the second category is that of delay only. This may be owing to unfavourable Dasa for child-birth ranging from two to five years or five years and more.

Unethical Medical Practices

It is not the intention of our group to narrate some terrible unethical practices of doctors and even, astrologers when the case falls into the first category, infertility or impotence of the male. Proper astrological guidance and the strict of the details about our consultors has helped us help some couples in recent years.

But the subject-matter of this article is "Delay Not Denial". The data that have to be examined for the purpose are:

a) The horoscopes of both the husband and wife with Navamsa and Saptamsa.

b) The Beeja Sphuta in the case of the male which is got by adding the longitudes of Jupiter, Venus and Sun.

c) The Kshetra Sphuta in the case of the female which is got by adding the longitudes of Jupiter, Mars and Moon.

Mode of Application

The application of these time-tested principles hase been known to astrologers of this country for thousands of years. But the close and detailed application of these have to be, it is the experience of our group, invariably done thus:

a) Examine the fifth house and the fifth lord in Lagna, Navamsa and Saptamsa in the cases of both the husband and wife.

b) If the Beeja Sphuta in the case of the male is in odd Rasi in the birth horoscope and Navamsa it is fully promising, if odd in one and even in another, it is less promising, but if it is even in both it is least promising.

c) If the Khestra Sphuta in the case of the female is in even Rasi in the birth horoscope and Navamsa it is fully promising, even in one and odd in another it is less promising, if odd in both, it is least promising.

There are three other very important examinations to be done which we will show in our subsequent articles. Actually without their examination it is not possible to come to a real clinching conclusion.

We will now give some case-studies. When we say case-studies it may please be remembered that we are not giving any postmortem but have only converted actual predictions given by us individually or collectively in advance, into case-studies. What we want to emphasise is we are discussing predictions, given

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in advance, later converted into case-studies.

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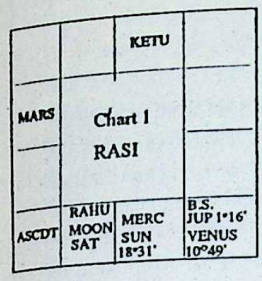
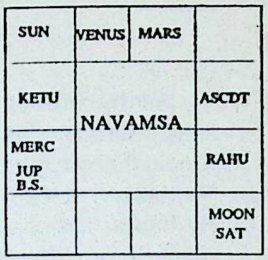
Thus we see that Beeja Sphuta and Kshetra Sphuta are in even-odd and odd-even signs in the Janma Chart and Navamsa Chart.

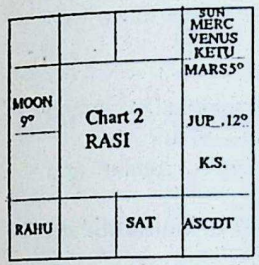
Having discussed these cases, let me refer to the article of Mr. K.N. Rao titled "Predicting through Astrology and Clairvoyance" where he has referred in a condensed form to an elaborate research, which is actually his late mother's. The relevant portion of

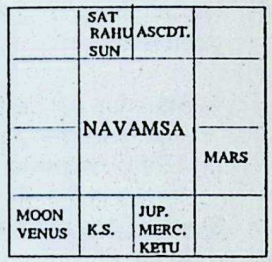
HUSBAND





WIFE





the article is quoted below:

"*Childlessness:* God always maintains a balance in bestowing upon an individual blessings of life. While most people may envy Dr. Nagendra Singh for his extraordinary, long and successful career from 1938 onwards, and now with a second long nine-year term as Judge of the International Court of Justice with fabulous salary, some of them, at any rate need not, because Dr. Nagendra Singh's house is not illumined by the rippling laughter and mischief of children. He is childless. Here come in the principles of balance in God's scheme. Can this childlessness be detected astrologically?

a) In the case of a male, Beeja Sphuta and in the case of a female Kshetra Sphuta is the ancient classical scientific principle applied by astrologers. Without looking into the horoscope of Mrs. Nagendra Singh, it will be seen, Dr. Nagendra Singh's Beeja Sphuta is in Sagittarius (6° 37') aspected by Mars. From Jupiter B.S. is in the 12th.

b) From Lagna, Dr. Nagendra Singh's 5th house receives no aspect - good or bad; from Jupiter the 5th house is occupied by Saturn, who, in turn, is aspected by the debilitated Moon.

Saptamsa

a) Invariably in giving predictions about children, Saptamsa must be seen. In this case, it may be seen that the 5th lord in Saptamsa has moved into the 6th house.

b) The 5th house contains unhelpful Mars.

c) Saptamsa Lagna itself contains Rahu and Mercury.

d) Again, in the Saptamsa, the 5th from Jupiter is Saturn aspected by the Sun.

e) Worse of all, B.S. in Saptamsa falls in the 8th house aspected by Mars.

Final Conclusion

The above mentioned analysis clearly shows that it is a case of childlessness but it can be clinched still better by referring to a very important combination generally overlooked by most astrologers. In the horoscope of Dr. Nagendra Singh, exalted Venus in the 10th is excellent for a professional career but a curse for children.

It must be emphasised that Astrology being a divine science, the *shantis* prescribed, must be done. But we insist that it must be done by the couple themselves, at least one of them. What we have found most spiritually efficacious is (wroship of Bal Gopala, Mr. Rao insists) and Pradosh Vrata (worship of Lord Shiva) which I have found giving similar results. But the essense of any worship is sincerity. No one can cheat God. I would like to quote the case of another couple who has been blessed with a son in September 1987. Both husband and wife worshipped Bal Gopala and observed Pradosh Vrata on my advice. Now observe their sincerity, they do not understand much Sanskrit, but yet on advice they purchased certain cassettes containing stotras and scrupulously heard them morning and evening. Now let us examine the case astrologically:-

Thus we see that in the case of the husband it is even - odd combination and for wife also it is even-odd.

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HUSBAND

JUP. 11° B.S.		MOON	
	Chart 3 RASI		
			KETU
ASCDT.	MERC.	SUN 27°	VENUS 11° MARS SAT.

	ASCDT VENUS		SAT. SUN
	NAVAMSA		KETU
RAHU MARS			
BS	MERC.	JUP.	

WIFE

K.S.		MARS 15° MOON 18°	ASCDT.
KETU	Chart 4 RASI		MERC. SUN
			RAHU VENUS
SAT. JUP. 0° 29'			

SUN	JUP.	KETU MARS	MOON
	NAVAMSA		
			VENUS KS
	RAJU MERC.		SAT.

As is suggested by these combinations, the wife used to conceive but it would result in miscarriage. Only after they did the worship as described above, were they blessed with a son. — 1.88

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BRAIN TEASER

Murthy comes from a family where all have protruding teeth. So he decides he should marry a girl with even teeth so that his children at least will have good teeth. He has a few charts before him out of which he would like to meet, other factors having been okayed, only those with attractive teeth. Help him with your astrological clues to pick out only those with good teeth.

1) Aquarius Ascendant, Rahu in the 2nd and Mars and Saturn in the 7th.
2) Libra Ascendant with Jupiter and Venus in the 4th.
3) Aries Ascendant with the Sun and Mars in the 2nd.
4) Leo Ascendant with Rahu and IMars and Mercury in the 12th.
5) Sagittarius Ascendant with Ketu and Jupiter and Venus in the 11th.
6) Virgo Ascendant with Saturn in the 7th.
7) Cancer Ascendant with the Moon and Saturn in the 12th.
8) Gemini Ascendant with Moon and Saturn in the 12th.

Solution: Next Month.

Solution to our March Teaser:
Gemini is the Ascendant.

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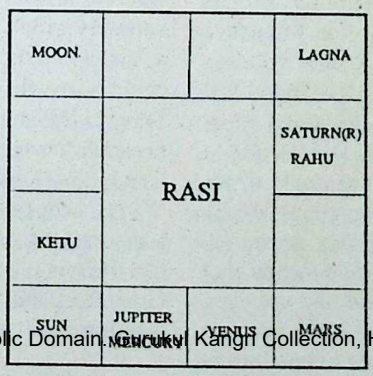
HOROSCOPE OF RAMANUJAN A MATHEMATICAL GENIUS

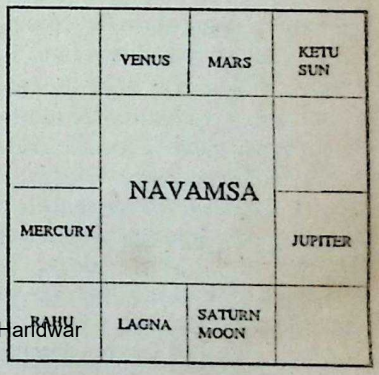
BEPIN BEHARI

SINCE the Pythagorean days there has been none to equal Srinivas Ramanujan in the world. The western thinkers might compare this Indian prodigy with their ancient Greek masters and compare the greatness of any mathematician on the scale of Ptolemic achievements, but we have the tradition of considering every individual as a unique spark of the Divinity. Presently, the universities of the United States and several European countries have been spending fabulous sums of money in order to salvage every small bit of paper on which Ramanujan might have scribbled any sensical or nonsensical mathematical formula, the greatness of this south Indian accounts clerk might have remained unknown and unsung but for certain stellar configurations which led this chattering boy of unpresentable personality to one of his friends whose father happened to be interested in him which later on shot this unhealthy, poor, traditional Hindu Brahmin into the world's most prestigious universities of the modern times whereby the efforts of his mentor he was offered the honour which that country did not pay even to their own illustrious Sir Isaac Newton at such a young age. But, soon later on, the frail body of Ramanujan could not bear the physical strain of the modern world, his vegetarianism could not sustain him for long in cold British climate, and eventually, even though his mind remained wrapt up in mathematical problems and the symphony presented by numbers, he breathed his last, suffering from tuberculosis, at the age of 32 years 4 months.

Srinivas Ramanujan whose birth centenary was celebrated with great eclat on December 22 last year was born at Erode in Tamil Nadu as the eldest son of Pandit K. Srinivasa Aiyangar and Komalatammal both of whom were devout Brahmins but extremely poor. The twenty rupees' salary that the father earned at a textile merchant's shop at Kumbakonam was inadequate to maintain the family, but their faith in religion was unforsaken. Many a time, the child Ramanujan had even to go without any food but the poverty and hardships of life did not destroy the natural genius. He was born in Saturn Mahadasa (Vimsottari) which had about nine years of balance. During this period he suffered from poverty, hunger and primarily he remained an introvert. He was very fond of his mother, warm internally, but unmindful of what the world thought of him. Along with his mother, he went to temples, listened to discourses on *Bhagavatam* and *Puranas*, worshipped the goddess of Nammakkal, who often gave him visions. Poverty, psychism, and deep religious attachement resulted from the special disposition of Saturn which was posited in Cancer whose lord was in Pisces in the 10th house: Saturn in retrogression aspected the 4th house where, Mars the lord of the 6th and 11th houses was posited. This unspectacular period of life could not reveal the future greatness and recognition that were awaiting him.

Life began to unfold with the advent of the main period of Ascendant lord Mercury. I have not so far succeeded in obtaining the exact birth time of Ramanujan, but the present indications show that he was born when Mrigasira 2nd quarter was rising, and the Moon was in Uttarabhadrapada, 3rd quarter; the Ascendant lord Mercury was placed with Jupiter in the 6th house. The beginning of





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Mercury main period showed the stuff Ramanujan was made of. At the Primary School examination organised by the Tanjavur district authorities, he stood first. At the age of 17 years, when he joined the Junior First in Arts class in the Government College at Kumbakonam, he was awarded the Subrahmanyan scholarship which was generally offered for proficiency in English and Mathematics when he was running Mercury-Moon. At the age of 22 years, under Mercury-Jupiter, he was married to a girl of nine years, and the pressing demand of family responsibilities having made him miserable almost goaded him to the acceptance of an accounts clerkship at the Madras Port Trust due to the good offices of a large number of well-wishers and helpers. Mercury-Saturn gave him this low paid job, where he earned only Rs. 30 per month: Mercury (accounts), Saturn (foreigners) and Saturn the lord of 9th in 2nd house could do only that much. But that was the beginning of new opening. The period of Ketu was most creative and spectacular in the life history of Srinivas Ramanujan. We shall stop here for a while to see the specialities of the stellar combinations which enabled Ramanujan to achieve so much unexpected kudos though in this mission he had to sacrifice his physical life altogether.

The horoscope of Ramanujan hinges around Cancer-Capricorn axis. The three deep-acting planets, namely Saturn, Rahu and Ketu have great importance in the present case. Saturn, in retrogression, is the lord of 8th and the 9th houses; it is placed in the 2nd house of the horoscope along with karmic planet Rahu. In Navamsa, it is with the Moon. Cancer is the sign of the zodiac which is intimately linked with the 4th house of the *Kalapurusha*. These relationships point to the fact that the one end of main life-currents in the case of Ramanujan flows from his creative potential. The second house esoterically is related to the inner procreative potential of the ego in search of suitable milieu for its blossoming. Saturn is in the constellation of Pushya which requires special attention. The slow grinding influence of Saturn in which the ego of the individual is completely crushed is the most superficial effect of the planet which of course had been effective in the case of Ramanujan. What kind of ego had he ? He had no personal life. His marital life was almost absent as far as personal sensual satisfaction was concerned. His wife was 13 years younger, which meant that even at the time of his death his wife had not even entered her twenties. When he was suffering from tuberculosis, his wife was not permitted to join him in the United Kingdom; when he returned home, his wife was not permitted to nurse him. Whether he could establish any effective married life is itself a moot point. His mother always taunted his wife for not bearing a child to him. Having had a non-existent personal life, on the family side, his father was a very ordinary person, unable to provide two (or even one) square meals to the family. Himself he could after great difficulties get a job of only Rs. 30 per month. But his whole ambition was to preserve and protect the mathematical problems that he solved: He wrote to Professor Hardy, his benefactor from Cambridge, that his whole ambition was to obtain enough nourishment for the sake of mathematical problems he was working. To such an ego-less person, Saturn had to provide the other type of gift it has for a select few. In the present case, Saturn was in the constellation of Pushya presided over by the Vedic deity Brahmanaspati who was the personification of Jupiter, and its symbol was flower and its basic motivational urge flowing through the Nakshatra was *Dharma* with primary Rajas Guna, secondary Sattwa Guna and tertiary Tamas. The psychological make-up of Ramanujan was fit enough to imbibe the Jupiterian wisdom, the universalism of Saturn, and all other forces inducing conditions for the flowering of the inner symphony perceived (by other factors which we shall presently see) by his intelligence and physical brain. With Saturn taking him to the very root of life-existence, Rahu in Aslesha presided over by the Nagas had much more Sattwic influence to radiate. Both these planets were closely connected with the churning of the ocean process whereby the jewels of the earth were brought out of the Great Deep, the Cosmic Womb, the *Hiranyagarbha*. Ketu itself was in the 8th house of the horoscope, Capricorn sign of the zodiac, representing the 10th house of the *Kalapurusha*, which signified his ultimate goal in manifestation. Ketu itself is an abstract planet, dealing with cosmic harmony which to the fragmented individual appears as disjointed thoughts which if received prematurely could make the individual precocious but with the Sravana Nakshatra, it could make the mind so still as to enable it to hear the cosmic music, and get the vision which none else can perceive.

The Cancer-Capricorn axis in the case of Ramanujan was the main fulcrum around which his real life revolved. On one hand, he was linked with the Great Deep, his creative environment was karmically determined; it had to be away from home, in an

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(Continued on page 26)

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PLANETS AND CRIME—III*

S.N. KAPOOR, M.N. KEDAR AND A.B. SHUKLA

Trial But Acquittal

WE HAVE taken the next chart from THE ASTROLOGICAL MAGAZINE (*Miscellany*) March and July, 1978. The case ended in acquittal on acceptance of plea of self-defence, and the killing may be called justifiable homicide.

In this case (Chart 1) the husband of the native was married twice but divorced. The native was the third wife and had two children. The native divorced her husband but on persuasion by her husband she married him again for the sake of the children. She gave birth to another child. But the tension continued. On 9th November 1970 the husband walked out of the house threatening to kill the native. Next morning when he came back home, the native, having had enough fired at her husband with a shotgun killing him but she was acquitted on the ground of justifiable homocide not amounting murder. She was running Antardasa of Saturn in the Dasa of Saturn at the time of the incident.

Let us analyse the horoscope.

The first thing to be seen is whether she could have had *mens rea*. The Moon is in a *Krura* Rasi. Lagna is in *Ayudha Drekkana* while the Moon is in a *Pakshi Drekkana*. Mercury is also in *Ayudha Drekkana* but in its own exalted sign along with Lagna lord and lord of 3rd as well as lord of 10th. One can very well see that it is aspected by lord of 5th Jupiter retrograde from the 8th house. Lord of 4th and 9th Mars is in 6th house and in *Nigala Drekkana* and aspected by lord of 6th and 7th Saturn (R). The lord of Lagna is much better placed than the lord of 6th Saturn which is afflicted by Mars and Rahu on one hand and debilitated on the other.

Thus Lagna lord is stronger than the 6th lord leading to her acquittal. Besides Saturn, the 6th lord is in exchange with the lord of the 9th. Saturn therefore could not give imprisonment after conviction. It may also be mentioned that after Saturn's Antara Mercury's Antara was to follow which is exalted.

To be brief we are giving only the effect of planetary combinations on the life pattern of the native.

In addition to what we have discussed in relation to other charts earlier, the following may be noted.

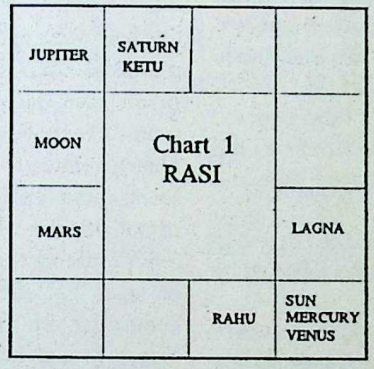
1. Moon in Saturn's Rasi — Native may be fond of low deeds.

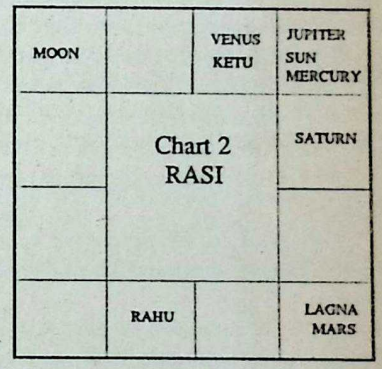
2. Exchange of 9th and 6th lords Mars and Saturn and their mutual aspect giving results of 6th, 4th, 9th houses — Native may be instigated to act against religious and social norms.

3. Venus debilitated (debilitation cancelled as it is posited with exalted Mercury) afflicted due to aspect of 8th and 5th lord Jupiter, as enemy — The native has tendency which he could apply in low deeds.

4. Afflicted Mercury — Instigates towards crime.

Two Murders





This case (Chart 2) is of a lady (THE ASTROLOGICAL MAGAZINE, March and July, 1978, *Astrological Miscellany*, pages 307 and 541) and is a good example of a "heinous crime". In this case a lady committed the first murder on September 6, 1937 and the second murder on March 23, 1967 about exactly 30 years after the first murder. An interesting thing to be observed in this regard would be the 30-year cycle

*Part II has appeared in the *A.M.*, February 1988.

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of Saturn.

According to the information available the lady was born in an educated family with a good financial background of family business. She was good at athletics and games. She was arrested once earlier also. Later on, she married and had 3 children but was subsequently divorced by her husband. At the time of the first murder, the native, while at the summer camp, hit a five year old girl. The girl collapsed. The native panicked, dug a pit in the ground, put the body in and covered it with tin sheets. She was arrested on 22nd November, 1937 but exonerated by the jury on February 19, 1938.

At the time of the second murder, the native's son was engaged to a girl but a relative of the girl attempted to break the engagement by revealing the native's past. She got enraged, drove straight to the relative's house, bludgeoned the said relative with a hammer, as well as two children who were there. But this woman was not the relative who was attempting to break the engagement of her son. The woman killed the innocent stranger. The native panicked and fled to another state but was convicted and sent to prison. Let us examine her horoscope from a number of angles involved in this respect.

Effects of Planetary Combination

(a) *Mens Rea*

(i) In this case according to Lahiri Aynamsa the Moon was 28° 35' and, therefore, Vargottama Moon was in 7th house, but in *Sarpa Drekkana* and aspected by 3rd and 8th lord Mars in Lagna, Satru Rasi and in *Ayudha Drekkana*. Rahu also aspects Moon.

(ii) Mercury is the lrod of the 10th and Lagna is in Gemini, in Aries Navamsa (a *Krura Navamsa*) and in *Pakshi Drekkana* (Aquarius) between Ketu and Saturn.

(iii) Lord of 5th Saturn is also lord of 6th and in Capricorn Navamsa and *Sarpa Drekkana* aspected by Rahu.

(iv) It may also be seen that Lagna is also in *Ayudha Drekkana* and lord of Lagna is in *Pakshi Drekkana* and in Aries Navamsa. Thus all these factors indicated that her brain was a fertile ground for germination of explosive criminal thoughts.

(b) *Actus Reus*

i) The lord of the 3rd is Mars placed in the Lagna. But the 3rd house is involved in the Rahu and Ketu axis.

ii) About the *karaka* of the 3rd house Mars, we have already mentioned that it was in Lagna in *Ayudha Drekkana*.

iii) The 8th house is aspected by Saturn and also by Mars, its own lord. One may also note the relationship between the lords of the 6th and the 8th as Saturn is aspecting Mars.

All these things indicated that the native was born with not only criminal thoughts but more than sufficient ignition for exploding the criminal thoughts into a criminal act.

When she committed the first murder, she was running Venus Dasa, Jupiter Antara and Saturn Pratyantara. Venus, being the lord of the Dasa period, was supposed to govern the result and Venus was lord of 2nd and 9th. Jupiter was also favourable for it was involved in Gajakesari Yoga. But not the sub-period lord Saturn who was lord of 5th as well as 6th and placed in *Sarpa Drekkana* which on one hand led her to commit the crime and the moment Mercury's sub-period came, she was arrested on account of qualities of Mercury mentioned above. But Mercury was in *Pakshi Drekkana* leading to temporary incarceration. Then by the time, the sub, sub-period of Venus came she was acquitted by the jury on February 19, 1938.

But the second time when she committed the murders she was running Mars Dasa, Saturn Bhukti. Mars is the lord of the 3rd and the 8th and Saturn is the lord of the 5th and the 6th. Gajakesari Yoga could not help her. One can very well see that Mars and Saturn both were aspecting her 8th house, Saturn was in *Sarpa Drekkana* while Mars was in *Ayudha Drekkana*.

One must note that earlier at the time of the first murder she was not running the period of any planet involved in Bandhana Yoga also. But the second time of Mars-Saturn, she was running periods of planets related to the 6th and 8th lords and secondly, Saturn was involved in a Bandhana Yoga for Saturn in the 11th and Rahu in the 3rd would result in *Graha Samya* amounting to Bandhana Yoga. It may again be seen that after Mars, period of Rahu was to commence who was placed in the third in Pisces Navamsa and in the Moon's (Cancer) Drekkana. In this horoscope the dictum of *Saravali* to the effect that malefics in the 9th and 5th houses incline one to criminality also holds good.

Crime: Death Sentence

One of the very learned contributors to THE ASTROLOGICAL MAGAZINE Buell D. Huggins in his

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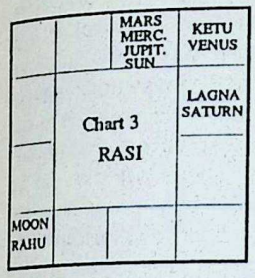
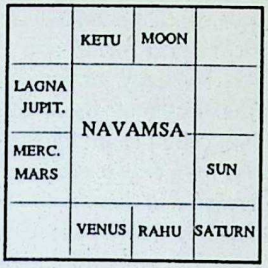
article "The Special Aspect of Mars and Saturn" referred to a chart of a very notorious criminal Neville Heath. He was a notorious thief and sadist, who had a passion for whipping, biting, stabbing, and mutilating women. He was hanged on October 16, 1946 while Mars by transit cast his 8th house aspect on his natal Sun (See January 1976 issue of *A.M.*, page 12). His chart is given below.

Now let us analyse the chart to find out *mens rea, actus reum*, incarceration and this sad end by way of death sentence.

Mens Rea: The Moon in the Rasi chart is in the 6th in the company of Rahu aspected by Venus, lord of 4th and 11th, from 12th house, and Mars, lord of 5th and 10th from 11th respectively.





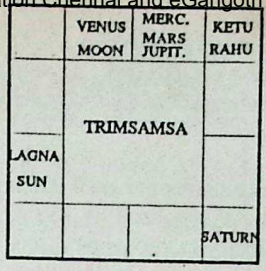
The 8th house is not afflicted apparently. But see 8th lord Saturn is in 8th in Navamsa in Virgo and in Drekkana aspected by the Sun, lord of second, a *maraka*.

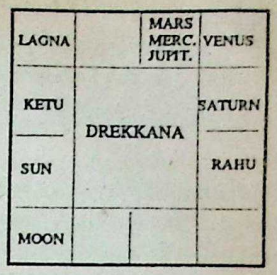
Mercury has been afflicted badly by Mars and the Sun and the 12th is occupied by Venus and Ketu and Rahu afflicted Moon. See *Graha Samya* in 6th and 12th houses causing Bandhana Yoga. It may also be noted that there is Sakata Yoga as well as Kemadruma Yoga.

Death by Hanging

When Mars and Saturn are afflicted, death occurs by suffocation. Saturn and Mars both are afflictd in this, as mentioned above. The 3rd house represents throat and neck of *Kalapurusha*. Dr. Raman has said "Two malefics in the 5th and 9th houses bring about death in prison" in the absence of any beneficial aspect. It is to be seen whether heavy affliction of 5th and 9th houses and their lords would also bring about the same result as is seen in this case, and in the cases of Nathuram V. Godse and Z.A. Bhutto (See *A.M.*, January 1978, page 20, *A.M.* June 1986, page 471 and *Notable Horoscopes*).

Heath was born with a balance of 4 years 7 months and 1 day of Ketu Dasa. He was hanged in the Dasa of the Sun, Ketu Bhukti and Mars Pratyantara. The





Sun is Atmakaraka. According to *Sarvartha Chintamani*, the Sun is *agocharastha* planet a planet which is combust, debilitated, not placed in its own, exalted, or Moolatrikona Rasi or friend's Rasi, or placed in 6th, 8th or 12th houses is called *agocharastha*). Ketu is also *agocharastha*. Mars is associated with Capricorn and in Trimsamsa. Mars is associated with 6th and 12th lords (Mercury and Jupiter) and aspects 8th house, lord of 8th (Sun) is in Lagna. The third house and third lords of the Rasi as well as Trimsamsa are also badly afflicted. In the cicrumstances of this case only *Raja danda* or capital punishment could be expected. Besides, Ketu in the natal chart was approaching *Mrutyu Bhaga*. Ketu was in *Pakshi Drekkana* while Mars was in *Pasadhara Drekkana*. In Trimsamsa the Sun is the lord of the 8th, Ketu in the 6th is aspecting 12th, Mars is aspecting 8th, 11th, 12th houses and afflicting 3rd and 12th lord Jupiter. Mars is lord of *pratyaktara* also.

Transits

On the day of his hanging, Saturn, the lord of the 8th, was in Lagna aspecting the 3rd and the 10th. According to some, natal Saturn was aspected by Ketu also. Natal Moon is aspected by a malefic weak Moon. Natal Sun is aspected by Mars and afflicted by Rahu. All the three karaka planets for Cancer Lagna are posited in *Shatru* and *Krura* Rasis — Libra and Gemini.

Meticulous planning, with which he committed crimes earlier, failed to conceal his guilt and save him from the operation of divine laws and the noose.

The above analysis would show that there is no short cut for predicting criminal trial. Despite commission of crime conviction by trial court, despite Bandhana Yoga, if the coming Dasa period and transit are favourable, there may be acquittal in the end. If Dasa period, Antara and Pratyantara and transit all are unfavourable and life's end is reaching and as certain in prison by suffocation due to Raja **danda** *then one should advise a native to throw himself at the Mercy of God for only HE can change the course of "Prarabdha."* — 137.87

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HOROSCOPE OF RAMANUJAN A MATHEMATICAL GENIUS

(Continued from page 22)

unorthodox way, and at tremendous personal sacrifice. On the other, Sravana symbolised by arrow, having the tremendous capacity to raise one's consciousness in the stillness of his psychic quietitude, is in his 8th house, the house of latent occult powers. The life of Ramanujan had been full of psychism. Not only he saw visions of his family goddess, interpreted dreams of his friends and neighbours on the basis of which he even predicted deaths of certain persons, he even saw the mathematical problems along with their final solutions which seemed marvels to the scientific world. He thought he was merely externalising what was already contained in the deep down in Nature's womb made known to him by his family goddess. These are some of the outer expressions of the hidden or the occult house in a horoscope. The Cancer-Capricorn axis along with Saturn, Rahu and Ketu indicated that Ramanujan was born to externalise the hidden occult truths of life for which he was enabled to some appropriate creative or fructifying milieu though it meant considerable restrictions on his personal conveniences and physical growth.

In any horoscope, to give the real worth from the ego's standpoint, one must examine the planets above the horizon at the time of birth. In the present case, the three planets (if Ketu could also be considered as a planet) which have to be importantly reckoned with are the Sun, Ketu and the Moon. These three planets along with the Ascendant should be examined in detail to see the basic purpose of the birth of the individual. In ordinary persons these are not so important because such persons are still undifferentiated but in the case of those persons who have special missions in life, these planets above the horizon are very significant.

In the present case, we have talked about Ketu a little. Let us examine the role of the Moon and the Sun. The Moon is very powerful with its placement in the 10th house, it is in Uttarabhadrapada with its presiding deity as *Ahirbudhnya* owned by Saturn having its primary motivational impulse as that of *Kama* or purposefulness, and having *Sattwic-guna* radiating around it both at the primary and the secondary levels though at the tertiary level which mainly determines the physical level interactions, it has been that of *Tamas*. The key factor to discover the nature of influence flowing from Moon would be that of *Ahirbudhnya*. In fact, this Vedic deity is shorouded in much mystery, and is said to be *Ahi-vritti*, the "dragon of the deep sea" which lies concealed in primeval darkness. *Ahirbudhnya*, besides being of the nature of wisdom (so has been Naga of Aslesha constellation in which Rahu is placed which formed an end of the primary axis of the chart), is of the nature of Soma intimately connected with the planet Moon, associated with water having the quality of passivity, receptivity (which was also seen to be Ketu's Nakshatra's nature). The passivity of darkness is slightly different from Sravana in the sense that the former is associated with feminine aspect of creation, where things and attributes dwell in their subjective state, whilst Sravana is masculine in the sense that there is positive effort to contact the Cosmic Stillness. The passivity of darkness is the mysterious source from which all forms of creation proceed. It is the reservoir of all principles, order, concord, symphony, and harmony prevailing in nature. It was due to Ramanujan's contact with this harmony that he could instantly reflect the harmonious relationships and intricacies of different numbers. The zodiacal sign Pisces itself is the position of Great Intelligence, the life-giving energy, residing in the Eternal Motion which antedates all creation. This has been the nature of the Moon in the present case.

The Sun is also no less mysterious. The Sun is in Sagittarius, the 7th house, the house which provides the realm, the *kshetra*, where the incarnating ego has to operate. It is in the constellation of Moola, the root Nakshatra, which initiates the Sattwic impulse in the evolutionary manifestative chain of events. The Nakshatra gives a new direction to the incarnating impulse. It is symbolised as the elephant's goad or a lion's tail. It is presided over by Nritta, a demon and its primary urge is that of *mumukshatwas*, the Liberation. When the individuals begin to proceed on the path of evolution, it provides the impulse of Karmic nemesis.

We have noted the association of the Ascendant lord Mercury with Jupiter. Jupiter is the lord of the 10th house, and it is in Visakha Nakshatra symbolised by the Potter's wheel and presided over by Indra and Agni who are gods who provide warmth and sustenance. Visakha is extremely powerful in providing psychism and psychic power. Along with this highly sensitive planet is posited Mercury, the

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(Continued on page 52)

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SAYANA *VERSUS* NIRAYANA IN ASTROLOGY

JYOTISH CHANDRA GHATAK, M.A.(TRIPLE), M.R.A.S., F.R.H.S., ETC.

MUCH paper and ink has been spent by many writers on this vexed question of "The Precession of the Equinoxes" and its practical application to astrological themes, thus entailing the important question whether the signs of the Zodiac (named after constellations) are to be considered dynamically or statically. As the equinoctial points (the points where Equator intersects the Ecliptic, *i.e.*, the Sun's apparent path) are not absolutely fixed but are, owing to their westerly motion, comng to the meridian sooner each day and are thus "preceding" those points which they would have occupied without this motion, there is an actual retrogression or backward movement of about 50".2 or so every year. This preceding movement is, according to some, due to the action of the Sun and the Moon and other planets upon the protuberant matter about the earth's equator, and according to others, due to the Sun's own motion through space; and according to still others, due to the combined action of both. The unequal gravitational pull of the Sun and the Moon on the Earth's equatorial protuberance has been mathematically ascertained and the equinoctial points have been found out to take about 25,800 years to make a complete circuit in the heavens. As the Sun's distance is so great compared with the diameter of the Earth, the differential effect of the Sun's action is small, but as the Moon is so near, the differential effect is so considerable that her precessional action has been found to be about three times that of the Sun. The change in the position of the equator which follows from the rolling motion is necessarily connected with a change in the Earth's axis. The effect of this precessional movement is thus to shorten the time between successive equinoxes and to alter the signs of the Zodiac, relative to those of the Ecliptic. The first sign of the Zodiac, at present, therefore, is no longer in Aries, but is in the 8th degree of the constellation Pisces.

Now, the question arises whether in our astrological speculations and judgments we are to accept the dynamic (or the moving) Zodiac or still accept the static or the fixed one. In order to arrive at a safe and scientific decision we have to purge our minds of all orthodoxy, bias, prejudice and preconceived notions and have to follow strictly an experimental or Inductive, that is to say, a Rationalistic principle, the results of my investigation in this important line. The subject matter is really so vast both in intent and extent and the results I have accurately recorded are so voluminous that the highly limited compass of one or two articles of a magazine may not admit of even half justice being done to it. At the very outset, I wish to caution my readers that no sweeping generalisation is possible to be made in the subject of so outstanding an interest. In Horary questions, I have very often found the Nirayanic method to be wonderfully accurate and tell-tale. Thus for example, in queries about things or persons missing I have almost invariably found the description and location of the missing things or persons, judged according to the static or Nirayanic method, accurately endorsed by facts. Thus many a time missing things have been found out in kitchens and in or near fire-places where the 4th house or the lord of the 4th house or both were fiery signs according to the Nirayanic calculation, but were Earthy signs according to Sayanic. It should be also said here that no aspect of Mars was upon the 4th house or on the lord of the 4th. Thus dirty water of drains or pools revealed missing things, which astrologically answered the Nirayana "Scorpio" rightly. Only a few months ago, a friend of mine who had lost his Motor Car driving Licence, put to me a query as to its location. I found the lord of the 4th, located in the 29th degree of Scorpio (according to the Nirayana system but occupying the 22nd degree of Sagittarius according to the Sayana). I told him that it might be found in or near some drain or some such dirty-water channel or reservoir probably near a kitchen. To my joy, the licence was recovered from exactly such a place. It should be noted that according to the Nirayana system of the 29th degree of Scorpio was also the 12th sign Pisces (according to the Navamsa Kundali) which also is a watery sign. But according to the Sayana system not only the sign was Sagittarius but the Navamsa too was 'Libra' — an airy sign. The lord of the 2nd house was also posited in Scorpio at that time (but according to the Sayana, it was in Sagittarius). I won't multiply instances which I have got in abundant number all noted and marked from this differential standpoint: Similarly, on other occasions, the

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location of missing things denoted by Nirayana Libra (Airy sign) was found out on high places on the shelf or the like.

In horoscopes of individuals of various grade, rank and occupation, Nirayana has been found to tally more than Sayana with actual facts. In diseases of individuals, the right, or left side has invariably been found to accord with the 'even' and 'odd' signs in male horoscopes, and 'odd' and 'even' signs in female horoscopes, according to the Nirayana, but according to the Sayana method, it did not tally with facts. In cases of Pneumonia of the right lung in males and of the left lung in females, the 'even' signs (according to Nirayana) have been found to be afflicted by malefics, especially Saturn (the great solidifying planet). It is not possible to cite those individual cases with their planetary configurations in the limited scope of a paper. Again, Saturn in "fixed" signs (according to the Nirayana) caused diseases which often led to death (especially when the benefic rays from benign planets were totally wanting) while the same Saturn in "flexible" signs (according to Nirayana) often led to cure.

In horoscopes of barren women and sterile gentlemen, the sterile signs (according to Nirayana) have almost always been found to 'rise' (*i.e.*, falling out as Ascendants) and such signs have also been found to configure as the 5th houses. It is especially clear in people with 'Aries' in Ascendant and with 'Leo' in Ascendant and 'Sagittarius' as the fifth house (according to Nirayana); all these signs happening to be very 'barren' ones. I have strung together a very large number of such illustrative horoscopes in my *Record Horoscope Volumes.*

In cases of ocular or auditory afflictions also, it has been found out that the nature of the signs ('movable', 'fixed' or 'common') plays a very important role, and here also the Nirayanic signs imprint their characteristic stamps more indelibly than the Sayanic ones. The Nirayanic "flexible" signs have often led to cures or speedy improvements, but the Nirayanic "fixed" did so very seldom and when it did, it did very slowly and unsatisfactorily. Again, in cases of Nymphomania and Satyriasis, the influences of "Scorpio" (the genitalia of Kalapurusha) has been found to be very dominantly prominent.

But according to the Sayana method, there is no Scorpio connexion there. Take for example, the case No. 289 of *1001 Notable Nativities* — a case of awful Nymphomania. Here, according to the Nirayana calculation. the Ascendant is "Scorpio". Besides, the lord of 'Scorpio' (nature's 8th house) has full "drishti" (not aspect) upon his own house, which is Nature's 8th. Let us take another case of Nymphomania, *viz.* No. 306 of *1001 Notable Nativities*. Here also the lord of 'Scorpio', *i.e.*, Mars, is in the Ascendant but according to the Sayana method, the Ascendant is 'Virgo' and Mars being there, there is a full 'drishti' of Mars on Sagittarius but not upon Scorpio. There is, in my records, an awful case of Satyriasis where the Ascendant Capricorn (Nirayana) has full 'drishti' of Mars, the lord of Scorpio.

Again, cases of haemorrhoids and constipation have very often been found associated with Saturn's conjunction with the sign 'Scorpio or an opposition aspect from the sign Taurus (according to Nirayana) but in the Sayana method, such Saturns are more often posited in Gemini and Sagittarius. Wherever any disease of the system has been traced to a defective elimination of the refuse or poison of the body, the 'Scorpio' sign (which is Nature's great Elimination or Excretor sign) has always been found afflicted (according to Nirayana).

Again when we come to an astrological consideration of Insanity or any marked loss of equilibrium of the mind, the mentally unbalanced condition has often been traced to their birth with common signs on the Angles or with many malefics and the Moon in the common signs. The real nature of all comon signs is 'Flexibility' or 'oscillation' *i.e.*, want of rigid stamina which generally obtains in fixed signs. If we consult a very large number of horoscopes we would be amazed to see the striking fact that in all cases of loss of mental balance and the like, the planets (especially malefic) and the Moon have been powerful in common signs (according to the Nirayana Rasis). Thus the Case No. 229 of *1001 Notable Nativities* with whom I was personally acquainted, had more than one serious attacks of Insanity, and although he was quite rational otherwise and even wise and highly cultured, he was helpless to combat the malign effect of the stars. You will find in this Nativity five planets including the Moon (the instinctual Mind) mostly malefic, placed in the common signs (Virgo) (according to the Nirayana method). Take another case (No. 23 of *The Message of the Stars* — Max Heindel) — a case of "Insanity". Here also not only the Moon (the most important planet for judging Lunacy) is in the common sign Pisces (according to the Nirayana method) but she is in 'Aries' according to Sayana) but also four others *viz.*, Mars, Mercury, Jupiter and Saturn, are all in common signs (according to Nirayana). But according to the Sayana system, two planets only *viz.*, Sun and Mercury, are in the common signs. Besides, it is noteworthy that Jupiter (the planet of 'wisdom' and 'steady discernment, and discretion') is in full opposition to Saturn—both being placed in the common (flexible) signs, *viz.*, Gemini and Sagittarius. (*Reproduced from the* A.M., *August 1940.*)

(To be continued)

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PLANETS AND ADMINISTRATIVE SERVICES—III*

MRS. MRIDULA TRIVEDI, M.A.

I WILL now discuss a few complicated cases where it is a bit difficult to judge that the native would become an IAS.

Case No.10: Born: 02.11.1959 at 20.30 at 81° 50' E, 25° 57'N.

Rasi : Ascendant—66 °52'; Moon—219° 49'; Mercury 219°—30' ; Venus—149° 51'; Rahu—158° 35'; Sun—196° 8'; Mars—195° 1'; Jupiter—222° 15'; Saturn—248° 48'; and Ketu—338° 35' with a balance of 9 years 8 months 26 days of Saturn Dasa (Lahiri *Ayanamsa* - 23° 17' 15"). *Navamsa* : Sagittarius - Ascendant and Venus ; Aquarius—Sun and Mars ; Pisces—Rahu ; Gemini—Saturn ; Virgo—Moon, Ketu and Mercury; and Libra—Jupiter.

The native was selected for Allied Services in the first attempt and was successful in IAS proper in the second atempt.

The 10th and the 9th houses: Lord of the 10th house Jupiter occupies the 6th house and aspects the 10th. Jupiter is conjoined with the Moon and Lagna lord Mercury and falls in the *Nakshatra* of the 9th and 8th lord Saturn. The lord of the 10th house Jupiter occupies the *Navamsa* of Venus and aspects the 9th lord Saturn in the *Navamsa* chart.

The 10th and the 8th houses: Saturn is also the 8th lord, so the above is applicable for the 8th house as well.

The Ascendant : The Ascendant lord Mercury obtains exalted sign in *Navamsa* in the 10th from *Navamsa* Lagna in association with the Moon. In *Rasi* Lagna lord Mercury joins 6th house with Moon and Jupiter.

Karmic Control Planets : Mercury and Jupiter are the karmic control planets. The Moon is conjoined with both of them and the combination of Jupiter, Mercury and the Moon falls in the 6th house. The Moon falls in Anurada, the constellation of the 9th lord. So does Jupiter.

Venus : Venus aspects the 9th house and falls in the sign as well as *Navamsa* of the Sun.

Case No. 11. Born : 08.09.1938 at 11.30 hours at 80° 56'E 26° 51'N.

Rasi : Ascendant 216° 7'; Moon 303° 41'; Mercury 126° 59'; Venus 188° 4' ; Rahu 207° 52'; Sun 141° 52'; Mars 127° 13'; Jupiter (R) 302° 00'; Saturn (R) 353°47'; and Ketu 27° 52' with a balance of 1y 6m 23 days of Mars Dasa. (Lahiri *Ayanamsa* - 22 ° 59' 49"). *Navamsa :* Leo - Ascendant ; Libra - the Sun and Jupiter; Scorpio - Moon; Sagittarius - Ketu and Venus, Aquarius - Saturn ; Gemini - Rahu, Mercury and Mars.

The native is a Commissioner and is one of the most successful IAS men. His horoscope is an ideal horoscope for the study of the combinations for top Civil Services of India.

The 9th and the 10th houses: The 10th lord Sun is in the 10th house. The 9th lord Moon occupies the 4th and is in mutual aspect with the Sun. Thus the 9th and 10th lords, both luminaries, are in mutual aspect and influence the 10th house strongly and beneficially.

The 8th and the 10th houses: The 8th lord Mercury joins the 10th house in the company of the 10th lord Sun, *i.e.*, the 8th and 10th lords are conjoined in the 10th house under the benefic aspect of the 9th lord Moon and the 5th lord Jupiter. This is a powerful combination for Administrative Services.

The Ascendant: The Ascendant lord Mars is associated with the 10th lord Sun and 8th and 11th lord Mercury in the 10th house itself. The 9th lord Moon aspects the 10th lord Sun, Lagna lord Mars and 8th and 11th lord Mercury. This favourable and powerful combination has further been strengthened by the mutual aspect of Jupiter from 4th house.

The Luminaries : Both the luminaries have an auspicious mutual aspect corresponding to the 9th and the 10th houses.

Karmic Control Planets : Here Mars and Venus are the karmic control planets. Mars conjoins the 10th lord Sun and has a mutual aspect with the Moon who owns the 9th. Therefore the karmic control planet has an important role to play in respect of the 10th and 9th houses as well as the luminaries, which can be clearly observed in the present case.

*Part II of the article has appeared in the *A.M.*, March 1988

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Venus : The 10th lord Sun obtains 21° 52' of Leo which falls in the constellation Pubba ruled by Venus. Moreover the 10th lord from *Navamsa* Lagna is Venus itself. Here Venus is one of the karmic control planets also.

This is a powerful horoscope and anyone could have easily said that the native would become an IAS.

Now I will deal with a few horoscopes where the combinations of IAS are present but abrupt judgement of vocation will not give the correct results.

Case No.12: Born : 08.08.1949 at 5.38 Hours at 77° 42'E, 29° 28'N.

Rasi : Ascendant 110° 06'; Moon 282° 29';Mercury 124° 20'; Venus 141° 46'; Rahu 356° 38'; Sun 111° 57'; Mars 80° 21'; Jupiter (R) 271° 47'; Saturn 133° 16' and Ketu 176° 38' with a balance of 8 years 1 month 18 days of Moon Dasa. (Lahiri *Ayanamsa* - 23° 8' 38"), *Navamsa :* Capricorn - Ascendant, Jupiter and the Sun; Aquarius - Rahu; Pisces - Mars ; Aries - Moon; Taurus - Mercury ; Cancer - Saturn; and Libra - Venus.

The subject is a senior IAS officer working as Director of an important organisation. This is a complicated case which we will analyse.

The 10th and 9th houses : The 9th lord Jupiter is associated with the Moon and is aspected by the Sun. Thus the 9th lord is under the powerful influence of the royal planets. The 10th lord Mars joins the 12th house and apparently does not seem to have any relation with the 9th lord. However Mars aspects Jupiter and is also in the *Nakshatra* Punarvasu ruled by the 9th lord Jupiter. In addition to this Mars falls in the *Navamsa* of Jupiter while the 9th lord Jupiter obtains *Vargottama Navamsa*.

The 10th and the 8th houses : The lord of the 8th Saturn aspects his own house, the 8th and falls in the royal sign Leo and royal *Navamsa* Cancer. In *Navamsa* the 8th lord Saturn receives the joint aspect of the 9th lord Jupiter and the Sun. The 8th lord Saturn mutually aspects the 9th lord Jupiter in *Navamsa* chart.

The Ascendant : The Lagna Cancer is joined by one of the royal planets the Sun and is aspected by the other royal planet, the Moon. Moreover, the 9th lord Jupiter's aspect and association with them strengthens the combination. The joint influence of the Sun and the Moon on 10th, 9th and 1st inclines one to go in for IAS. The Lagna lord, Moon, falls in own *Nakshatra Sravana* and in the *Navamsa* of *yogakaraka* 10th lord Mars.

The Luminaries : The Moon is associated with the 9th lord Jupiter who falls in Uttarashada ruled by the Sun. Moreover the 9th lord Jupiter is in *Vargottama Navamsa* in association with the Sun.

Karmic Control Planets: Jupiter and Mercury are the karmic control planets. Jupiter joins the Moon while Mercury joins the 8th lord Saturn.

Venus: Venus falls in own constellation Pubba and is in own *Navamsa* in the 10th from *Navamsa* Lagna. Venus conjoins the 8th lord Saturn in *Rasi* chart while receiving the aspect of Lagna lord Moon in *Navamsa* chart.

This way we see that all the combinations as appended above as the essential factors for becoming an IAS are present here. In such cases first of all Lagna reveals the desired results.

We will now deal with some more horoscopes briefly.

Case No. 13: Born : 24.11.1946 at 6.30 hours at 75°44' E, 29° 10' N)

Rasi : Ascendant 213° 38'; Moon 220° 29'; Mercury (R) 212° 45'; Venus (R) 208 ° 8'; Rahu 49° 2'; Sun 217 ° 59';Mars 229 ° 24'; Jupiter 199 ° 41'; Saturn (R) 105 ° 45'; and Ketu 229 ° 2' with a balance of 8y 1m 5 days of Saturn Dasa (Lahiri *Ayanamsa* 23° 5'). *Navamsa :* Leo—Ascendant ; Virgo—Sun; Libra—Venus; Scorpio—Saturn ; Sagittarius—Mars and Ketu; Pisces—Jupiter; Gemini—Rahu and Venus ; and Cancer—Mercury .

The lords of the 10th, the 9th, the 8th and the Ascendant, the Sun, the Moon, Mercury and the Mars are conjoined in the Lagna which is itself a very strong combination for IAS. The luminaries have a vital role here as both are associated in the Lagna. The karmic control planet Mars is also in their company. The 9th lord as well as one of the luminaries Moon fall in the *Navamsa* of Venus. Thus in this horoscope all the desired combinations for IAS are present.

Case No.14: Born : 25.01.1959 at 9.15 p.m. at Delhi.

Rasi : Leo—Ascendant 25° 51'; Virgo—Rahu; Scorpio—Jupiter; Sagittarius—Saturn and Mercury; Capricorn—the Sun and Venus ; Pisces—Ketu ; and Cancer—the Moon. *Navamsa :* Scorpio—Ascendant; Cancer—Mercury; Capricorn—Moon and Mars; Aries—the Sun; Gemini—Ascendant; Leo—Jupiter and Rahu; and Virgo —Venus. (*Ayanamsa* - 23° 11')

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The native was born in Leo Ascendant whose lord

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the Sun conjoins the 10th lord Venus in the 6th house. The lord of 9th house Mars joins the 10th while the 8th lord Jupiter aspects over these as well as the 9th house. The 10th lord Venus is aspected by the luminary Moon and conjoins the Sun. Karmic control planets are Mercury and Jupiter. Jupiter has a mutual aspect with the 9th lord Mars and also lends his aspect over the 10th house.

Lagna lord Sun obtains the sign of exaltation. The 9th lord Mars also does so and conjoins with the Moon in *Navamsa*. Venus influences both the luminaries. Thus the horoscope reveals that the native was destined to become an IAS man as all the essential combinations are present here.

Case No.15 Born : 27. 06. 1958 at 7.45 AM at Gorakhpur.

Rasi : Cancer - Ascendant 15°50′ ; Virgo - Jupiter (R); Libra - Moon and Rahu; Scorpio - Saturn ; Pisces - Mars; Aries - Ketu ; Taurus - Venus; and Gemini - the Sun and Mercury. Navamsa : Scorpio - Rahu ; Capricorn - Mars and the Sun ; Pisces - Moon, Saturn and Venus ; Aries - Mercury ; and Virgo - Jupiter. (Ayanamsa : 23 °10′).

The subject completed IAS in the very first attempt. The lord of the 10th house joins the 9th and the lord of 9th Jupiter has an aspect over the 9th house. The 9th and the 10th lords are in mutual aspect. The 8th lord Saturn falls in the sign of the ruler of the 10th Mars, and aspects the 11th house as well as 11th lord Venus. The 8th lord Saturn obtains the *Navamsa* of the 9th lord and conjoins with the royal planet Moon and Venus as well. The Lagna lord Moon aspects the 10th house. Both the karmic control planets Mars and Venus, are ssociated with the luminaries in the *Navamsa*, fulfilling the combinations, for IAS.

Case No.16: Born : 28.09.1950 at 1.04 p.m. at Delhi.

Rasi : Sagittarius—Ascendant 10° 21′; Aquarius —Jupiter; Pisces—Rahu ; Aries—Moon ; Leo—Venus and Mercury ; Virgo—the Sun, Saturn and Ketu; and Scorpio—Mars. *Navamsa :* Cancer—Ascendant ; Leo—Mars and Rahu; Scorpio—Jupiter and Mercury ; Sagittarius—Venus; Capricorn—Saturn ; Aquarius—Ketu; Aries—the Sun; and Taurus—the Moon. (*Ayanamsa* 23° 04′.)

The native is born under a very specific combination for IAS. Mutual exchange of the lords of the 9th, the Sun and the 10th Mercury is present here. The 10th lord Mercury is associated with Venus in mutual aspect with the Lagna lord Jupiter.

The lord of the 8th house Moon and the 9th lord Sun are both exalted in *Navamsa* in the 10th and the 11th houses as reckoned from *Navamsa* Lagna.

Mercury and Jupiter are the karmic control planets and are conjoined in *Navamsa* and are aspected by the luminary Moon. In *Rasi*, both the karmic control planets are under mutual aspect. One conjoins the lord of the 10th while the other aspects him. Thus all factors necessary as per our findings are present here for success in IAS.

Case No.17: Born : 26.01.1941 at 11.35 a.m. at Varanasi.

Rasi : Aries—Ascendant 14° 45′, Saturn and Jupiter; Virgo—Rahu; Scorpio—Mars ; Sagittarius—Moon and Venus; Capricorn—the Sun and Mercury; and Pisces—Ketu. *Navamsa :* Leo—Ascendant, Jupiter and Saturn ; Libra—Mercury and Ketu ; Sagittarius—Moon; Capricorn—Mars; Aries—the Sun and Rahu; and Cancer—Mercury. (*Ayanamsa* 22° 56′)

This horoscope is of a top IAS authority.

The following combinations may be noted as indicating success in IAS:

1. The 9th lord Jupiter and the 10th lord Saturn are conjoined in the Lagna. *2.* The 9th and the 10th houses are occupied by the royal planets, the Moon and the Sun respectively. *3.* The 5th lord Sun occupies the 10th while the 4th lord Moon occupies 9th. *4.* The 10th lord Saturn aspects the 10th house whereas the 9th lord Juptier aspects the 9th house. *5.* The Lagna lord Mars joins 8th in own sign Scorpio. This position should never be treated as inauspicious for learning or profession. DR.B.V.RAMAN has clearly mentioned in his famous work *How to Judge a Horoscope*, Vol.I, Chapter 4, that the Lagna lord's position in the 8th house made the native a very learned man (See Ex. 8 of Ch. 4 on page 28). *6.* The Sun obtains the sign of his exaltation in the *Navamsa* and that too in the 9th, a triangle. *7.* The 9th and the 10th lords Jupiter and Saturn conjoin in the *Navamsa* Lagna also. *8.* The Moon obtains *Vargottama Navamsa* in the sign of Jupiter, the 9th lord. *9.* The 8th and the Lagna lord Mars obtains exaltation sign in *Navamsa* . *10.* Venus conjoins the Moon in the 9th house itself and is also in mutual aspect with the Sun in *Navamsa*. *11.* Karmic control planets Mercury and Jupiter are placed in the 10th and the Lagna respectively. *12.* The karmic control planet Mercury is placed in the 10th house in association with the Sun, while Jupiter conjoins the 10th lord Saturn.

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Thus we see that the horoscope is one of the most powerful for success in IAS. The subject secured the first position in competitive exams of IAS when only 22 years old.

Here I would like to draw the attention of readers to the lord of the Lagna in the 8th house. This may effect the health but it is not at all inauspicious for profession, education, wealth etc.

Had the Lagna been weak as commonly understood in the 8th house, how could the native have touched the apex of IAS?

Similarly the lord of the 10th or 9th in the 8th house is not inauspicious as I have explained earlier. The link between the 8th and the 10th houses signifies one's earning mostly through service where many persons work under his control.

Conclusion

I have discussed the conjunctions and placements of planets for success in IAS. At times the combinations can easily be judged but in a few horoscopes deep analysis and synthesis may be required to reach the right conclusion. To repeat, the luminaries Sun and Moon must be given importance in the consideration of Administrative careers. These planets are royal planets and are involved wherever Administration is concerned. This is the reason why the luminaries play a vital role in political careers also. But, no profession should be decided on a single planet or combination. Otherwise wrong conclusions will be obtained. The Sun also plays a prominent role in the horoscopes of those who deal in medicines and doctors, physicians, surgeons etc. Therefore only by seeing the Sun in the 10th house in a favourable position, one should not think that the native would be successful in IAS. Similarly the Moon also denotes various other profesions also. Therefore, I would say that a careful application of the rules regarding the luminaries should be made. The Sun and the Moon should be treated as the main significators for the IAS.

The sub-significator for IAS is Venus. As the Administrative services include all kinds of comforts, luxuries, vehicles, bungalows, servants, etc. Venus who controls all these must be taken as the sub-*karaka* for IAS. In most cases Venus either joins one of the luminaries or the 9th or the 10th lords. If all other factors are present and Venus does not influence either luminaries or the 9th or the 10th lords, one should see if Venus joins the 8th lord or Lagna or if the royal planets fall in the constellation or *Navamsa* of Venus. This is one of the esential factors for becoming an IAS.

The 9th and the 10th lords must be favourably placed or these houses should be occupied by exalted planets or luminaries. The lords of the 9th and the 10th may have a mutual exchange of houses or one's lord should be in the other's house with the other's lord. These planets may conjoin with each other, may aspect their houses or the houses of each other. The *Navamsa* chart should also be considered like the *Rasi* chart.

The 8th house being the 11th from the 10th and the 10th from the 11th signifies the income from profession. The 10th shows the *karma* which one does in a particular profession while the 8th shows the income which will come after doing that work. For people in service the 8th house is very important. Even the exchange of the lords of the 8th and the 10th or the 9th is not inauspicious. The 11th house, of course, represents income in general. In the horoscope of persons who are engaged in independent occupations, the 11th house shows a prominent role. If the 9th, 10th and 8th houses are related with each other it is good for service prospects.

The Lagna must be strong which is essential for any successful profession. The karmic control planets have also much to do with the 9th or the 10th lords or luminaries. The dispositors of Rahu and Ketu are called karmic control planets. One of them should join either luminary or the lord of the 9th or 10th house. There is no Yoga better than the conjunction of both karmic control planets or if both of them have a mutual aspect or oppose each other.

I have discussed about one and a half dozen cases of IAS officers showing the presence of all these factors in various ways under different kinds of placements. I have reached these findings after a careful study of about fifty horoscopes of those in the IAS. — 6.87.

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YOUR FACE REVEALS YOU — II*

KULTAR SINGH RATTAN

The Mouth

YOUR mouth can tell a great deal. A lopsided mouth that droops natuarally to one side, not as a result of accident or illness, can indicate a tactless, untrustworthy character.

A mouth with upturned corners is a sign of a sensitive, considerate personality who likes the high life. In women, it is said to show a healthy desire for love. Deep lines, running from the mouth to the eyes or either side of the nose, indicate a high strung individual.

An even mouth, where the corners turn neither up nor down indicate an easy going unselfish person, fond of children and family life. A comparatively large mouth is a sign of confidence and the ability to take charge and responsibility. In a woman it shows, she would do well in a career outside the house. It shows kindness and generosity.

Dimples that abound near the mouth tell of a roughish, fun-loving nature.

The Lips

Thick, fleshy large lips indicate a sensual nature. Thin lips indicate a person with a lively imagination, quick-witted and one who enjoys the pleasures of life in a refined way.

If the lower lip is much thicker than the upper, the person is weak in intellect, but artful and cunning. A large upper lip shows a sense of humour.

Thin lips that look depressed denote a revengeful nature — an unreliable person in love and friendship. If the upper lip overhangs the lower, a warm generous nature is indicated. Lips that are moderately developed denote a cheerful, good natured, sensible and kind person. Thin lips that are straight indicate a cold, selfish nature. If the corners of the lips turn upwards, it indicates a cheerful dispostion. A protruding lower lip tells of a person who is loyal, faithful and dutiful. Truthfulness is indicated by lips that seldem close tightly. A person is ruled by his head and not by his heart whose lips are set in a straight line. Two tiny dimples under the lower lip and in the centre indicate a love of children.

The Chin

If the chin of a person is large but not fleshy, the man travels a lot but is poor. Fleshy chins indicate wealth and many male children. If split in the middle, the person is poor. The *Sumanda Tilaka* says that blessed are those, due to their good actions in the past lives whose chins are round, fleshy, soft and small.

If the two sides of the chin are smooth, compact, large and sloping, it is auspicious and *vice versa*. The flanks of the chin are called *Hanu* in Sanskrit. A well rounded chin with depression between it and the lips indicates a good tempered, honest, kind, friendly person. A flat chin with chisel-point shows the person to be silly, ill. tempered, childish and jealous. A cleft chin is a sign of fondness for the opposite sex. A chin with a pointed end indicates conceit. If the end is square, a dominant nature is indicated.

A well formed jutting-out chin stands for a self-willed determined nature. Obstinacy and dogmatism are also indicated. A double chin that is rounded and which is not due to age is a sign of an easy going, good natured temperament. A dimple in the centre of the chin indicates flirt.

The Cheeks

A person whose cheeks are full, having the lustre of a lotus, has much wealth. The *Bhavishya Purana* states that if the cheeks are like those of a lion, tiger or elephant, the native joins the army and has rich luxurious life.

The *Garuda Purana* states "Underpressed cheeks indicate much enjoyment in life; while full cheeks make one a minister." The *Sumanda Tilaka* states: "If the cheeks are depressed not fleshy,

*Part 1 of the article has appeared in the *A.M.*, January 1988.

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with sparse hair on them such persons (males) are sinful, lead a sorrowful life and are devoid of good fortune." A classical text states "though the world be devoid of human beings and there be only man for company do not enter into friendship with him if he has hair on the chin but no hair on the cheeks nor on the chest."

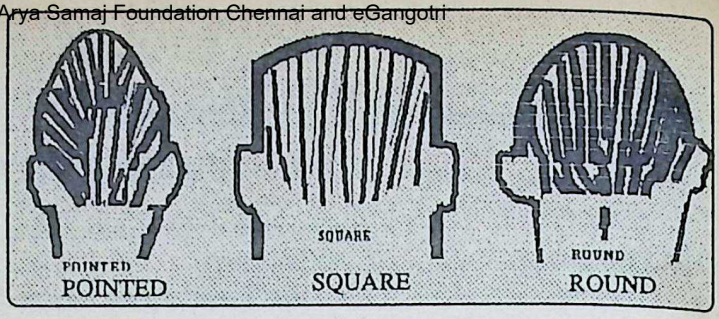
Persons with hair on the chin but not on cheeks are cunning, deceitful, dishonest. The cheeks of a woman are auspicious if they are round, fleshy and elevated.

Full rounded cheeks indicate a sociable nature and a love for companionship. Thin cheeks denote a solitary temperament, a person who is satisfied with his own company or with a few chosen friends. Cheek bones that are high indicate efficiency, methodical and inquiring nature. Cheeks that are rather full on the lower side of the face indicate sensualty, a love for the good things of life.

A classical text states: "Do not marry a girl who has *Koopa* (hollow cavity) in the cheeks." In the present context we interpret it as a dimple, some woman have dimple in their cheeks, some have them only while laughing.

The Head

Viewed from the side, the head may show unusual height or lowness, in contrast to its length or shortness from the nose to the back of the head. Ears also enter into such observations, but since their placement is governed largely by the shape of the head, they will be considered only in terms of their own shape and size.



A large head is one that is both high and long in proportion to the average for a person of given stature. It shows vision and ambition, usually of the high nature. Frontal development shows a desire for personal achievement; development at the back of the head tends more towards tradition or devotion to a cause. A small head, both low and short proportionately, denotes the person who lives chiefly for today and wants quick results rather than long range returns. From these contrasts, it is easy to define the components: A high head shows aspiration and formalities; a low head, a person who deals only in tangibles. A long head reveals foresight, with relative ability needed in long range planning. A short head makes the most out of every opportunity and prefers new things which can be discarded once they have served their purpose.

The Ears

If large, they indicate a person who hears much and uses it to advantage, for this is the intellectual sign but the person lacks refinement. The wisdom acquired may be wordly. Small ears, in contrast, show the person who lives by instinct rather than intellect. They indicate a weak character, a person incapable of great achievements. If tall, the ear denotes a person who may be keen but impractical, while a wide ear is just the opposite showing natural capability, even though limited. If pointed, it shows an artful person.

Large lobes, complete in themselves, show an independent nature. Strength of purpose is evident, but if over large, such lobes may denote a crude nature. Small lobes, less fully formed, show a more dependent individual, who relies upon skill rather then initiative and may be handicapped by a restricted view point. Lack of lobes, where the lobe is simply a portion of the ear itself, shows an unresponsive disposition, sometimes denoting persons who are capable but not purposeful.

When set close to the head, the ears show a person who is generally satisfied with things as they are, a careful planner, who saves for the future. Extended ears show a wide range of action with original ideas. Here, the rear view of the head, rather than a side view, is needed to observe these striking extremes. Now that you know what to look for why not try a spot of face-reading yourself? Try the theory against your family or friends. You might get some surprising results. — 150.87.

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VIEW POINT

PROF. P.S. SASTRI, M.A., M.LITT, PH.D., D. LITT.

Yoga and Karana

FOR predictive purpose most people ignore the importance of Yoga and Karana. The sum of the longitudes of the Sun (in minutes) divided by 800 gives a quotient which indicates the number of the expired Yoga. There are twenty seven Yogas.

Jataka Parijata (9.97-100) gives a brief account of the results of the Yogas under which one is born. We here summarise the text. (1) *Vishkambha* - conquers foes, posesses wealth and cattle. (2) *Priti* - controlled by the will of the wives of others. (3) *Ayushman* - has long life and good health. (4) *Saubhagya* - happy. (5) *Sobhana* - Voluptuous. (6) *Atiganda* - homicidal, murderous tendency. (7) *Sukarma* - Virtuous. (8) *Dhriti* - takes away the woman and wealth of another (9) *Shula* - angry and quarrelsome. (10) *Ganda* - addicted to evil acts. (11) *Vriddhi* - discourses wisely. (12) *Dhruva* - wealthy. (13) *Vyaghata* - ferocious. (14) *Harshana* - wise and famous. (15) *Vajra* - wealthy and lustful. (16) *Siddhi* protects all and controls them. (17) *Vyatipata* - deceitful. (18) *Variyan* - lustful or has sinful desires. (19) *Parigha* - inimical, wealthy. (20) *Shiva* well-versed in Shastras, wealthy, calm, and loved by the rulers. (21) *Siddha* - Virtuous and performs sacrifices. (22) *Sadhya* - Righteous. (23) *Shubha* - beautiful, wealthy, passionate - and phelgmmatic. (24) *Shukla* - Virtuous, orator, irritable, angry, fickle-minded, and scholar. (25) *Brahma* - great sense of honour and self-respect, hidden wealth, liberal, and capable of sound judgment. (26) *Aindra* - beneficent, comprehensive intellect, wealthy. (27) *Vaidhriti* - cunning, abuses others, powerful, liberal and wealthy.

A careful analysis of these results will show which Yogas are benefic. This will help proper fixing up of auspicious *Muhurtas*.

The *Panchanga* (Indian Calender) is so named because it has five *(pancha)* vital limbs *(anga)*. These are the lunar day *(tithi)*, the weekday *(vara)*, the constellation *(Nakshatra)*, the Sun-Moon nexus giving rise to Yoga and Karana.

Karana is half of a lunar day. The distance between the Sun and the Moon is divided by six. The first seven Karanas are beneficial, while the next five are not good. As DR. RAMAN explains: "The first seven come by rotation eight times in a lunar month, commencing with the second half of the first lunar day. The last four.... occur in order with the second half of the 29th lunar day" (*Muhurtha*, p.13).

Vaidyanatha (9.100-103) gives a brief account of the results of the Karanas under which one is born. We summarise these. (1) *Bava* - engages in juvenile activities, valiant. (2) *Balava* - modestly dressed, respected by the rulers. (3) *Kaulava* - has horses and elephants, engaged in handsome activities. (4) *Taitula* - Virtuous, speaks softly and impressively. (5) *Garaja* - powerful, has no foes. (6) *Varija* - skilled speaker, loses himself in the company of prostitutes. (7) *Vishti* - opposed to everyone, given to sinful deeds, censured by the public, self-reliant, honoured by his followers. (8) *Shukuna* - astrologer or astronomer *(Kalagnah)*, enjoys steady prosperity. (9) *Chatushpada* - faces many misfortunes, acquainted with many activities, gentle, intelligent, famous, and wealthy. (10) *Nagava* - dignified, rich, strong, and boastful. (11) *Kinstughna* - works for others, fickle mind, and fond of humour.

The Karanas should always be taken into consideration either for an indepth study of the nature of the native or for fixing up a *Muhurta*. —95.87.

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Ancient Classical Writers of Jyotisha

SADANANDA

K.R. KRISHNAMURTHI

SADANANDA occupies a respectable place among the reputed ancient astronomers of India, as an immediate predecessor to Bhaskara II. As such his astronomical work *Bhaaswathi* gains importance at the hands of all students of astronomy.

Ancestry

The concluding verse of the last chapter of his work speaks about his parents, and the date of the work as follows:

Khakhaswi Veda (4200) Upagathe Yugaabde
Divyokthithaha Sri Purushothamasya
Sriman Chadhananda Itheedamaaha
Saraswathi Sankarayos Thanoojaha.

This would mean that his father was named Sankara and mother Saraswathi and that he wrote the work in 4200 years of Kali (1099 A.D.) as illuminated by Purushothama (Surya). Its epoch comes to Thursday 24-3-1099.

His Work

He starts the work by bowing to Lord Vishnu in the opening verse as follows :

Nathva Murarir Charanaravindam
Sriman Chathananda Ithi Prasiddaha
Thaam Bhaaswathim Sishya Hitharthamaaha
Sake Viheene Sasi Paksha Khai Kai.

He says that this work *Bhaaswathi* is being written by him to benefit his pupils and he wrote it in the Saka year 1021 (1099 A.D.).

The 4th sloka explains thus :

Atha Pravashye Mihiropadesath Surya
Siddhantha Samam Samaasaath, etc.

It further states that the author wrote his work in accordance with the principles enunciated by Mihira and in contents equal to *Surya Siddhanta*.

From the oft-quoted expression *Grahane Bhaaswathi Dhanyaa...* thereby acknowledging the greatness of *Bhaaswathi* for accuracy on eclipses etc., one can conclude in what high esteem this work was held by astronomers of this period and among those who were engaged in *Panchanga Ganitha*.

Bhaaswathi is published under Kasi Sanskrit Series and there are many commentaries on this work written in the form of examples, both in Hindi and Sanskrit. With our present knowledge of Sadananda's works, one cannot be certain whether he has written any other work apart from *Bhaaswathi*.

Bhaaswathi is a short work covered by 8 chapters named Thithyadi Druvadhikara, Graha Druvadhikara, Panchanga Spashtadhikara, Graha Spashtadikara, Thriprasna Adhikara, Chandra Grahanadhikara, Surya Grahandhikara, and Parilekhaa Adhikara, completed in 81 *slokas*. In the Thriprasna Adhikara, he deals with Ayanamsa in the 1st *sloka*, and how it should be worked out. According to him 527 A.D. was the year with no Ayanamsa and 60" to be the annual rate of Precession.

As the year of zero Ayanamsa differs from one author to another, the result in Ayanamsa is bound to show a relative difference.

As far as we are aware, no clue is available to determine the span of life of the author and his date of birth. — 200.87.

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LETTERS TO THE EDITOR

1988 Annual Number

Sir, - The Annual Number of A.M. for 1988 offers very rich fare. Your editorial is superb. You have done well in reproducing the articles of my late lamented friend Mr. R. Lakshmanan. We need more of his articles. The essays by Mrs. Mridula Trivedi, Bepin Behari, V.A.K. Ayer, S.K. Kelkar, Rathan and Seetaraman are very interesting. It is your magnetism that has brought together so many valuable papers. May the divine bless you for at least 120 years of longevity.

Nagpur. *Dr.P.S. Sastri.*

II

Sir, - Please convey my congratulations to our Editor for his accurate prediction about the political disturbances in Tamil Nadu which he predicted long before in the month of October 1987 itself.

Pondicherry *S.Umapathy*

III

Sir, - The Annual Number of 1988 *A.M.* is outstanding in content and quality. Each article draws the readers to reread it again. In "World Trends and Tensions in 1988" on page 5, para 2, it says- "unexpected political developments may occur in Tamil Nadu, Gujarat..." and this has already come out true.

"A Novel Approach to Aroodha Lagna" is also interesting. In "Matching of Birth Charts for Matrimony" the reference to the positions of the Moon in the 2 Charts is a novel idea. S.S.Beldeu's and Prof. Pulippani's articles are also informative.

Yethadka. *M. Subba Rao.*

IV

Sir, - The article "World Trends and Tensions in 1988" is outstanding and exhilarating. Most of your predictions come to be true. Your prediction for Tamil Nadu, in the January 1988 editorial, has also come true.

Halaharvi. *C.S reepada*
Dist.Kurnool

V

Sir, - Let me congratulate you once again, this time, for the correct predictions for the year 1988 appearing in the *A.M.* of the January 1988.

First and the most remarkable of the predictins which has already proved true is about the sudden political developments in Tamil Nadu. On page 9 it is stated Maharashtra, Gujarat and Tamil Nadu may have new Chief Ministers.

The prediction (page 9) about the continuance of Star-Wars programme, and the signing of a treaty regarding elimination of certain types of nuclear missiles has come true. In this connection it is worth remembering that this editorial was written on 31st October, 1987.

There is every indication of the other prediction (page 3) regarding possibility of trouble over Tamil Nadu and unexpected political developments aid disturbances engineered by the rival political parties (page 5) coming true.

It has been stated that future events cast their shadows and a person with good intuition perceives them in advance.

Let us hope that the authorities will profit by the other predictions.

Hyderabad. *T.D.V. Raman*

The Astrological Magazine

Sir, - The Annual and February Numbers (1988) of THE ASTROLOGICAL MAGAZINE show marked improvement in many respects. Almost all the articles are useful ones. We may not agree with some of the research findings but we must try to evaluate them dispassionately. No sane person can ignore the historic role of THE ASTROLOGICAL MAGAZINE in creating astrological awareness amongst the intellectuals. It is largely due to the efforts of DR.B.V.RAMAN that a large number of persons engaged in different pursuits of life have been attracted

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FROM OUR OLD READERS

August 1948

A Correct Ephemeris

Sir, - At about 6 p.m. on the 6th June 1948, the raging dust-storm (at Ellore) suddenly stopped and the blowing hot winds cooled considerably bringing down the mercury height in the shade. Dark clouds appeared on the horizon swiftly and showered a little rain. Every being on the Earth breathed a sigh of relief. Thanks. The dreadful Rohini Karthi has passed away and the lovely Mrugasira Karthi has just entered and brought this fine change in Nature.

All the Telugu Almanacs have unanimously said that the Sun would enter Mrugasira 1st quarter at about 3 p.m. on 7-6-1948. Many people here have been wondering whether the calculations of the planetary positions really went wrong as the forecast of change in the Karthi (Rohini to Mrugasira) and the actual change in Nature occurred at different times. I immediately searched for my favourite book, THE ASTROLOGICAL MAGAZINE and looked into the position of the planet, Sun, in the Ephemeris for June 1948 and found to my joy that the Sun actually entered Mrugasira 1st quarter at about 6 p.m. on the 6th June 1948 itself (Vide Page 412 of THE ASTROLOGICAL MAGAZINE for June 1948) and this bears testimony to the sudden change in the weather.

I heartily congratulate you on your very correct calculations of the Ephemeris for June 1948, which, if I am permitted to say, has even challenged the accuracy of the Ephemeris published in the almanacs of our Telugu parts in so far as it relates to the forecast of the entrance of the Sun into Mrugasira first quarter this year.

Ellore *K.S.Ramachandra Rao*

towards Astrology. Astrology is now better understood only because of DR. B.V.RAMAN's ceaseless efforts to explain it in a more convincing manner.

Most of the articles published in the *A.M.* are superb in quality. Writers of these articles deserve all praise for their magnificent works. Regular features like *News and Views, Astrological Miscellany, View Point, Ancient Classical Writers of Jyotisha* and *Astrology and Women's World* are quite useful and should be continued. Generally, we find objectivity of a high standard in most of the material in the columns of this journal but at times we find glimpses of bad taste which is unfortunate. Astrological forums are not meant for ventilation of personal venom. It is high time to curb such trends in Astrology. There is also need to minimse an increasing trend of subjectivity amongst a few writers who appear to be more like novelists. They do not give useful information to readers.

Although we owe all gratitude to DR.B.V.RAMAN for his tremendous services to the cause of Astrology, we shall be only failing in our duty if we do not point out a great lapse in his missionary efforts. It is well-known to all that most of our Indian astrologers spread over the vast country do not know English. Even after completing an innings of a period of about a century the management has not realised the importance of publishing this journal in the language of the people to make it more useful. DR. B.V.RAMAN's books are all quite cheap and the best guide-books. Thier Hindi and other versions, according to people's demands, must be made available to us in India. We do not hate English. We only remind you of the importance of the language of the people and the winds of change. Dreams of cultural unity through foreign languages can never be realized. We eagerly wait to see the publication of at least the Hindi version of THE ASTROLOGICAL MAGAZINE in the near future to meet the demands of the majority of people.

Patna *K.K. Pathak*

II

Sir, - The *A.M.* is a magazine which is opened with a thousand expectations and closed with vast knowledge as profit. We feel proud to have the Annual Number 1988. It has again been able to maintain the standard to the full satisfaction of its readers with thought-provoking practical

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articles by eminent writers.

Your prediction about Tamil Nadu has already been fulfilled.

Jorhat. *Bubul K.Mahanta.*

III

Sir, - Mr. A.V.S. Mani's letter (October 1987 *A.M.* page 789) is a mockery of Astrology. Such letters ill become the otherwise dignified contents of the *A.M.*

One of your readers has aptly called Ekalavya's language "gutter language" (Page 101-Jan., 88). Such writings spoil the image of the *A.M.*

Ozar Township *S.S. Borade*

Horoscope of V.P.Singh

Sir, - I have gone through the article on V.P. Singh (*A.M.*, February 88) which is no doubt interesting but I am sorry to say that even with my meagre know-ledge and humble experience in Astrology, I do not agree with what Mrs. Mridula Trivedi says.

In V.P.'s horoscope the Moon is not only weak, but is approaching its sign of debility. Unless in a horoscope the Moon, Karaka for mind, is well placed in a good sign like Pisces, Taurus or Cancer, without affliction, or preferably well associated or aspected by the divine planet Jupiter, it is not reasonable to equate the nature of the person to that of a true saint. Further, Mars is in the 2nd house, that too in a fiery sign Leo. This generally indicates that the native is too proud of himself and would be often rash and harsh in his speech. Such a person may also turn frequently violent or quarrel. These qualities may not allow him to continue or grow in matters of friendship or of affection. Further, Mercury, the planet of intelligence, is in the 12th house opposed by Saturn, a first rate malefic for Cancer natives. This means, he is too sensitive, more imaginative and less practical. The Sun, the prime force for political wisdom, power and position is relegated to the 12th house strongly opposed by Saturn. These are the real causes for his down-fall many a time from position and power. Besides the evil lordship of Mercury, his placement in a *dusthana*, and opposition with Saturn Venus and Mercury in *dwirdwadasa-bhava* are all not favourable. As such, all efforts of V.P. to regain power and position may only create some kind of disturbance or chaos without resulting in any good to the country and the people. Any way, let us wait and see the decision of time in this behalf.

Asansol. *P.N. Rao.*

II

Sir, - I have gone through "V.P. Singh — An Astrological Analysis" by Mridula Trivedi. The analysis is very interesting. As far as correctness of the horoscope is concerned, it seems to be right. I got the same horoscope from Mr. V.P. Singh through a friend of mine. Since the country is passing through a difficult period, the analysis of horoscopes of persons like Mr. V.P. Singh, Mr. Ramakrishna Hegde, Mr. Chandra Shekar, Mr. Atal Bihari Vajpayee, Mr. L.K. Advani, Dr. Karan Singh etc., will give a lot of direction and hope to the public.

Bombay *S.N. Mukherjee.*

"Research Running Riot"

Sir, - Under "News and Views" (*A.M.* Feb 1988) it is stated that Sri Rama's horoscope has created a lot of confusion.

This is due to ambiguity of the verse written by Valmiki. Only a few important hints have been given by Valmiki in explaining the time, the day (*tithi*) and the Lagna of Sri Rama. Any astrologer with basic knowledge can understand that if the planets are placed in the signs, the *tithi* will not match. If *tithi* is determined, the Nakshatra will not tally. If all these tally the placement of Mercury is another problem as it is said in the above article that due to obvious reasons Mercury's position is not *Swochha*.

All astrologers must come together to solve the riddle of Sri Rama's chart.

Bangalore *B.V. Ramaswamy.*

Jupiter's Transit

Sir, - I was emotionally moved by THE ASTROLOGICAL MAGAZINE (May and June 1987 issues) *vide* "Jupiter's Transit in Aries and You". Under the forecast for Capricorn you wrote, "The generative organs can flash red signals, so take prompt action at the slightest signs of discomfort. Prostrate for men and uterine for women are areas of disorder.

My father was an honourable Astrologer. He was 80 years old. His eyesight was defective and I read out these lines to him. He was already mentally prepared because he was a chronic sufferer of pros-

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trate. He died on 28.7.1987 at 9.59 p.m. Upto 9.54 p.m. he was quite fit. He died quietly in his bed.

I thank Maitreyi for her correct assessment.

Howrah, *Nirmalya Bhownick.*

Divisional Charts

Sir, - In the above article at page 44 (*A.M.* January 1988) the author has shown the longititude of Jupiter at 312° 36' and has stated "in D9 he is placed in Libra (in the 4th Amsa)". It is not clear what the author has meant by D9. If it means the 9th Divisional chart or Navamsa then 312° 36' is placed in the 8th Amsa of Capricorn (not 4th Amsa of Libra). If it is taken as 3 signs 12' 36' (12° 36' of Cancer) it will be placed in the 8th Amsa of Libra.

To get the 4th Amsa of Libra, Jupiter should be in Leo between 21° 02' to 21° 20'. Will the author throw light on this.

Purulia.

(W.Bengal) Brindaban Behari De.

Vedic Studies in the West

Sir, - Please refer to Mr. S.Y. Narayanamoorthy's article (*A.M.*, November 1987)

References to the works of Aristotle and Voltaire (the title, edition and page numbers) wherein they have referred to Vedavyasa as Bias may please be given by the author for the benefit of readers. Otherwise, the article is a praiseworthy attempt in highlighting the Vedic culture.

Puri. *B.N. Nayak.*

Astrological Year

Sir, - Very happy to read *A.M.*, January 1988. Coming to page 102 I submit, 365.25 days are to be taken for Solar return chart. For Dasa calculation 360 days are to be taken. For example, Sun Dasa: 6 years 6 x 360= 2160 days and so on. For Venus 20 x 360= 7200 days.etc. Total 120 years: 120 x 360 = 43200 days. I have been getting very satisfactory results with these calculations.

Rajahmundry.

V.K.S. Prakasa Rao

Planetary Symbology

Sir, - I am making some studies relating to symbology of different planets, signs of the zodiac and Nakshatras. I am shown some drawings and paintings of these according to ancient literature. In case any readers could help me in obtaining these pictures, their assistance could be greatly appreciated. In the event of their being able to send the same at some cost, they might please let me know the same so that I can make arrangements for compensating them.

Bepin Behari

C-505, Yojana Vihar, New Delhi - 110092.

Matching of Birth Charts

Sir, - This is to clarify the doubts raised by some readers. In my article (*A.M.*, January 1988) the word "Shashtashtaka" has been used collectively for the 6-8, 9-3 and 2-12 positions of the Moons in the two charts. Under the Rasi Kuta such positions of the Moon come in the category of Shashtashtaka Dosha though for individual charts these are called Shashtashtaka, Navampanchami and Dwirdwadasa positions. As far as possible, the Shashtashtaka Dosha should be avoided in making a choice of a match. But, in view of other favourable factors if the Dosha is to be ignored, then it should be done in favour of the boy. The Moon in the 2nd house is considered favourable for growth and prosperity, in the 6th house he confers courage to fight many enemies while in the 9th he grants religious fervour. These results could be realised in favour of the boy if his Rasi happens to be the 2nd, 6th or 9th from that of the girl and vice versa. So it is a matter of giving preference. In principle, there is no contradiction with what Dr. B.V. Raman states in para 6 of his book *Muhurtha*.

In my humble opinion, astrological rules cannot be understood in their contents if one confines himself only to their literal meanings. One must also exercise his judgement and try to read between the lines.

Lucknow. *Prof. R.S.L. Srivastava*

Solar Eclipse

Sir, - The reference is to Ekalavya's *Role of Eclipses* in *A.M.*, September 1987 and his letter in the Annual Number.

He says that he had misplaced my earlier "letter". It is not "letter" but my article on Solar and Lunar Eclipses (p.462 to p.464 *A.M.* May 1985). He wrote on p.183 *A.M.*, February 1985 that "a lone

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Vakya Panchanga (in Tamil) had stated that there would be lunar eclipse on 8-11-1984" and that "penumbral eclipse of Moon also does constitute an eclipse from the point of view of astro-sciences and of religion too". In my article quoted above, I had mentioned that at the time of penumbral eclipse, the Moon is slightly rendered black and it is completely visible to the observer on the earth and so it is not considered a "lunar eclipse" in the usual sense for religious purposes also.

I invite him to point out mistakes, if any, in my article.

Now regarding the solar eclipse of 23-9-1986 he states that *Rashtriya Panchanga* gives 5.45 a.m. as the beginning of the eclipse. The eclipse began at 5.45 a.m. IST at 39° 39' N, 84° 17', ended at 11h. 38m. IST at 19° 01'N, 176° 07'E, with maximum at 8h 41m.at 14° 21N, 138° 22'E.

In Mundane Astrology for predictions about India, the capital Delhi is taken. There the Sun rose on that day with the eclipse at 6h. 08m; the maximum eclipse was at 6h. 49m. and it ended at 7h. 52m. It did not begin at any place in India at 5h. 45m.

Madras. *Prof. L.V.S. Mani.*

Ekalavya replies:

Prof. Mani is skirting the issue. My objections were to his denial that the eclipse of 23-9-86 did not start at 5-45 a.m. I pointed out, it was printed so in the *Rashtriya Panchanga*.

Re: eclipse, as far as my knowledge of Mundane Astrology goes, there are certain fixed rules from the time of Ptolemy which hold that (1) the evil effects of an eclipse last as many months or even years as it lasts in hours: (2) It is not confined to visibility although the effect may be more intense; (3) the area and degree (Nakshatra) or occurrence *vis-a-vis* nations, leaders and individuals are the criteria of judgement; (4) they are catalytic in effect and trigger a web of reaction as in the case of the World Wars and also as in the last eclipse which brought about the recent crash of world stock markets. Standard texts on the subject are replete with data showing how world events are connected to eclipses, visible or not in one place, as in any case the physical phenomenon is present, when nature responds perceptibly as when the solar eclipse approaches, birds twitter into silence, etc.

What happens in a solar eclipse for instance is that the Moon begins both a lunation cycle and a latitude cycle almost simultaneously and the body of the Moon effectively blots out some or all of the Sun's life-giving rays. This appears to be the reason behind the evil effects and *suo moto* not confined to one area on the earth, but will be spread out in larger or smaller measure all over the world, the earth being a tiny spot, in its view.

(The correspondence on this subject is closed.—Ed.)

"International" Astrological Conferences

Sir, - Of late the number of "International" Conferences held in different states has been increasing. Paradoxically most of conferences are neither international nor even national, but only local.

I am narrating my experience of having attended recently one such conference. The object of this conference was loudly proclaimed as discussing the "various methods of Astrology and co-relate them". But in reality there was nothing of this sort.

Titles were freely distributed and to some against payments. It is not clear what was the criteria for such conferment of titles. There were some speakers, perhaps the favourites of the organisers, whose rigmarole for hours was agony for the audience while some of the competent ones who had paid delegate fees could not get even 10 minutes.

I am happy that DR. RAMAN is not associating himself with such "International" conferences.

I feel sorry for this type of fun and farce done in the name of Astrology.

Guntur. *Ramineni Phani.*

CORRECTION

A.M., February 1988, page 200, column 3. Read "adhesion of several major agglomerations (roughly the size of the Moon); and some from one major aggregation that grew by the addition of small bodies. The author works out that only planets whose axes of inclination are close to 90°..... " and not as printed.

The error is regretted.

— Editor

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

(In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them?* ***A reader can put only one question at a time. This service is free to all readers of*** THE ASTROLOGICAL MAGAZINE — Ed., *A.M.)*

Q1. ***Rasi:-*** *Scorpio-Ascendant; Aquarius-Moon; Pisces-Saturn and Rahu; Leo-Mars and Jupiter; Virgo-Ketu and Sun ; and Libra-Venus and Mercury.* ***Navamsa:-*** *Virgo-Ascendant; Scorpio-Rahu; Sagittarius-Moon, Mercury and Jupiter; Capricorn-Venus; Pisces-Rahu; Aries-Sun; and Taurus-Ketu.*

Will the conjunction of Mars, Lagna lord, with Jupiter, give a strong aptitude for a) Occultisim and b) Sanyasa (renunciation)?

Ganda Mala, Srinagar

Ans: (a) The effects of the conjunction of Mars and Jupiter are shown thus: *Puryadhyaksha sa jeeve bhavati naropatih praptavitthou dwijo va* — one may become a Mayur, king, or a rich brahmin. Further, 5th house is occupied by the tamasic planets Saturn and Rahu. Hence genuine occult knowledge is not likely to be acquired. (b) There are no combinations in the chart leading to Sanyasa Yoga.

Q2. ***Rasi:*** *Scorpio-Ascendant, Jupiter and Saturn(R); Moon and Ketu in 3rd; Mars in 6th; Sun, Rahu and Mercury in 9th; and Venus in 10th.* ***Navamsa:*** *Cancer-Ascendant; Saturn, Mars and Sun in 3rd; Rahu in 9th; Mercury in 5th; Moon and Venus in 9th; and Ketu and Jupiter in 10th. (a) As per* ***300 Important Combinations*** *there is Trikalagnana Yoga since Jupiter is in about 1° Lagna aspected by 5th lord Mars from 6th house. But there is no evidence of the yoga in the native. (b) Mahabhagya Yoga (Yoga No. 241) and Sareera Suka Yoga (Yoga No. 108) are all present but there is nothing as such in the native's life who is now in the U. S. A.*

S.No.10445

Ans: (a) Jupiter does not get his own Navamsa and therefore the conditions for Trikalaganana Yoga are not fulfilled. (b) The said yogas are vitiated by company of Saturn of Jupiter and Rahu-Ketu along 3/9. Hence the result.

Q3. ***Rasi:*** *Aries—Ascendant, Moon and Ketu; Leo—Sun, Mars and Mercury; Virgo—Jupiter; Libra—Venus and Rahu; and Scorpio—Saturn. does the native stand to gain recognition in his career of a doctor since Lagna lord Mars is with the Sun.*

Dr.A.S. Sarma, Nogaon.

Ans: Lagna lord Mars in Sun's house along with the Sun and Jupiter in 6th are good indications for a medical career. But fame in it depends upon whether Mars is combust; if not, fame is sure. If combust, wearing coral, fasting on Tuesdays and worship of Durga will help overscome any possible obstacle.

Q4. ***Rasi:*** *Scorpio—Ascendant and Mars; Sagittarius—Rahu; Aquarius—Sun, Mercury and Venus; Taurus—Jupiter; Gemini—Moon and Ketu; and Libra—Saturn. The native has not been able to settle down careerwise. Everytime he makes a good beginning but is unable to clinch it because of opposition. This happens whenever the Sun is in unfavourable places from the Moon sign, particularly in the months of May, June, July, September, October when working conditions deteriorate and tension builds up. Why does this happen. Is it due to the Moon in the 8th or because Saturn aspects the 10th. Kindly elucidate?*

D.P.Agarwal, Lucknow

Ans: Data incomplete. I would like to know the ruling Dasa Bhukti to pinpoint the defect and when it will be removed. The Sun is the 10th lord and naturally he should be well-placed towards the Moon and his relative evil placements are likely to cause stress in job. The only reason I can see for insecurity as it is, is that *jeevana karaka* Saturn is placed in the 12 both from the Lagna and its lord. Saturn does not aspect 10th but aspects 9th.

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Q.5 Rasi: Ascendant 228, Sun 219, Moon 71, Mars 226, Mercury 205, Jupiter 281, Venus 204, Saturn 271, Rahu 118 and Ketu 298. Does the chart show an administrative career afte: July 1989 in Saturn Dasa?

S.No.10268

Ans: For success in administrative career of an exalted kind, Mars should be powerful. Here, he is Lagna-lord in Lagna but combust in the Sun, hence malefic. Bhagya lord Moon occupies 8th and Saturn aspects bhagya. These are unhelpful, if not harmful. Perhaps propitiation of Mars by wearing coral gem, praying to Durga and fasting on Tuesdays may retrieve the situation.

Q6. Rasi: Leo—Ascendant and Ketu; Virgo—Mars, Moon, Saturn and Venus; Scorpio—Sun; Sagittarius—Mercury; Aquarius—Rahu; and Pisces—Jupiter (R). Navamsa: Cancer—Ascendant, Venus and Ketu; Leo—Moon; Virgo—Sun; Libra—Jupiter; Capricorn—Rahu; Pisces—Mars; Aries—Mercury; and Gemini—Saturn.

The native has changed his job 5 times and is now in his 6th job. How long will this be and why do the changes keep occuring?

Dr. A.K.S. Thakur, Bombay

Ans: I would like to have more particulars about the chart. There are many causes for impermanence. As I see, 10th lord Venus is afflicted in the 2nd house by the company of evil Mars, Saturn and 12th lord Moon which does not augur well for financial well-being. Affliction by Gulika to 10th, its lord may be another reason which I have no means of verifying.

Q.7. Rasi: Sagittarius-Ascendant 16-3; Capricorn—Mandi 1-16 and Rahu 2-2; Gemini—Jupiter (R) 0-29; Cancer—Moon 15-58 and Ketu 2-2; Virgo—Mars 21-59; and Libra—Venus 24-57, Saturn 10-52 and Mercury 21-52 and Sun. a) The native has psychic problems probably due to the Moon in the 8th with Ketu. Is there a chance of complete recovery? b) Does Jupiter in the 7th indicate delay or denial or marriage?

P.J. Murthy, Bombay

Ans: There is more than one cause: the first is the 4 planet conglomeration in 11th (8th from 4th), second is the affliction to the Moon by Rahu, Ketu and Mandi. Finally Saturn is vitiated by the rulership of the house occupied by Mandi; this Saturn aspects Lagna and the Moon. Hence the psychological problem. Jupiter'a aspect to Lagna promises full recovery in 1990 when Jupiter transits Gemini.

Q.8. Rasi: Scorpio—Ascendant 228-16, Sun 219 and Mars 225; Capricorn—Saturn 271, Ketu 298 and Jupiter 281-16; Gemini—Moon 71; and Libra—Mercury 205 and Venus 204. a) Jupiter Dasa is running, yet the native suffers from spermatorraea, unhealthy habits and insomnia. Is it due to the Moon in the 8th aspected adversely by Mars? b) Will Mars in Lagna give relief from these evils?

C.S.P.Verma, Patna

Ans: Lagna *cum* 9th lord Mars is combust and aspects Moon adversely who is also in the 8th. This gives rise to unhealthy thoughts and habits leading to loss of sleep. Mars should be propitiated to overcome the defects.

Q.9. Rasi: Taurus—Ascendant and Rahu; Cancer—Saturn; Scorpio—Jupiter and Ketu; Sagittarius—Moon; Capricorn—Venus; Aquarius—Mars and Mercury; and Pisces—Sun. The native has Moon aspecting the 2nd house and is therefore always plagued by cold. Will not the aspect of Mars on Lagna counter this affliction to the body caused by the Moon?

B.N.Poppat, Bombay

Ans: Cold is caused by Saturn occupying 3rd and his dispositor Moon occupies 8th, whose lord Jupiter occupies 12th from 8th. Thus this chain causes this trouble. For Taurus Lagna Mars is 7th and 12th lord, a malefic and his aspect to Lagna will only aggravate the problem. Cure consists in wearing pearl and propitiating Moon who is the karaka for the ailment.

Q.10. Rasi: Cancer—Ascendant; Leo—Saturn and Jupiter; Virgo—Sun; Libra-Mercury—Venus and Rahu; Sagittarius—Mars; and Aries—Ketu. Navamsa: Leo—Ascendant and Ketu; Virgo—Sun and Jupiter; Sagittarius—Saturn; Aquarius—Rahu; Aries—Mercury; Taurus—Mars and Venus; and Cancer—Moon. Some astrologers indicate highly adverse results in the Sun Dasa which began in December 1987. How is this possible, especially that Sun in the 3rd is Vargottama?

S.No. 2053

Ans: Sarvartha Chintamani says that Sun in 3rd makes one courageous, brings honour and wealth; at the same time there is risk of misunderstanding with

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brothers and accidents. His own sub-period is particularly so and it is commonsense to hold that other inimical sub-periods are apt to inhibit. The Sun should be propitiated.

*Q.11. **Rasi:** Cancer—Ascendant, Mercury and Sun; Leo—Saturn; Virgo—Mars and Ketu; Libra—Moon; Aquarius—Jupiter; Pisces—Rahu; and Gemini—Venus. **Navamsa:** Leo—Ascendant; Virgo—Sun, Mars and Rahu; Scorpio—Saturn; Sagittarius—Mercury and Venus; Capricorn—Jupiter; Aquarius—Moon; and Pisces—Ketu. a) The native has been saddled with domesttic responsibilities ever since 1974. All attempts at finding a job inspite of high academic qualifications havefailed. To which planet do you attribute this? b) Marriage in 1984 was followed by birth of son in 1985 and loss of wife in 1986. How did this happen with Jupiter in the 8th which should actually protect wife. c) Will the end of* Sadesathi *mean the start of a favourable period?*

S.Rama Rao, Nagpur

Ans: (a) Lagna lord Moon's ocupation of 4th house shows support to family. The 10th lord occupies 6th from it and *jeevana karaka* Saturn occupies inimical marka house. These are indicative of unsatisfactory support to career. The 7th lord Saturn occupies 8th from 7th which is adverse for married life. (b) Jupiter, karaka for Sun in 8th is bad for children. Saturn aspects Lagna lord Moon (c) End of *sade sathi* should naturally bring great relief, especially with Jupiter's favourable transit position.

*Q.12. **Rasi:** Aries—Moon and Saturn; Cancer—Jupiter (R); Gemini—Ascendant; Leo—Rahu; Sagittarius—Sun and Mercury; Capricorn—Venus; Aquarius—Ketu; and Pisces—Mars. The coming Dasa being of Rahu who is in the 5th and the 5th lord in the 9th, what kind of results would you expect in it.*

Dulal Sil, Serampore

Ans: From Lagna 3rd is the house of brothers and sisters, secondary house of longevity. It receives no benefic aspects. Rahu occupies the house of a malefic. From the Moon it is 5th house. One should therefore fear inconvenience to these significators. On the credit side, it confers courage.

*Q.13. **Rasi:** Aries—Ketu and Ascendant; Virgo—Jupiter; Libra—Mars and Rahu; Scorpio—Sun, Rahu, Moon and Mercury; and Sagittarius—Venus. The native is happily married. Will the presence of Mars and Rahu in the 7th result in unhappiness and widowhood as indicated in certain texts?*

Ms.Ruchi Agnihotri, Sagar (M.P)

Ans: Normally Rahu and Mars in 7th do harm to happiness in married life. In the present case, Mars is Lagna lord and hence, he will not do harm. Rahu will only be Mars' stepny. At the worst these can cause some quarrel.

*Q.14. **Rasi:** Gemini—Ascendant, Venus and Jupiter; Cancer—Sun and Mercury; Leo—Mars and Rahu; Capricorn—Moon; Aquarius—Ketu; and Taurus—Saturn. a) Does the absence of planets on either side of the Moon lead to impotency? b) Since birth, the native has suffered from ameobic hepatitis and treatment since 1968 has not helped. Is it due to the Sun opposing Moon in the 8th?*

Harie Tiwanna, Sagar (M.P)

Ans: (a) No, certainly not. (b) The Sun and Mercury aspecting Moon in the 8th is the cause of liver trouble. The Moon should be propitiated.

NEWS AND VIEWS

(continued from page 8)

What is given to us therefore is to study its effects affter it is located by observation and formulate them. All these will take time.

I am, however, ready with a signification (Karakatva) for the new arrival, even as a mother with woollen socks for the baby to be born, based on the oft-repeated and well-borne-out dictum *Jamatho Dasamo Grahah* —the 10th planet is the proverbial son-in-law, who will then gain de jure status in the planetary hierarchy! Does he not throw tantrums on his in-laws, even as the planets do on us?

Of all the evil spirits abroad
at this hour in the world,
insincerity is the most dangerous

Freud

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HOW IS THIS MONTH (APRIL 1988) FOR YOU?

UTPALA

(The following forecasts basd on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements of transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE *giving your birth details and enclosing a stamped self-addressed envelope. —Ed., A.M.)*

MAJOR TRANSITS

The Sun transits Pisces till 11th and then enters Aries. Mars continues his progress in Capricorn. Mercury in Pisces enters Aries on 16th and moves into Taurus on 30th. Jupiter continues his progress in Aries. Venus transits Taurus till 30th April when he moves into Gemini. Saturn in Sagittarius gets retrograde on 12th. Rahu and Ketu in Pisces and Virgo respectively move into Aquarius and Leo respectively on 2nd and continue their conunter-clockwise motions.

1. MESHA (ARIES)

General: The Sun in the 12th and the 1st, Jupiter in janma and Saturn in the 9th are all adverse; only Sun is under check from 11th till the end. Mars in the 10th and Venus in the 2nd and the 3rd are favourable. Venus yields to vedha only on the last day. Mercury in the adverse 12th and 1st till 30th with check between 16th and 30th transits the favourable 2nd during the last day. The bad influences are more in evidence. Exhorbitant expenditure, delay in enterprises and restlessness are all likely. Venus may cause auspicious celebrations during the second half. You should guard against a tendency to fall from ideals. Aswini is better than Bharani and Krittika.

Health and Domestic: Health and vitality are likely to be affected adversely. Chronic sufferers should be extremely careful. Children's health may cause some concern. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation: The posture of the Dhanakaraka is thoroughly unsatisfactory. Even so the situation in the financial field will not be too critical. Friends will come to your rescue in times of need. Speculative transactions should be avoided completely.

Real Property, Services, Profession etc.: The conditions pertaining to real property matters will be quite satisfactory. Yield and rentals will be at good levels. Labour will rear its ugly head during the month, causing considerable worry to you. The period will not be satisfactory for services, businesses and professions.

Women: Social work will give you satisfaction. You will experience considerable difficulty in balancing your domestic budget. You will do well to go slow in your love affairs and romances. Employed girls should be careful.

Students: The chances of your being granted commission in the country's defence forces are quite bright. You will have a fruitful month in the field of fine arts. Those pursuing engineering courses are particularly favoured.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-12-20	3-10-18
Mony dealings and enterprises	1-14-22	6-13-19
Journeys	1-16-26	7-15-21
Real property matters and educational activities	1-20-27	8-17-23
Children and speculation	5-20-29	9-18-24
Services	2-14-22	10-19-25
Insurance	2-16-27	3-19-30
Profession and Business	2-12-29	6-17-25

Chandrashtama occurs from 05-47 p.m. on 5th to 11-56 p.m. on 7th.

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2. VRISHABHA (TAURUS)

General: Mars in the 9th, Jupiter in the 12th and Saturn in the 8th are all adverse; Mars and Jupiter are under check. The Sun in the favourable 11th till 11th with vedha transits thereafter the adverse 12th. Mercury in the favourable 11th till 16th with vedha transits afterwards the adverse 12th and 1st with check till the last day of the month. Venus in the favourable 1st and 2nd yields to vedha till the last day. The evil influences will be predominate throughout. You should develop your will power strongly and resist temptations which are likely to land you in difficulties. Frustration will be the order of the day. Prayer to God will be of great help to counteract the restlessness. Mrigasira is better than Krittika and Rohini.

Health and Domestic: The planetary transits do not generate any optimism in the field of health. Chronic sufferers should be careful. Domestic peace may not be denied to you.

Finance and Speculation: This is altogether unsatisfactory month for finances. Pressure from creditors is likely to be very severe. Every item of expenditure should be carefully checked by you. Speculative transactions should be avoided.

Real Property, Services, Profession etc.: Real property transactions are best avoided during the month. Yield and rentals are likely to go down. Labour is likely to get restive. The services, businesses and professions are likely to find the month quite trying.

Women: Social contacts are not likely to be helpful. Romances should be reduced to the minimum. Employed girls should be extra-careful while dealing with superiors.

Students: If sufficient restraint is practised now you will have laid a foundation for making good progress in the months to come. You should curb a tendency towards extravagant expenses.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-12-20	3-10-18
Money dealings and enterprises	2-14-22	6-13-19
Journeys	4-16-26	7-15-21
Real property matters and educational activities	5-20-27	8-17-23
Children and speculation	11-22-29	9-18-24
Services	1-14-26	10-19-25
Partnership	2-16-27	10-19-28
Insurance	4-20-29	7-17-30
Profession and business	4-20-27	6-13-25

Chandrashtama occurs from 11-56 p.m. on 7th to 04-00 a.m. on 10th.

3. MITHUNA (GEMINI)

General: Mars in the 8th and Saturn in the 7th are adverse; Mars is, however, under check. The Sun in the 10th and the 11th, Jupiter in the 11th and Venus in the 12th and 1st are all favourable making an allowance for the yielding to vedha by Sun till 11th, Jupiter throughout and Venus during the last day. Mercury in the favourable 10th and 11th with vedha till 30th transits the adverse 12th with check on the last day. The favourable influences have an upper hand during the month. Your fame and reputation will rule high. Your enemies will be defeated. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic: Very minor ailments lasting for a day or two may be there. Chronic sufferers could look forward to having temporary relief. You will derive happiness through the excellent performances of your children in school and colleges. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation: Your financial affairs will be satisfactory. You are likely to start new financial ventures which will pay good dividend in due course. Speculative transactions will yield very good dividends.

Real Property, Services, Profesison etc.: Notwithstanding the adverse posture of the karaka for properties, the matters pertaining to real estate will be quite satisfactory. Acquisition of new property is likely. The services will find the period very satisfactory. The month will be quite profitable for businesses and professions.

Women: Unmarried girls will get good proposals for marriage which is likely to take place during this month. Employed girls are likely to be promoted and transferred to places of their choice.

Students: You will make rapid progress in studies. You will be successful in tests and interviews. You will develop contacts with scholars of fame and reputation and such contacts will be of great help in your career.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	14-22-29	3-11-30
Money dealings and enterprises	5-20-27	3-12-28
Journeys	2-16-26	10-19-30
Real property matters and educational activities	1-14-22	9-18-28
Children and speculation	1-14-26	8-17-25

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Services	1-16-27	7-15-24
Partnership	1-16-29	6-13-23
Insurance	2-22-29	7-15-23
Profession and business	2-20-29	8-18-28

Chandrashtama occurs from 04-00 a.m. on 10th to 06-33 a.m. on 12th.

4. KATAKA (CANCER)

General: The Sun in the adverse 9th till 11th with check transits afterwards the favourable 10th. Mars in the adverse 7th is under check. Mercury in the adverse 9th till 16th transits afterwards the favourable 10th and 11th yielding to vedha till the last day. Jupiter in the adverse 10th is under check. Venus is fully favourable when transiting the 11th and 12th. Saturn in the favourable 6th yields to vedha. The month has more favourable influences. You should, however, guard against a tendency to fall from ideals. Punarvasu is better than Pushyami and Aslesha.

Health and Domestic: Barring minor complaints you will be generally free from health troubles. Chronic sufferers having stomach troubles should be careful. Children's health may cause some mild concern. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation: Financial affairs may not be unsatisfactory. You should watch every item of your expenditure. You should not stand surety for anybody. Speculative transactions should be avoided completely.

Real Property, Services, Profession etc.: Real property matters will not be unsatisfactory. The labour problems which were worrying you in the past will be resolved to the satisfaction of all concerned during the period. The conditions may not be quite satisfactory for the services. The month will be profitable for businesses and professions.

Women: The period will be, more or less, enjoyable for the fair sex. Outside activities will bring in happiness and success. Employed girls will find the month very satisfactory.

Students: You could make good progress in studies. You will shine very well in the field of sports and athletics and the chances of your inclusion in the state or national level teams is quite good.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-11-16	8-12-30
Money dealings and enterprises	1-11-20	8-14-30
Journeys	1-11-22	10-19-30
Real property matters and educational activities	1-11-26	10-19-28
Children and speculation	1-11-27	8-15-25
Services	1-11-29	8-15-24
Partnership	4-22-29	3-10-18
Insurance	2-16-27	3-10-19
Profession and business	2-16-29	6-18-30

Chandrashtama occurs from 06-33 a.m. on 12th to 07-59 a.m. on 14th.

5. SIMHA (LEO)

General : The Sun in the 8th and the 9th and Saturn in the 5th are both adverse and the former is under check till the last day. Mars in the favourable 6th yields to vedha. Mercury in the favourable 8th till 16th transits the adverse 9th with check till the last day when he moves into the favourable 10th. Jupiter in the favourable 9th yields to vedha till 27th. Venus transits the adverse 10th till the last day when he moves into the favourable 11th. The favourable influences will be more in evidence. Your fame, reputation and authority will rule high. Your enemies will be defeated. Uttaraphalguni is better than Poorvaphalguni and Makha.

Health and Domestic: Minor ailments are likely to cause health annoyance. Chronic sufferers may expect some temporary relief. Children's success in the examinations will make you happy. You may have to keep your fingers crossed in so far as domestic peace is concerned.

Finance and Speculation: The financial position will be satisfactory. There may be gains in a few enterprises and money due from others may be realised. Speculative transactions will yield good profits.

Real Property, Services, Professions etc.: All matters pertaining to real estate will be satisfactory. Acquisition of new property is likely. The month will be quite satisfactory for the services and the period will be profitable to professions and businesses.

Women: Those engaged in social work will find the month quite rewarding. You are advised to go slow on social and club activities. Employed girls will have to exercise more than ordinary care in dealing with the superiors.

Students: The chances of securing commissions in the country's defence forces are quite good. Those pursuing engineering courses are particularly favoured. Social contacts with the opposite sex are best avoided as far as possible.

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	Fortunate Dates	Inauspicious Dates
Personal and domestic	1-5-20	3-14-25
Money dealings and enterprises	2-11-20	3-14-27
Journeys	11-20-29	3-16-23
Real property matters and educatinal activities	1-22-27	3-16-24
Children and speculation	5-20-26	6-13-24
Services	5-20-27	6-13-25
Partnership	4-20-29	8-18-28
Insurance	4-20-27	8-18-30
Profession and business	11-22-27	9-17-23

Chandrashtama occurs from 07-59 a.m. on 14th to 09-33 a.m. on 16th.

6. KANYA (VIRGO)

General: The Sun in the 7th and the 8th, Mars in the 5th, Jupiter in the 8th and Saturn in the 4th are all adverse and all of them except Saturn are under check. Mercury in the adverse 7th till 16th transits thereafter the favourable 8th with vedha till the last day when he enters the adverse 9th with check. Venus in the favourable 9th till the last day moves through the adverse 10th on the 30th. The month will be unsatisfactory from the Gochara point of view. It is, however, likely that the planetary influences in your natal chart offer sufficient counterchecks against the adverse Gochara influences. Uttaraphalguni is better than Hasta and Chitta.

Health and Domestic: Great care is necessary on your part in the field of health. Even the slightest symptom of illness should be attended to promptly. Chronic sufferers will have a most trying time. Domestic bliss will, however, be vouchsafed to you.

Finance and Speculation: The month will be unsatisfactory for all financial matters. While income will shrink the expenditure will rise considerably. Economy in every direction should be your watchword. Speculative activities should be avoided.

Real Property, Services, Profession etc.: The month is unfavourable to all matters pertaining to real property matters. Decisions on property matter should be postponed. The services will find the month quite trying. The month does not show much promise for businesses and professions.

Women: Love affairs should be avoided altogether as they are likely to lead you to disappointment and frustration. You should be careful about your functional health. This is not a good period for the employed girls.

Students: Unhappy home and financial drain will worry you. This will result in disinclination to pay attention to studies. Social contacts with the opposite sex should be reduced to the minimum.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	1-11-20	3-19-17
Money dealings and enterprises	2-14-22	6-16-30
Journeys	4-20-26	7-13-19
Real property matters and educational activities	5-22-27	8-15-21
Children and speculation	11-26-29	9-17-23
Services	1-14-26	10-18-24
Partnership	2-20-27	10-18-30
Insurance	4-22-29	10-18-25
Profession and business	5-14-26	7-13-30

Chandrashtama occurs from 09-33 a.m. on 16th to 00-44 p.m. on 18th.

7. THULA (LIBRA)

General: Jupiter in the 7th, Venus in the 8th and the 9th and Saturn in the 3rd are all favourable; Jupiter and Saturn yield to vedha. The Sun in the favourable 6th till 11th with vedha transits afterwards the adverse 7th with check. Mars in the adverse 4th is not helpful. Mercury in the favourable 6th till 16th transits thereafter the adverse 7th with check till last day when he enters the favourable 8th. The favourable influences will be in predominance during the month. Success over enemies, accrual of money and influence and auspicious celebrations in the family are all indicated. Swati is better than Chitta and Visakha.

Health and Domestic: You will enjoy good health throughout. Chronic sufferers will have considerable relief during the month. Your eldest son will launch a successful business. Domestic bliss of a very high order is vouchsafed to you.

Finance and Speculation: The financial affairs will be satisfactory. A financial windfall to you is most likely during the first half. Speculative transactions will yield moderate profits throughout.

Real Property, Services, Profession etc.: All matters pertaining to real estate will be smooth and satisfactory. Acquisition of property during the month

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is most likely. The services are likely to receive happy news of their unexpected promotion. The period will be profitable to businesses and professions.

Women: You will derive immense benefits through social contacts. Romances and love affairs will blossom into happy wedding. Employed girls are likely to be promoted and transferred to places of their choice.

Students: Those pursuing medical courses are particularly favoured. You will develop good contacts with scholars of fame and reputation and such contacts will be of great help to you in your career later. You will have a memorable and enjoyable picnic in the company of the opposite sex during the month.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-11-22	7-16-21
Money dealings and enterprises	2-12-22	7-16-23
Journeys	4-14-26	7-16-24
Real property matters and educational activities	5-22-27	7-18-25
Children and speculation	11-22-29	7-19-28
Services	5-22-27	7-20-30
Partnership	5-22-29	3-15-23
Insurance	2-14-27	6-10-19
Profession and business	1-12-26	7-17-25

Chandrashtama occurs from 00-44 p.m. on 18th to 06-55 p.m. on 20th.

8. VRISCHIKA (SCORPIO)

General: Jupiter in the 6th and Saturn in the 2nd are both adverse; the latter is under check. The Sun in the adverse 5th till 11th with check transits afterwards the favourable 6th. Mars in the 3rd is favourable. Mercury in the adverse 5th till 16th transits afterwards the favourable 6th till the last day when he moves into the adverse 7th with check. Venus in the adverse 7th till the last day has favourable transits with vedha in the 8th on the 30th. The month is not likely to be entirely satisfactory with the bad side having a slight edge over the good one. Anuradha is better than Visakha and Jyeshta.

Health and Domestic: Urino-genital organ troubles are denoted by the adverse transits. Chronic sufferers should take adequate prophylactic measures to prevent an aggravation of their complaints. Domestic life will be anything but peaceful.

Finance and Speculation: This is an outright unsatisfactory month for finance. While there may be a cut in the regular income expenditure will increase considerably. Losses on certain transactions are also likely. Speculative transactions should be avoided completely.

Real Property, Services, Profession etc.: The transactions pertaining to real estate will be satisfactory. You will be carrying out improvements on your landed property. For services, professions and businesses the obstacles will be numerous.

Women: You should be very careful about your functional health. All social and club activities should be cut down to the barest minimum. The month will be quite trying for the employed girls.

Students: Progress is possible in the field of studies. Commissions in the country's defence forces are likely to be offered to you. Social contacts with the opposite sex should be avoided altogether.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	4-12-26	9-20-30
Money dealings and enterprises	4-14-27	9-22-30
Journeys	4-14-29	3-13-19
Real property matters and educational activities	5-12-16	3-19-30
Children and speculation	5-12-26	6-15-23
Services	5-12-27	6-15-24
Partnership	5-12-29	6-15-25
Insurance	4-14-26	7-13-30
Profession and business	4-14-29	7-13-28

Chandrashtama occurs from 06-55 p.m. on 20th to 04-40 a.m. on 23rd.

9. DHANUS (SAGITTARIUS)

General: The Sun in the 4th and the 5th, Mars in the 2nd, Venus in the 6th and the 7th and Saturn in janma are all inimical without any check on their evil proclivities except the one on Venus for just one day, *viz.*, the 30th. Mercury in the favourable 4th till 16th transits thereafter the adverse 5th till the last day when he enters the favourable 6th with vedha. Jupiter in the favourable 5th yields to vedha. While the first half of the month is likely to be slightly better the general trend will emphasise the presence of the evil influences. You are likely to be involved in fruitless

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long travels. You should curb a tendency to flitter away your resources. Moola is better than Poorvashadha and Uttarashadha.

Health and Domestic: Dysentery and diarrhoea are likely to worry you. The health conditions will not, however, get out of control. You have to keep your fingers crossed in so far as peace and harmony in the domestic field are concerned.

Finance and Speculation: Paradoxically you are not likely to have many worries in the financial field. There will be realisation of moneys due and reduction of your financial obligations. the speculative deals should be avoided.

Real Property, Services, Profession etc.: The transactions pertaining to real properties may not be unsatisfactory. There may be some difficulty in the realisation of dues from the tenants. While the services may find the month somewhat helpful, businesses and professions may find the month trying.

Women: The month will not be satisfactory for the fair sex. Romances and love affairs should be avoided altogether. The employed girls are likely to be victimised on false charges.

Students: Progress in studies is indicated during the first fortnight. In view of your proneness to physical injuries you are advised to refrain from sports and athletics. You should watch your manners, speech and conduct most carefully.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-11-16	3-9-15
Money dealings and enterprises	1-12-20	6-10-17
Journeys	1-14-22	7-13-18
Real property matters and educational activities	2-12-20	8-15-19
Children and speculation	2-14-22	9-17-21
Services	2-16-26	9-17-23
Partnership	4-16-26	9-17-24
Insurance	4-16-27	9-17-25
Profession and business	4-16-29	9-17-30

Chandrashtama occurs from 04-40 a.m. on 23rd to 05-03 p.m. on 25th.

10. MAKARA (CAPRICORN)

General: Mars in the 1st, Jupiter in the 4th and Saturn in the 12th are all adverse, unchecked by any planet. The Sun in the favourable 3rd till 11th with vedha transits thereafter the adverse 4th with check. Mercury in the adverse 3rd with check till 16th transits thereafter the favourable 4th with vedha till the last day when he moves into the adverse 5th. Venus in the favourable 5th with vedha till 30th moves into the adverse 6th thereafter. The month will be thoroughly unsatisfactory. You should not take a fatalist approach but give full play to your free-will and counter the adverse planetary influences. Sravana is better than Uttarashadha and Dhanishta.

Health and Domestic: Persistent and violent headache indicative of tumour should be promptly attended to by an expert neuro-surgeon. Planetary transits indicate such a situation. Chronic sufferers should be extremely careful. Domestic life will, however, be on the whole peaceful.

Finance and Speculation: The month will be entirely unsatisfactory for finances. Losses may be caused by deceitful friends. You should not stand surety for anybody. Speculative transactions should be totally avoided.

Real Property, Services, Profession etc.: The month is unfavourable for all matters pertaining to real properties. The services will have their quota of troubles and stoicism should be their attitude. The conditions are not propitious for industry, businesses and professions.

Women: The fair sex belonging to this sign may have to face many obstacles. Social contacts are not likely to be of any assistance. Employed girls should steer clear of politics in office.

Students: There may be a setback in educational matters. You should take extra care of your conduct, manners and speech. You should cut down your extra-curricular activities considerably.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	4-12-16	8-18-26
Money dealings and enterprises	1-11-20	8-18-27
Journeys	2-16-29	6-15-21
Real property matters and educational activities	4-11-22	6-15-23
Children and speculation	5-16-22	7-19-30
Services	1-16-22	7-19-28
Partnership	4-20-29	8-13-23
Insurance	5-22-29	8-13-24
Profession and business	1-5-20	3-17-30

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Chandrashtama occurs from 05-03 p.m. on 25th to 05-17 a.m. on 28th.

11. KUMBHA (AQUARIUS)

General: Mars in the 12th and Jupiter in the 3rd are both adverse but the latter is under check. Saturn in the 11th is fully favourable. The Sun in the adverse 2nd with check till 11th transits afterwards the favourable 2nd. Mercury in the favourable 2nd till 16th transits thereafter the adverse 3rd till 30th when he enters the favourable 4th. Venus in the favourable 4th and 5th yields to vedha till the last day. The evil influences will be a little more than the good ones during the month. With great difficulty you will be able to achieve your objectives. Poorvabhadra is better then Dhanishta and Satabhisha.

Health and Domestic: The planetary transits do not generate much optimism in the field of your health. Stomach ulcers are likely to worry you, but the consequences will not be serious. The domestic life will be, on the whole, peaceful.

Finance and Speculation: The financial affairs are not likely to be satisfactory. Friends will, however, come to your rescue whenever there is pressure for ready cash to meet your obligations. The speculative transactions may yield moderate profits.

Real Property, Services, Profession etc.: The matters pertaining to real properties may not be unsatisfactory. You may have to make considerable improvements to your building properties. The services may find the month routine. The period will not be unsatisfactory to profesions and businesses.

Women: The fair sex will find the month satisfactory. Their social climbing aspirations are likely to be realised. The social contacts will be beneficial. Employed girls will find the month helpful.

Students: You could make good progress in studies. You will shine extremely will in sports, games and athletics and the chances of your inclusion in the state or national level teams are quite bright.

	Fortunate Dates	*Inauspicous Dates*
Personal and domestic	4-11-16	1-10-19
Money dealings and enterpeises	4-11-20	2-13-21
Journeys	5-12-20	3-15-23
Real proeprty matters and educational activities	5-11-22	6-17-29
Children and speculation	5-16-26	6-17-28
Services	5-16-27	6-17-25
Partnership	4-14-27	1-13-23
Insurance	4-14-26	3-17-28
Profession and business	5-16-22	6-15-23

Chandrashtama occurs from beginning to 08-54 a.m. on 3rd and again from 05-17 a.m. on 28th to 04-24 p.m. on 30th.

12. MEENA (PISCES)

General: Mars in the 11th, Jupiter in the 2nd and Venus in the 3rd and 4th are all favourable making an allowance for the yielding to vedha by Venus. The Sun in the 1st and the 2nd and Saturn in the 10th are none too good but the former is under check. Mercury in the 1st till 16th with check transits thereafter the favourable 2nd till 30th when he moves into the adverse 3rd with check. The favourable influences are in predominance during the month. Your merit will be recognised with consequent gain. You will be successful in your business ventures. Accrual of wealth and power is indicated. Uttarabhadra is better than Poorvabhadra and Revati.

Health and Domestic: You will enjoy good health. The chronic sufferers could look forward to having good relief from their ailments. One of your sons will launch a new business venture which will be successful. Domestic life will be, on the whole, peaceful.

Finance and Speculation: The month will be quite satisfactory for finances. Some of the old debts which you had practically written off will be realised. Speculation will be moderately successful.

Real Property, Services, Profession etc.: All matters pertaining to real properties will be satisfactory. Acquisition of new property is likely. Services could look forward to having a very fruitful month. This is a very profitable period for industry, businesses and professions.

Women: Romances and courtships will blossom into happy wedding. Employed girls will be promoted and transferred to places of their choice.

Students: This is a very good month for you. You will be offered commissions by the defence department of the Central Government. You will get acquainted with scholars of fame and reputation and such contacts will assist you much in your career.

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(Continued on page 58)

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HOROSCOPE OF RAMANUJAN A MATHEMATICAL GENIUS

(Continued from page 26)

Ascendant lord whose own situation is highly propitious for providing immense eminence. Mercury is placed in Jyeshta Nakshatra presided over by Indra, a preservative principle, and the constellation is assigned the symbol of an ear-ring or an umbrella both of which stand for arousal for the Serpent Fire conferring immense power over hidden forces of nature.

A beautiful pattern which has given direction to the horoscopic events emerges when we slightly concentrate on various configurations. Firstly, having recognised that the 10th house in a chart is extremely important because it shows the expression of the ego on the external world, and Ascendant, the Moon and the Sun reflect physical, psychical, and Atmiac level of functioning of the ego, one could realise the significance of the placements of the Moon, the Sun and Mars. The 10th planet from the Ascendant is the Moon, the 10th from the Moon is the Sun, and from the Sun Mars is placed in the 10th house. This would indicate that the externalisation of the personality, or the operation of the personality is directed primarily to the activities of mind, intelligence, the development of psychic faculties. These faculties are directed towards unravelling the unity lying behind the cosmos, the abstract principles where all form of concretisation is completely eschewed and basic principles are realised. (In such discoveries, Venus's placement in its own sign and in the 5th house of the horoscope is important but its significance we shall examine shortly. Here it would suffice to mention that intuitive faculties which are the special gift of Venus also played much significance in the present case.) Ramanujan saw the cosmic rhythm expressed in nature through numbers (which was primarily due to Mercury-Jupiter combination). The direction to experiences and insight derived through the activities of Sun was given by Mars which is the 10th from the Sun; this planet enabled externalisation of the abstract principle. In the absence of Mars there was a possibility that Ramanujan would have probably remained a mystic philosopher seeing the underlying unity in the universe without being able to explain its nature or expressing it in concrete material manifestations. These tenth relationships from the major planets are one special feature which gave great capability and conditions for working in the special area of mathematical specialisation.

Another beauty of the horoscope can be deciphered in another way. This characteristic would explain why the modern world has yet not been able to understand and appreciate the substantial contribution Ramanujan has made to the world of science, specially mathematics which is music in numbers. From the Ascendant, Ketu, a mystic planet whose nature we have examined earlier, is located. From the Moon, the 8th house is occupied by Venus in strength unaspected by any malefic, and in a trine. Venus has given intuitive flight and understanding of the hidden laws. From the Sun, the 8th house is occupied by Saturn and Rahu, the two planets which are custodians of the Nature's secret. We know that the 8th house is associated with latent powers in man and occult powers in nature. It is the hidden house which contains the undiscovered laws, and unknown mysteries of cosmos. The Ascendant lord Mercury in association with Jupiter, the two planets who control all the *kendras* being in the 6th also link the person with the possibility of acquiring *siddhis*, occult attainments. This clearly shows that all the planets in the horoscope are concerned with externalisation of the hidden knowledge on nature in which mission the Ascendant lord Mercury and 10th lord Jupiter sustain and help. But for the preservative and invigorative impact of the planets other configurations could have probably remained merely potential. If the externalisation process was not achieved, it might not have seen the light of the day.

But, the mysterious question that remains to be answered is whether it was a lucky horoscope or an unfortunate one. Should we give significance and importance to the various misfortune-giving combinations or overlook them? These are ethical and metaphysical questions with which probably we should keep mum for the time being. But we would certainly accept that the birth and life of Ramanujan was a great boon to the future world but for himself he was put on the cross which however did not make him embittered as we know from his various letters and memoirs. He remained till the end, a deeply God-fearing man, experiencing the hand of the Supreme in everything around him. That is what a powerful horoscope does! — 9.88

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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS FOR APRIL 1988

*NIRAYANA POSITIONS OF PLANETS AT 5.30 A.M. I.S.T.

DATE	Day of the Wk	Sid Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupiter *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Neptune	♇ Pluto
1	Fri	0-39-24	349-14-08	153-40-54	273-47	331-00	12-53	35-04	250-13	330-06	248-48	257-55	199-45
2	Sat	0-43-20	350-13-17	165-49-28	274-27	332-41	13-07	36-04	250-14	330-03	248-48	257-55	199-44
3	Sun	0-47-17	351-12-25	178-09-02	275-07	334-24	13-21	37-03	250-15	330-00	248-48	257-56	199-42
4	Mon	0-51-14	352-11-31	190-40-49	275-48	336-08	13-35	38-02	250-16	329-57	248-48	257-56	199-41
5	Tues	055-10	353-10-35	203-25-38	276-28	337-54	13-49	39-00	250-17	329-53	248-48	257-56	199-39
6	Wed	0-59-07	354-09-38	216-23-57	277-09	339-41	14-03	39-58	250-17	329-50	248-48	257-56	199-38
7	Thur	1-03-03	355-08-38	229-36-05	277-49	341-29	14-17	40-56	250-17	329-47	248-48	257-56	199-36
8	Fri	1-07-00	356-07-37	243-02-14	278-29	343-19	14-31	41-52	250-18	329-44	248-48	257-57	199-35
9	Sat	1-10-56	357-06-35	256-42-31	279-10	345-11	14-45	42-49	250-18	329-41	248-48	257-57	199-33
10	Sun	1-14-53	358-05-29	270-36-49	279-50	347-04	14-59	43-45	250-18	329-37	248-47	257-57	199-32
11	Mon	1-18-49	359-04-22	284-44-31	280-30	348-58	15-13	44-40	250-18	329-34	248-47	257-57	199-30
12	Tues	1-22-46	0-03-14	299-04-17	281-11	350-53	15-27	45-35	250-18	329-31	248-47	257-57	199-29
13	Wed	1-26-43	1-02-04	313-33-40	281-51	352-51	15-41	46-29	250-18	329-28	248-46	257-57	199-27
14	Thur	1-30-39	2-00-52	328-08-56	282-31	354-50	15-55	47-22	250-18	329-25	248-46	257-57	199-26
15	Fri	1-34-36	2-59-39	342-45-04	283-11	356-50	16-09	48-15	250-18	329-22	248-45	257-57	199-24
16	Sat	1-38-32	3-58-23	357-16-05	283-52	358-52	16-23	49-08	250-17	329-18	248-45	257-56	199-22
17	Sun	1-42-29	4-57-06	11-35-53	284-32	0-54	16-38	49-59	250-17	329-15	248-44	257-56	199-21
18	Mon	1-46-25	4-55-47	25-38-55	285-12	2-58	16-52	50-50	250-16	329-12	248-44	257-56	199-19
19	Tues	1-50-22	6-54-25	39-21-03	285-52	5-04	17-06	51-40	250-15	329-09	248-43	257-56	199-17
20	Wed	1-54-18	7-53-02	52-40-00	286-32	7-10	17-20	52-30	250-14	329-06	248-42	257-56	199-16
21	Thur	1-58-15	8-51-36	65-35-41	287-12	9-17	17-35	53-18	250-13	329-02	248-41	257-55	199-14
22	Fri	2-02-12	9-50-09	78-09-48	287-52	11-24	17-49	54-06	250-12	328-59	248-40	257-55	199-12
23	Sat	2-06-08	10-48-39	90-25-36	288-32	13-32	18-03	54-53	250-11	328-56	248-40	257-55	199-11
24	Sun	2-10-05	11-47-07	102-27-22	289-12	15-41	18-17	55-39	250-10	328-53	248-39	257-54	199-09
25	Mon	2-14-01	12-45-33	114-20-01	289-52	17-49	18-32	56-24	250-09	328-50	248-38	257-54	199-08
26	Tues	2-17-58	13-43-57	126-08-02	290-32	19-57	18-46	57-08	250-07	328-47	248-37	257-53	199-06
27	Wed	2-21-54	14-42-18	137-58-31	291-12	22-04	19-00	57-51	250-06	328-43	248-36	257-53	199-04
28	Thur	2-25-51	15-40-38	150-54-07	291-52	24-11	19-15	58-34	250-04	328-40	248-34	257-52	199-02
29	Fri	2-29-47	16-38-55	161-59-40	292-32	26-16	19-29	59-15	250-03	328-37	248-33	257-52	199-00
30	Sat	2-33-44	17-37-11	174-18-24	293-11	28-19	19-43	59-55	250-01	328-34	248-32	257-51	198-59

*For local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-4-1988 is 22° 14' 52".

RAMAN'S ONE HUNDRED AND TEN YEARS' EPHEMERIS covers a period of 110 years (1891 to 2000) so that the birth dates of all persons alive today are covered. Gives abridged positions, and the Moon's positions for every alternate day. A must for all students of Astrology. Get your copy at RAMAN ASSOCIATES, "Sri Rajeswari", Bangalore 560 020, INDIA.

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BOOKS ON REVIEW

OUR LITERARY EDITOR

COSMIC CONTINENTS by Dr. Raymond Drake. (International Society for the Investigation of Ancient Civilisation, 31, Pose Garden, Madras 86, Pp. 276 (1986), Rs. 75.00.)

Described as the author's ninth book, it consists of 1,20,000 words in twenty chapters containing the author's researches in ancient civilisations of the world from the time our earth was ruled by the gods. The book starts with the settlement of colonists from a Sirian planet on virgin earth. They mutated terrestrial humanoids to primitive men and attuned their minds to the vast psychic energy latent in the universe. Their descendants distorted the earth's magnetic field causing earthquakes and otherwise destroyed the wonderful verdant earth. We have exhaustive accounts of the civilisations of Lemuria, Atlanta, Egypt, old Africa, about the builders of the Sphinx, pyramids and the temples at Boalbek. He is of the opinion that in the next twenty years our society will become transformed not by external cataclysm or nuclear war, but by spontaneous reaction against strident materialism and blossom into a spiritual renaissance the world over, causing a growing awareness of man's place and purpose in the cosmos. He beckons "Men must burst open their prison doors of earth and reach forth to those beckoning stars; humanity gloriously reborn stands tip toe on the threshold of eternity to join our brothers in space". He sees in man landing on the Moon as the greatest moment of evolution since the fishes came on land! According to him the Age of Wonder has arrived what with studies in extra-sensory perception, new states of matter, creation of living cells, listening to signals from the stars and the stage is set for the dawn of cosmic wisdom. The book is packed with information on all old civilizations with bibliographical details. Closely printed, it is a book for serious readers.

THE ASTROLOGER'S GUIDE TO COUNSELLING by Dr. Bernard Rosenblum. (CRCS Publications, PO Box No.20850 Reno. Nevada, 89515, USA. Pp.143 + x, $ 7.95.)

The present book as the subtitle says explains Astrology's role in the "helping profession". The author envisages three forms of Astrology - astrological calculation, astrological counselling and astrotherapy. He feels that the interest, temperament, training, readiness and immediate need of the client will dictate the form of Astrology one subscribes to, but rarely does one confine to a single form. Most of us will combine all three which include the limitations of each. But lately practitioners of Astrology in the west tend more to give the subject a psychological bias, so that its value as a means of prediction of an event with correct or approximate date of its happening is non-existent. Indeed, overemphasis on psychology appears to be an *alibi* for the ability to predict or fighting shy of it. As a result, one fails to see any distinction between a psychotherapist and an astrologer which is sad. Barring a little mumbo-jumbo of astrological terms the modern counsellor in the west goes on a tangent with uttering gibberish like psyche, repression etc. Personally this reviewer would like to reverse such priorities. A psychotherapist or a medico can seek help from Astrology and not the other way about.

The present book comprises three parts and concentrates on psychotherapy for astrologers. After describing the methods and procedures of psychotherapy, the author dwells in detail on depression, troubled love-relationship and other serious psychopathic probes. He concludes that a dynamic view of the psyche particularly the Jungian and Reichian schools will help illumine the psychological meaning of an astrological chart. He describes the tri-dimensional picture of the psyche to the glyph for the Sun in Astrology. One cannot help feeling whether with this approach the soul of Astrology is not being emasculated.

ACHARYA SANKARA by Swami Mukhyananda. (Sri Ramakrishna Advaita Ashram, Kalady, Kerala. Pp. 200 + viii. Rs. 22)

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This is an excellent book that presents Sankara, his life, philosophy, works, and teachings to the modern man in the proper perspective. We see him as the reconciler, consolidator *par excellence*, harmoniser and integrator of Hindu thought and culture. No wonder he holds *Sruti* as the highest *pramana*, but that doesn't prevent him from accommodating empirical thought, and science too. *Sruti, pratyaksha, anumana* were all part of reality for him. In integrating the highest *advaitic* thought of the *Upanishads* with the rational and empirical, his methodology was moulded by *Sruti, Yukti and Svanubhuti*. It was a Herculean task which he accomplished with aplomb by sheer dint of intellectual brilliance. His debates were not polemical but devised to strengthen the truth of his own arguments. All his works were directed by compassion for the common weal. His *bhashyas, prakarana granthas* and *stotras* were aimed towards this end.

In the course of 39 chapters — small ones no doubt — and three appendices, including a full list of the Acharya's works, the author outlines the guiding principles, methodology; apperception of *Maya, avidya*, the eternal triangle of *Isvara, Jiva* and *Jagat* and succeeds in presenting a fragrant and fresh interpretation of Sankara in non-technical language. The book is neatly printed and produced and well worth a place in our library.

DIVINITY HERE AND NOW by A.R. Natarajan. (Pp. 55 + vi, Rs. 8.00.)

PURUSHOTTAMA RAMANA by V. Ganesan. (Pp. 58, Rs. 5.00.) (Both published by Ramana Maharshi Centre for Learning, 40/41, II Cross, Lower Palace Orchard, Bangalore 3.)

The first book is a collection of 14 editorials the author wrote in the "Mountain Path" the house magazine of Ramanasram, Tiruvannamalai. The author is soaked in the Master's teachings. In the opening article "The Tiger's Prey" he compares Sri Ramana's encompassing love and care towards his *bhaktas* to the tiger which pounces upon its prey, in that the saint helps the devotee to kill his ego and stay firmly rooted in the self, which is the hallmark of Sri Ramana's teachings. In another essay, he compares Bhagawan's grace in destroying the devotee's ego to the spider which holds its prey in its orbit; death of this ego is Sri Ramana's target, says the author.

The second is a magnificent pictorial presentation of the Bhagawan with anecdotes. It is pure delight and ennobling at that to see the saint in different moods in full page bleed-out. One of the anecdotes relates how the late Kavya Kantha Ganapati Muni saw the Bhagawan surrounded by the starry kingdom of the sky! Anyone will love to possess this album.

DIVINE INHERITANCE OF MAN. (Pp. 219, 8th Edn. Rs.20.00.) **REINCARNATION.** (Pp. 100, 7th Edn. Reprint 1983, Rs.18.00.) Both by Swami Abhedananda. Ramakrishna Vedanta Mutt, Calcutta.)

The author is a famous apostle of Sri Ramakrishna. Born in 1866 he spent his brotherhood in Calcutta, travelled bare-footed all over India and met famous Indologists like Max Mueller, Paul Deussen and finally landed in America where he travelled extensively lecturing on Vedanta and meeting intellectuals of the time. He went to Europe where too he delivered lectures on Hinduism. It is said he crossed the Atlantic seventeen times.

The first book consists of nine illuminating lectures the Swami delivered in the U.S. in which he discusses the problem of God, and His existence. The topics of his lectures are: existence of God, His attributes, His form, Fatherhood and Motherhood, relation of soul to God, incarnation, son of God and divine principles in man.

The exhaustive index is a thoughtful addition. The very fact that it has run into eight editions speaks volumes of its influence especially in the context of growing agnosticism in the world.

The second book is a collection of the Swami's lectures on the problem of reincrnation delivered in the U.S. on various occasions. The problem is discussed in its entirety in a scholarly manner in the course of five chapters. Being addressed to the western audience, the subject is treated in terms of western philosophy and thought. In effect he says that the universe as seen by us is bound by the law of cause and effect, the former being invisible. He quotes *Sankhya, Mimamsa* and *Vedanta* and holds that the substratum is *Brahman* which is intelligence and bliss. His statement is rational and scientific. His explanations of transmigration, resurrection, evolution, heredity etc., are illuminating. The books are beautifully produced.

WOMEN AND ASTROLOGY. (Pp. 56+xii, 1987. Rs.25.00.) **MARS AND**

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ASTROLOGY. (Pp. 282 + xvi, 1987. Price Rs.70.00.) Both by L.R. Chowdhri (Published by Sagar Publications, New Delhi.)

The author claims at the outset that the first book is a departure from old *Stri Jataka* series and that all questions of present society are discussed. Education, service, sex life, separation, divorce, dowry, bickering, fire-deaths, in-laws are some of the topics discussed. In the opening chapter, he describes the physical appearance, mental tendencies, personality, health, caution, finance, romance and marriage, ideal mate, domestic environment, lucky days, number, colour of each Ascendant of the female. He then goes to a consideration of the Moon in relation to houses, signs, planets, education, profession etc. Formulae for impotency, denial of husband, delayed marriage are exhaustively dealt with. Then follow descriptions of males in different signs. Co-wives, plural marriages, taming the mother-in-law, matching horoscopes, richness and poverty, foreign trips, illegitimate children, adoption are all explained and practical examples provided. It is thus an encyclopaedia.

That Mars should have achieved such notoriety in Astrology is a measure of our eclectism; for, any planet can be equally good or bad functionally. In the second book therefore our author tells you all about the fiery planet's astronomy, traits, significance, its role for each Ascendant, in signs and houses, transit over Nakshatras, in Ashtakavarga, marriage; Kuja dosha, profession, the Mars-Venus equation, in yogas, Dasas and remedial measures. While one would appreciate the author's efforts in thus isolating juicy factors in both books, we cannot help feeling that it tends to make a fetish out of sensitive issues and cloud the overall picture that the man and woman need. In that respect our modern books cannot hold a candle to the classics which are healthy.

SHARING THE QUEST by Muz Murray. (Element Books, Longmead, Shaftesbury, Dorset U.K. Pp. 259 + xii, Sterling Pounds 6.95.)

The author claims to have absorbed during the years of his life the teachings of Christian mystics, Jewish rabbies, Sufi dervishes, Sikh saints, Hindu Gurus, Zen masters, Buddhist sages, Chinese contemplatives, African word-doctors, Shamans and native American medicine men. Thus he gained universal spirituality, but he is bound by none of them! Zen-templative way of life is closest to his heart; he wants more warmth and less severity; for according to him, he who takes his path too seriously is unlikely to arrive anywhere. What do we call such a person? The universal mystic: that is what the author calls himself.

Originally written as single articles for spiritual and yoga journals, they are collected here in book form; they have been revised and re-written for the purpose. He has high regards for Indian mysticism. Writes he: "From time immemorial, the sages of India have been known to have delved deepest of all into the psychophysical nature of human existence and have left a practical legacy, unequalled in any other culture for achieving oneness with the Absolute. Such scriptures prescribe the perfect path for every type of temperament and at every level of development." He calls the omniscient Self "Guru Omni" and the cosmos "Guruverse".

In this breezily written book the author answers searching questions, unravelling knotty metaphysical problems, with humour, skill and punch. A book worth reading by all discriminating students of mysticism.

GUIDE TO SPIRITUAL ASPIRANTS by Swami Purushottamananda. (Swami Nivedananda, Village Kuth, Hussainpur P.O., via Ghazipur-233001. Pp. 48 + xii, Rs. 5.00.)

This is the second edition of the book which is a translation from the Malayalam original and constitutes the sayings of the Swamiji. Born in Kerala, the author joined the Ramakrishna Mission and spent his last days in Vasishta Guha in the Himalayas, practising *tapasya*. Written down in response to the requests of his disciples they contain the esence of Upanishadic teachings.

HINDI

PAV THALE BHAVISHYA by Bhojraj Dwivedi. (Ramesh Publications, Jodhpur. Pp. 163+iv (1983), Rs. 51.00.)

This is a book on predicting by the marks found on the sole of the foot. The text is based on a work by name *Bhakta Mala* written by one Harischandra of the 19th century in Hindi dialect. The present author has culled from it passages relating to the description of marks found on the feet of Sri Krishna and Radha. He begins

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with a description of the marks on the feet of Vishnu, Venkatesha, Krishna, Lalita, Siva, Mahavira and others found in the *Puranas*.

The marks or *rekhas* described in detail are Swastika, Ratha, Shankha, Simhasana, Oordhva, Kamala, Ashtakona, Gaja, Venu, Meena etc. The toes and nails of the foot too are examined. He finds lines for luck, suicide, job with navy, hypocricy, early marriage etc. He also sees yogas like Bhadra, Sasa etc. in the line. There are a few practical examples too. The book is profusely illustrated.

MARATHI

JYOTISH SOBTI by S.S. Bhat. (Jyotish Sanshodhan Mandal, Dombivli-421201 (East). Pp. 272, Rs. 85.00.)

This is designed as a hand book for practising astrologers and contains all the inputs in the form of tables and constants, such as alphabetical list of important cities of India and the world, with longitudes and latitudes; sidereal times from 1900 to 2000 A.D.; table of Ayanamsas (Chitrapaksha); Tables of houses for selective latitudes from 0 to 60, times of sunrise, *avakahada chakra*, Anandadi yogas, matters to be seen from each of the 12 houses, hours of Rahu, Gulika and Yamakantaka, planets and their significances, effect of planets in the 12 houses, relations between *Nakshatra*, *yoga*, *tithi* and *karana*, tables for Vimsottari, Ashtottari, names of the 60 years, *avasthas* of planets etc. In fact, it is an invaluable compendium of information for practising astrologers.

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This book is perhaps the first of its kind to be published on the practical application of Ashtakavarga. The aim has been to expound the classical principles in the light of the author's own experience and experiments. Rules are given for a reader's guidance in simple form so that they can be easily applied.

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HOW IS THIS MONTH (APRIL 1988) FOR YOU ?

(Continued from page 51)

	Fortunate Dates	*Inauspicous Dates*
Personal and domestic	1-12-16	3-13-21
Money dealings and enterprises	1-12-20	4-15-23
Journeys	1-12-22	5-17-24
Real Property matters and educational activities	2-14-22	10-17-24
Children and speculation	2-14-26	10-17-28
Services	2-14-26	10-17-25
partnership	2-20-27	10-17-24
Insurance	1-16-29	10-17-23
Profession and business	1-16-27	8-13-21

Chandrashtama occurs from 08-54 a.m. on 3rd to 05-47 p.m. on 5th and again from 04-24 p.m. on 30th till the end.

ASTROLOGICAL MISCELLANY

(Continued from page 13)

Schizophrenic Paranoid

My brother's psychological problem is beyond me, concedes a reader of Hyderabad, before giving us a brief history of the former's illness.

Born 21/22-5-1956 at 1-05 a.m. at Madras.

Rasi:- Aquarius - Ascendant; Taurus - Mercury (R), Sun and Ketu; Gemini - Venus; Cancer - Jupiter; Libra - Moon; Scorpio - Rahu and Saturn; and Capricorn - Mars. *Navamsa;* - Capricorn - Ascendant; Aquarius - Venus; Pisces - Sun and Jupiter; Taurus - Mercury (R) and Ketu; Leo - Saturn; Virgo - Mars; and Scorpio - Moon and Rahu with a balance of 1 year 7 months 9 days of Mars Dasa.

The details are:

1) Joined B.Tech (Metallurgy) IIT, Madras in July 1974. June 1979 - finished B.Tech but did not get a suitable job. 2) In April 1980, took up a job away from home. At the same time, there was a noticable change in behaviour, tended to be erratic in movements and reckless with money. 3) In September 1980, father suffered kidney failure. On 20.2.1981 the native (my brother) donated a kidney to father but on 13-4-1981, it was medically declared as having been rejected. This was a very stressful period for all. 4) In February 1983, father died. The native took up a job in the company where father worked and in the course of a medical test here, he was diagnosed to be suffering from T.B. 5) In October - November, 1985, he suddenly turned violent at his mother, abusing parental upbringing which he continues even now. He manages to camouflage his mental trauma before outsiders. He wanders aimlessly and barely manages with his official duties. Some doctors diagnose it as paranoid schizophrenia and others say, it is only a temporary malady.

What is the astrological diagnosis and what will be the course of this malady? Readers can write to us before 30th May 1988.

OUTLOOK FOR N.T. RAMA RAO

(Continued from page 17)

the Chief Minister will be exposed to an avalanche of judicial and governmental (Cong I) onslaughts.

Mars, in transit, in Libra and on natal Moon generated a lot of flak. As he moved through Scorpio, he was passing through the sign of debilitation of the Bhukti and 10th lord Moon which could be an unsettling period for the fortunes of the CM. A repressive move from the Centre may strike at the very roots of the Telugu Desam government soon after particularly about the first quarter of this year. This is partly attributable to the Dasa lord Venus, who though Lagna lord, is also lord of the 8th and must, a few times, strike at the Raja Yoga he generates as a benefic. However, because of the inherent strength of the chart, Venus ruling the CM himself, may through the strength of his sheer personality re-affirm the faith of the people in the democratic processes in our country.

The Bhukti of Mars begins in April 1988. Mars as 7th lord is in the 9th, well placed from Dasa lord Venus. He occupies the constellation of Rahu, who in turn, is well-placed in the 11th. Mars is further helped by yogakaraka Saturn's aspect, even if from the 12th. The Mars-Saturn square will ensure tensions galore for the CM but at the same time the saturnine influence will also help the Raja Yogas in Mr. Rama Rao's chart continue.

(Continued on page 60)

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ASTRONOMICAL NOTES FOR APRIL 1988

AGASTYA

*Sayana Positions of Planets at 5.30 a.m. I.S.T. on 1st April 1988

PLANETS (Grahas)	SPHUTA (Long.)	DHRUVA (R.A.)	VISHEPA (Lat.)	KRANTI (Decl.)
	° ′	° ′	° ′	° ′
RAVI	11 - 29	10 - 34	0 N 00	4 N 33
CHANDRA	175 - 56	176 - 09	0 S 15	1 N 23
KUJA	296 - 01	298 - 12	0 S 52	21 S 48
BUDHA	353 - 15	354 - 45	0 S 22	4 S 51
GURU	35 - 08	33 - 11	0 S 58	12 N 20
SUKRA	57 - 19	54 - 16	3 N 07	22 N 35
SANI	272 - 28	272 - 40	1 N 09	22 S 17
RAHU	352 - 21			

THE SUN

During this month the Sun moves ahead from 19° Pisces to 19° Aries entering Aries on 11th. The north declination of the Sun increases from 4° 33' to 15° 05' at the end.

THE MOON

Starting from 4° Virgo the Moon makes one complete circuit of the Zodiac and ends at 7° Libra. The north declination of the Moon decreases from 1° 23' till the Moon crosses the equator to the south on 1st, then the south declination increases until it becomes a maximum at 28° 39' on 8th; afterwards the south declination decreases till the Moon crosses the equator to the north on 14th thereafter the north declination increases until it attains a maximum value of 28° 35' on 21st; thereafter the north declination decreases till the Moon crosses the equator to the south on 28th; then the south declination increases to 14° 03' at the end.

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-4-1988 is 22° 14' 52".

MARS

Continues its forward motion in Capricorn from 4° to 24° at the end. The south declination of Mars decreases from 21° 48' to 17° 32' at the end.

MERCURY

Moves ahead from 1° Pisces to 0° Taurus entering Aries on 16th and Taurus on 30th. The sough declination of Mercury decreases from 4° 51' till Mercury crosses the equator to the north on 7th; then the north declination increases to 19° 40' at the end.

JUPITER

Continues to move ahead in Aries from 13° to 20° at the end. The north declination of Jupiter increases from 12° 20' to 14° 38' at the end.

VENUS

Moves forward from 5° Taurus to 1° Gemini entering it on 30th. The north declination of Venus increases from 22° 35' to 27° 38' at the end.

SATURN

Continues its forward motion in 10° Sagittarius till it becomes retrograde at the same 10° on 11th and ends at the same 10°. The south declination of Saturn decreases from 22° 17' to 22° 16' at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 330° 6' to 328° 31' at the end, entering Aquarius on 3rd. *Uranus* moves ahead from 248° 48', becomes retrograde on 4th at the same 248° 48' and ends at 248° 31'. *Neptune* also moves forward from 257° 55', becomes retrograde on 11th at 257° 57' and ends at 257° 51'. *Pluto* retrogrades from 199° 45' to 198° 57' at the end.

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LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted:-

Pluto on 5th at 10h. 28m, Uranus on 8th at 15h. 40m, Saturn on 8th at 18h. 18m, Neptune on 9th at 7h. 40m, Mars on 10th at 22h. 00m, Mercury on 16th at 8h. 35m, the Sun on 16th at 17h. 30m, Jupiter on 17th at 14h. 10m, Venus on 19th at 20h. 20m.

PLANETARY ASPECTS

The Sun: Opposition the Moon 2nd; time the Moon 7th, 26th; square the Moon 9th, 23rd; parallel the Moon 16th, 26th; conjunction Mercury 16th, conjunction the Moon 16th, trine Uranus 20th; parallel Mercury 21st; trine Saturn 22nd; parallel Jupiter 29th; trine Neptune 30th.

Mars: Trine the Moon 1st, 19th, 29th; square the Moon 3rd, 17th, 24th; parallel the Moon 5th, 11th; conjunction the Moon 10th; square Jupiter 21st; square Pluto 23rd; opposition the Moon 24th; square Mercury 26th.

Mercury: Parallel the Moon 1st, 15th, 25th; square Uranus 5th; trine the Moon 6th, 27th; square Saturn 6th; parallel Pluto 8th; square the Moon 8th, 24th; square Neptune 10th; conjunction the Moon 16th; conjunction the Sun 20th; trine Uranus 20th; trine Saturn 21st; parallel the Sun 21st; parallel Jupiter 23rd; trine Neptune 25th; conjunction Jupiter 25th; opposition Pluto 25th; square Mars 26th.

Jupiter: Opposition the Moon 4th; trine the Moon 8th, 27th; square the Moon 11th, 24th; parallel the Moon 16th, 25th; conjunction the Moon 17th; square Mars 21st, trine Neptune 22nd parallel Mercury 23rd, conjunction Mercury 25th; opposition Pluto 27th; parallel the Sun 29th.

Venus: Trine the Moon 1st, 10th, 30th; opposition the Moon 6th; square the Moon 13th, 27th; parallel the Moon 19th, 22nd; conjunction the Moon 19th.

Saturn: Trine the Moon 1st, 14th, 28th; parallel the Moon 5th, 10th; square Mercury 6th; trine the Moon 16th, 26th; opposition the Moon 21st; trine Mercury 21st; trine the Sun 22nd.

Uranus: Square the Moon 1st, 14th, 28th; parallel the Moon 5th, 10th; conjunction the Moon 8th; trine the Moon 16th; 26th; trine Mercury 20th; trine the Sun 20th; opposition the Moon 21st.

Neptune: Square the Moon 2nd, 15th, 28th; parallel the Moon 5th, 11th; conjunction the Moon 9th; square Mercury 10th; trine the Moon 17th, 26th; opposition the Moon 21st; trine Jupiter 22nd; trine Mercury 25th; trine the Sun 30th.

Pluto: Parallel the Moon 1st, 14th 28th; conjunction the Moon 4th; parallel Mercury 8th; square the Moon 11th, 24th; trine the Moon 13th, 22nd; opposition the Moon 17th; square Mars 23rd; opposition Mercury 25th; opposition Jupiter 27th.

I Poornima. (Full Moon): Krishna Paksha (dark fortnight) commences at 14h 51m on 2nd for all places on the earth.

Nirayana Longitudes of Planets: The Sun 350° 36'; the Moon 170° 36'; Mars 274° 43'; Mercury 333° 21'; Jupiter 13° 12'; Venus 36° 27'; Saturn 250° 14'; Rahu 330° 02'; Uranus 248° 48'; Neptune 257° 55'; Pluto 199° 44'.

Cusps (Mid-Points) of Houses for New Delhi:- The 1st 121° 26'; the 2nd 150° 29'; the 3rd 179 32'; the 4th 208° 35'; the 5th 239° 22'; the 6th 270° 29'; the 7th 301° 26'; the 8th 330° 29'; the 9th 359° 32'; the 10th 28° 35'; the 11th 59° 32'; the 12th 90° 29'.

II. Amavasya (New Moon): Sukla Paksha (bright fortnight) begins at 17h. 30m on 16th for all places on the earth.

Nirayana Longitudes of Planets: The Sun 4° 28'; the Moon 4° 28'; Mars 284° 12'; Mercury 1° 56'; Jupiter 16° 30'; Venus 9° 33'; Saturn 250° 17'; Rahu 329° 17'; Uranus 248° 44'; Neptune 257° 56'; Pluto 199° 21'.

Cusps (Mid-Points) of Houses for New Delhi:- The 1st 168° 21', the 2nd 198° 31'; the 3rd 228° 41'; the 4th 258° 51'; the 5th 288° 41'; the 6th 318° 31'; the 7th 348° 21'; the 8th 18° 31'; the 9th 48° 41'; the 10th 78° 51'; the 11th 108° 41'; the 12th 138° 31'.

OUTLOOK FOR N.T. RAMA RAO

(Continued from page 58)

Many lesser politicians have weathered mightier storms for reasons beyond the pale of the human intellect. No political observer has been able to explain such freak tides in the political fortunes of men when a political head expected to roll has only grown proportionately in strength and dimension. If at all, an explanation can be had, it is only in the map of the planetary positions at birth. With this same map, the intelligent politician will plan his moves charging ahead when the influences point that way and lying low under unhelpful influences.

Written: 12.12.87

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FARMERS' GUIDE FOR APRIL 1988

MIHIRA

(In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all cultivators.- Ed., A.M.)

1. After 13h. 11m. good for buying oxen or sheep, for manuring, for ploughing, for sowing.

2. Routine work only.

3. Till 16h. 04m. good for borrowing, for testing instruments; after 16h. 04m. good for manuring, for buying paddy, wheat, corn etc., for fixing pumpsets for deepening wells.

4. Good for buying oxen or sheep, for sowing, for purchasing wheat, paddy, corn etc., for fixing pumpsets.

5. Routine work only.

6. Till 16h. 52m. good for repaying debts; after 16h. 52m. good for buying oxen or sheep, for manuring, for sowing, for testing instruments, for fixing pumpsets.

7. Routine work only.

8. Good for buying oxen or sheep, for borrowing, for deepening wells, for sowing.

9. Till 13h. 43m. good for testing instruments, for deepening wells.

10. Only routine work.

11. Between 9h. 43m. and 19h. 56m. good for sowing, harvesting, testing instruments, erecting sheds, deepening wells.

12. Till 18h. 07m. good for erecting sheds.

13. Good for buying oxen or sheep, for sowing, for erecting sheds.

14. Good for buying oxen or sheep, for borrowing, for deepening wells.

15. Till 11h. 57m. good for repaying debts.

16. Routine work only.

17. This day also routine work only.

18. Till 7h. 16m. good for buying oxen or sheep, for borrowing, for testing instruments, for deepening wells.

19. Between 6h. 39m. and 12h. 20m. good for testing instruments, for deepening wells.

20. After 11h. 53m. good for buying oxen or sheep, for sowing, for purchasing or storing paddy, wheat, corn, etc., for harvesting, for fixing pumpsets, for deepening wells.

21. Only routine work.

22. After 9h. 04m. good for ploughing, for fixing pumpsets.

23. Till 14h. 58m. good for testing instruments, for fixing pumpsets.

24. Routine work only.

25. Till 17h. 01m. good for borrowing, for testing instruments.

26. Good for testing instruments, for deepening wells, for borrowing.

27. Good for buying oxen or sheep, for sowing, for borrowing, for purchasing or storing paddy, wheat, corn etc.

28. Routine work only.

29. Good for buying oxen or sheep, for fixing pumpsets, for deepening wells.

30. Routine work only.

CORRECTIONS

A.M., January 1988, Page 44, Column 1, Line 8, read Jupiter's longitude as 342° 36' and not as printed.

A.M., March 1988, Page 35, Column 1, Para 2, Line 2, read "(I have used double ***a*** to denote the sound of ***a*** as in ***father*** and single ***a*** to denote the sound of ***u*** as in ***but***) and not as printed.

The errors are regretted.

—*Editor*

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TRAVEL GUIDE FOR APRIL 1988

MIHIRA

(The periods against each date are suitable for those born under different Nakshatras as given below:)

ASWINI, MAKHA, MOOLA

1st after 18h. 03m., 6th 16h. 52m. to 24h. 13m., 11th 9h. 43m. to 19h. 56m., 13th till 14h. 07m., 14th 14h. 01m. to 22h. 54m., 15th 11h. 57m. to 20h. 05m., 23rd 11h. 16m. to 14h. 58m., 29th whole day.

BHARANI, POORVAPHALGUNI, POORVASHADHA

1st 13h. 11m. to 18h. 03m., 8th upto 23h. 37m., 11th after 19h. 56m., 12th till 18h. 07m., 21st after 11h. 53m., 22nd after 9h. 04m., 23rd upto 11h. 16m.

KRITTIKA, UTTARAPHALGUNI, UTTARASHADHA

1st after 18h. 03m., 6th 16h. 53m. to 24h. 13m., 8th upto 23h. 37m., 11th 9h. 43m. to 19h. 56m., 13th upto 16h. 07m., 14th 14h. 01m. to 22h. 54m., 23rd 11h. 16m. to 14h. 18m., 29 whole day

ROHINI, HASTA, SRAVANA

1st till 18h 03m., 11th after 19h. 56m., 12th upto 18h. 07m., 21st after 11h. 53m., 22nd after 9h. 04m., 23rd upto 11h. 16m.

MRIGASIRA, CHITTA, DHANISHTA

1st after 13h. 11m., 6th 16h. 53m. to 24h. 13m., 8th till 23h. 37m., 11th 9h. 43m. to 19h. 56m., 13th till 16h. 07m., 14th 14h. 01m. to 22h. 54m., 23rd 11h. 16m. to 14h. 18m., 29th whole day.

ARIDRA, SWATI, SATABHISHA

1st after 18h. 03m., 11th whole day, 12th upto 18h. 07m., 21st after 11h. 53m., 22nd after 9h. 04m., 23rd till 11h. 16m., 29th whole day.

PUNARVASU, VISAKHA, POORVABHADRAPADA

1st 13h. 11m. to 18h. 03m., 6th 16h. 53m. to 24h. 13m., 8th upto 23h. 37m., 11th after 19h. 56m., 12th upto 18h. 07m., 13th till 16h., 07m., 14th 14h. 01m. to 22h. 54m., 21st after 11h. 53m., 23rd 11h. 16m. to 14h. 18m.

PUSHYA, ANURADHA, UTTARABHADRAPADA

1st after 18h. 03m., 11th 9h. 43m., to 19h. 56m., 13th upto 16h. 07m., 22nd after 9h. 04m., 23rd till 11h. 16m., 29th whole day.

ASLESHA, JYESHTA, REVATI

1st 13h. 11m. to 18h. 03m., 6th 16h. 53m. to 24h. 13m., 8th upto 23h. 37m., 11th after 19h. 56m., 12th till 18h. 07m., 14th 14h. 01m. to 22h. 54m., 21st after 11h. 53m., 22nd after 9h. 04m., 23rd till 14h. 58m.

NOTE: The respective *Chandrashtama* periods should be avoided for travel

---

When I did well, I heard it never;

When I did ill, I heard it ever

Old English Rhyme

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DAILY GUIDE FOR APRIL 1988

MIHIRA

[The ending moments of tithis and Nakshatras are accurately given. The timings are according to railway time (IST) with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.- Ed., A.M.]

1. *Fri:*—Chaturdasi (14th tithi) upto 13h.11m., then Poornima (Full Moon). Uttaraphalguni and siddha Yoga till 18h.03m., then Hasta and Amruta Yoga. After 13h 11m. good for driving vehicles, for testing instruments, for dealing with members of the opposite sex.

2. *Sat:*—Poornima (Full Moon) till 14h. 51m., then Prathama (1st tithi). Hasta upto 20h. 11m., then Chitra. Whole day Marana Yoga. Routine work only.

3. *Sun:*—Prathama (1st tithi) upto 16h. 04m., then Dviteeya (2nd tithi). Chitrta till 21h.52m., then Swati. Whole day Siddha Yoga. After 16h. 04m. good for borrowing, for wearing new garments or ornaments, for testing instruments, for deepening wells.

4. *Mon:*—Dviteeya (2nd tithi) till 16h. 48m., then Triteeya (3rd tithi). Swati and Amruta Yoga upto 23h. 06m., then Visakha and Marana Yoga. Till 23h. 06m. good for driving new vehicles, for taking medicines, for wearing new garments, for buying cows or dogs, for purchasing foodstuffs.

5. *Tues.* — Triteeya (3rd tithi) upto 17h. 04m., then Chaturthi. Visakha and Marana Yoga till 23h. 53m., then Anuradha and Siddha Yoga. Only routine work.

6. *Wed:*—Chaturthi (4th tithi) upto 16h. 52m., then Panchami (5th tithi), Anuradha upto 24h. 13m., then Jyeshta. Whole day Siddha Yoga. After 16h. 52m. good for buying cows or dogs, for wearing new garments or ornaments, for driving new vehicles, for gardening, for purchasing or storing foodstuffs, for clearing off debts, for fixing pumpsets, for appointing staff

7. *Thurs:*— Panchami (5th tithi) upto 16h. 14m. then Shashti (6th tithi). Jyeshta and Prabalarishta Yoga till 24h. 07m., then Moola and Siddha Yoga. Routine work only.

8. *Fri:*— Shashti (6th tithi) upto 15h. 11m., then Saptami (7th tithi). Moola and Amruta Yoga till 23h. 37m., then Poorvashadha and Prabalarishta Yoga. Good for borrowing, for buying cows or dogs, for travel, for writing accounts, for buying foodstuffs.

9. *Sat:*— Saptami (7th tithi) till 13h. 43m., then Ashtami (8th tithi). Poorvashadha upto 22h. 44m., then Uttarashadha. Whole day Siddha Yoga. Upto 13h. 43m., good for testing instruments, for deepening wells.

10. *Sun:*— Ashtami (8th tithi) upto 11h. 53m., then Navami (9th tithi) . Uttarashadha upto 21h. 30m., then Sravana. Whole day Amruta Yoga. Routine work only.

11. *Mon:*—Navami (9th tithi) upto 9h. 43m., then Dasami (10th tithi). Sravana and Amruta Yoga till 19h. 56m., then Dhanistha and Siddha Yoga. After 11h. 53m. good for driving new vehicles, for travel, for testing instruments, for buying foodstuffs, for digging or deepening wells, for erecting sheds.

12. *Tues:*—Dasami (10th tithi) upto 7h. 15m., then Ekadasi (11th tithi) till 28h. 34m., afterwards Dwadasi (12th tithi). Dhanistha and Siddha Yoga till 18h. 07m., then Satabhisha and Marana Yoga. Upto 18h. 07m. good for patients to take first bath after recovery from illness, for taking medicines, for erecting sheds.

13. *Wed:*—Dwadasi (12th tithi) till 25h. 44m., then Trayodasi (13th tithi). Satabhisha and Siddha Yoga till 16h. 07m., then Poorvabhadrapada and Amruta Yoga. Good for buying cows or dogs, for patients to take first bath after recovery from illness.

14. *Thurs:*— Trayodasi (13th tithi) upto 22h. 52m., then Chaturdasi (14th tithi). Poorvabhadrapada upto 14h. 01m., then Uttarabhadrapada. Whole day Siddha Yoga. Good for buying cows or dogs, for borrowing, for fixing pumpsets, for deepening wells.

15. *Fri:*— Chaturdasi (14th tithi) upto 20h. 05m., then Amavasya (New Moon). Uttarabhadrapada upto 11h. 57m., then Revati. Whole day Siddha Yoga. Routine work only.

16. *Sat:*— Amavasya (New Moon) till 17h. 30m., then Prathama (1st tithi). Revati and Prabalarishta yoga till 10h. 03m., then Aswini and Siddha Yoga. After 10h. 03m. good for testing instruments, for driving new vehicles.

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17. *Sun*:— Prathama (1st tithi) upto 15h. 16m., then Dviteeya (2nd tithi). Aswini and Siddha Yoga till 8h. 26m., then Bharani and Prabalarishta Yoga. Routine work only.

18. *Mon*:—Dviteeya (2nd tithi) till 13h. 30m., then Triteeya (3rd tithi). Bharani and Siddha Yoga upto 7h. 16m., then Krittika and Marana Yoga. Upto 7h. 16m. good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments.

19. *Tues*:—Triteeya (3rd tithi) upto 12h. 20m., then Chaturthi (4th tithi). Krittika and Marana Yoga till 6h. 39m., then Rohini and Amruta Yoga. Between 6h. 39m. and 12h. 20m. good for testing instruments, for erecting sheds, for deepening wells.

20. *Wed*:— Chaturthi (4th tithi) till 11h. 53m., then Panchami (5th tithi). Rohini upto 6h. 44m., then Mrigasira. Whole day Siddha Yoga. After 11h. 53m. good for buying cows or dogs, for patients to take first bath after recovery from illness, for driving new vehicles, for purchasing or storing foodstuffs, for fixing pumpsets, for deepening wells.

21. *Thurs*:— Panchami (5th tithi) till 12h. 11m., then Shasthi (6th tithi). Mrigasira upto 7h. 32m., then Aridra. Whole day Marana Yoga. Routine work only.

22. *Fri*:- Shashti (6th tithi) till 13h. 15m., then Saptami (7th tithi). Aridra upto 9h. 04m. then Punarvasu. Whole day Siddha Yoga. After 9h. 04m. good for wearing new ornaments, for taking medicine, for travel, for appointing staff.

23. *Sat*:— Saptami (7th tithi) upto 14h. 58m. then Ashtami (8th tithi). Punarvasu till 11h. 16m., then Pushya. Whole day Siddha Yoga. Upto 14h. 58m. good for testing instruments, for fixing pumpsets.

24. *Sun*:— Ashtami (8th tithi) upto 17h. 12m., then Navami (9th tithi). Pushya till 14h. 00m., then Aslesha. Whole day Siddha Yoga. Only routine work.

25. *Mon*:— Navami (9th tithi) till 19h. 43m., then Dasami (10th tithi). Aslesha and Siddha Yoga upto 17h. 03m., then Makha and Marana Yoga. Till 17h. 01m. good for testing instruments.

26. *Tues*:— Dasami (10th tithi) upto 22h. 17m., then Ekadasi (11th tithi). Makha till 20h. 07m., then Poorvaphalguni. Whole day Siddha Yoga. Good for testing instruments, for borrowing, for deepening wells.

27. *Wed*:— Ekadasi (11th tithi) till 24h. 39m., then Dvadasi (12th tithi). Poorvaphalguni and Amruta Yoga till 23h. 02m., then Uttaraphalguni and Siddha Yoga. Good for buying cows or dogs, for borrowing, for writing accounts, for patients to take first bath after recovery from illness.

28. *Thurs*:— Dvadasi (12th tithi) till 26h. 37m., then Trayodasi (13th tithi). Uttaraphalguni and Marana Yoga upto 25h. 35m., then Hasta and Siddha Yoga. Routine work only.

29. *Fri*:— Trayodasi (13th tithi) till 28h. 04m., then Chaturdasi (14th tithi). Hasta and Amruta yoga upto 27h. 38m., then Chitta and Siddha Yoga. Good for travel, for wearing new garments or ornaments, for buying cows or dogs.

30. *Sat*:— Chaturdasi (14th tithi) till 28h. 55m., then Poornima (Full Moon). Chitta and Marana Yoga upto 29h. 07m., then Swati and Siddha Yoga. Routine work only.

APRIL CALENDAR

1. *Fri.* Panguni Uttiram, Trivandrum Arath (Kerala), Good Friday
2. *Sat.* Chaitri Poornima, Hanumad Jayanti (South India), Oil finishes (Jain), Passover or first day of Pisach (Jewish), Easter Saturday
3. *Sun.* Shab--e-Baraat (Muslim - first night), Easter Sunday
10. *Sun.* Lo Sunday (Christian)
12. *Tue.* Sri Vallabhacharya Jayanti, Varuttini Ekadasi (Smartha)
13. *Wed.* Vaisaki (Punjab and Orissa), Chaitra Sankranti, Chadapuja (Bengal), Chairoba (Manipura), Meshadi, Ekadasi (Vaishnava)
17. *Sun.* Deva Damodara's Death Anniversary (Assam)
18 *Mon.* Shivaji Jayanti, Parushurama Jayanti, Ramzan (first day)
19. *Tue.* Akshaya Triteeya, Vasitapasamapana (Jain), Kedara Badari Yatra.
21. *Thurs.* Sri Sankara Jayanti
22. *Fri.* Sri Ramanuja Jayanti
23. *Sat.* Babu Kurlansingh's Death Anniversary (Bihar), Gangotsava
25. *Mon.* Seetha Navami
27. *Wed.* Trichoor Puram (Kerala), Mohini Ekadasi
28. *Thurs.* Meenakshi Kalyanam
30. *Sat.* Narasimha Chaturdasi

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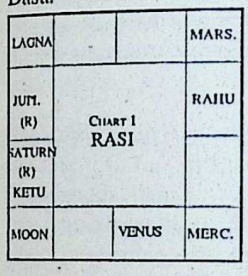
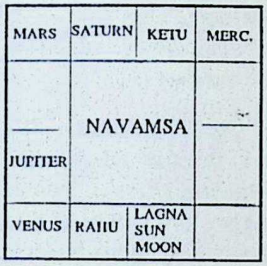
ASTROLOGY AND WOMEN'S WORLD

(Astrology and Women's World focusses on the problem of women only. Nothing is taboo. Write your problems to Arundhati, Astrology and Women's World, THE ASTROLOGICAL MAGAZINE, "Sri Rajeswari", 115/1, New Extension, Seshadripuram, Bangalore 560020, enclosing complete charts and other relevant details, quoting your subscription number. Only subscribers can avail of this service. No names will be published. No correspondence whatsoever will be entertained and due to the large volume of mail received, selections by Arundhati will have to be necessarily limited. Allow 2 to 3 months for your solution.)

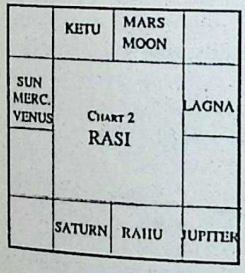
Q. The marriage of my daughter who was married in June 1985 is on the verge of total failure. For two-and-a-half years, we have suffered. Both the boy and girl are highly qualified. In spite of abuses and even threats on her life my daughter has borne everything patiently. The boy's arrogance and hatred towards us and a similar attitude on the part of his parents, in spite of a dowry of more than 5 lacs, is unbearable. Please let us know if the marriage can be saved. A girl was born to my daughter in December 1986. *S.No. 9060.*

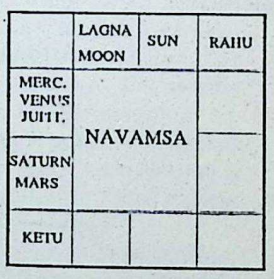
Girl: Born 9-9-1962 at 19h 25m at 11 N 00, 77 E 00 with a balance of 8 years 7 months 24 days of Venus Dasa.





Boy: Born 8-3-1957 at 17h at 11 N 00 77 E 00 with a balance of 8 years 6 months 21 days of Moon Dasa.





Ans. A little care before the marriage was agreed upon would have saved not only your daughter but all of you much unhappiness.

The afflictions in the girl's chart are not balanced by those in the boy's. The 2nd, the 7th and the 8th from the Moon-sign are heavily afflicted in the girl's chart. The boy's chart has only the 7th from Lagna afflicted. Further the Moons in the two charts are in *shashtashtaka*. The girl's Lagna and 7th lord are also mutually adversely placed.

In the girl's chart, the Dasa of the Moon has ended. Mars Dasa is on. Mars afflicts *sukhasthana* or the 4th house from Lagna. Transit Saturn is also afflicting Moon-sign as well as Dasa lord. Therefore, things are not likely to improve in the near future.

In the boy's chart Rahu Dasa is running. Rahu is well placed. Transit-wise, Saturn has entered the 8th from natal Moon bringing the chart under *Ashtama Sani*. This does not augur well for the marriage.

The boy has Mercury in the 7th as 11th lord. Venus, karaka for marriage, joins 11th lord Mercury.

In the girl's chart, the 7th house is a dual sign, the 7th lord Mercury is also in a dual Rasi. Karaka Venus is in the 8th aspected by 11th lord Saturn (R).

The relationship between the 7th houses and the 11th lords in both charts are a little uncomfortable for marriage stability.

Q. The doctors had at the beginning of my pregnancy given the due date as between today (21.1.1988) and 4.2.1988. My first child was born by caesarean section and this will be my second. This is a breach-case and now the doctors say that it is best the baby is delivered at the earliest since they had calculated the term wrongly and it would be dangerous if labour-pains began naturally. The date has to be in the next 3-4 days.

A friend has suggested I get the caesarean done on 25.1.1988 in Capricorn Ascendant. My natal star is Swati. My friend says a child timed to be born in Capricorn on 25.1.1988 would ensure

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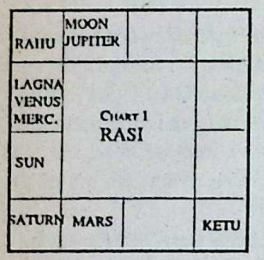
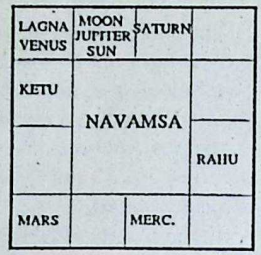
the general welfare of the family. I am inclined to agree with him since when we have the choice of picking out the horoscope of the unborn child, why not? Do you think I could go ahead with the Capricorn Ascendant?

Mrs. S.R., Bangalore.

Ans. I am not so sure we have much of a choice in the 3-4 days left. But I am quite certain we have no right meddling with the horoscope of the unborn child. We must leave that to Nature. If at all we could have done something it should have been in timing





conception, not delivery. But what you can do is to pick out a suitable *Muhurta* within the range of time at your disposal and get the operation done then.

On 25.1.1988 we have Aswini, pratyak-tara and therefore, it is not desirable. After that follow Bharani and Krittika, on the 26th and 27th respectively which are both ruled out. But this is a matter that cannot be postponed indefinitely. So, we go back to Aswini. The *tithi* on the 25th is not bad being Saptami or the 7th lunar day of the bright half.

The weekday is okay too. The Nakshatra is very important but since we really have no choice, we will have to opt for a favourable Lagna so as to make good the Nakshatra Dosha.

According to the sloka

Thithiksha graha varadou ye

yodaschoditha puraa,

Te sarve nashamaayaati jeevasukre kshanodayoh

Jupiter or Venus in Lagna are said to protect the *Muhurta* against all other afflictions arsing from unfavourable *tithi*, planetary positions, weekday etc.

On the date in question, Jupiter will be in a cuspal degree having just moved into Aries and therefore, weak. So, we will have to bank on Venus. Venus will be in Aquarius. Should we take this sign as the Ascendant, the presence of yogakaraka Venus here is definitely conducive to general well-being of the whole situation. Saturn, the Lagna lord is well-placed in the 11th, Mars is in the 10th, an upachaya, Mercury will be in the process of entering Aquarius and therefore quite weak. But considering the very limited options we have, we will have to settle for an Ascendant that carries a predominance of good points in relation to minus points. A perfect *Muhurta* is impossible in years and in a case as this where we have but hardly any days to choose from and even out of that we have to contend with 2 tabooed days due to the destructive constellations *Bharani* and *Krittika*, we are left with Aquarius as the best choice.

A slightly later date is also not possible since the Moon will be progressively waxing and it is best to stay away from such a Moon when timing surgery. Mars, karaka for surgery is powerful. The 8th house is not occupied by any planet.

Now, let us check the *Panchaka suddhi*. The *tithi* is Saptami (7th lunar day), the Nakshatra is Aswini (the first), the weekday is Monday (the 2nd day) and the zodiacal sign is Aquarius (the 11th). The sum of these factors is 7+1+2+11 = 21. Dividing this by 9, we get a remainder of 3 which is favourable. Aquarius would be our best bet.

What is wrong with Capricorn rising? Capricorn on the Ascendant will have the Sun in it and no *Muhurta grantha* favours the Sun in the ruling sign. Lagna lord will be in the 12th, again weakening the Ascendant already occupied by a *Krura* or cruel planet. The *Panchaka*, other factors remaining the same, will be blemished with a remainder of 2 which is *agni panchaka*. Carpricorn is therefore, quite unsuitable.

Astrologically yours,

Arundhati

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ASTROLOGICAL ACTIVITIES

Can Science Disprove Astrology?

On 21.1.1988 Dr. R.S.L. Srivastava, Retired Head of the Department of Mathematics, I.I.T., Kanpur, delivered a talk on "The Scientific Basis of Astrology" at the Indian Institute of World Culture, Bangalore.

Justice A.R.Somnath Iyer was the chairman. The talk was delivered under the auspices of "The Dr. Raman and Smt. Rajeswari Raman Foundation".

Tracing the origin of Astrology to the Vedic period, Dr. Srivastava spoke on its role as a Vedanga that was essential for all students of the Vedas to learn before embarking on the study of the Vedas proper.

Astrology was a science and was discovered by the Vedic seers through intuition. Decrying the attitude of certain people to scoff at intuition he cited the examples of Newton, Einstein and James Watt. All their discoveries had been intuitional although the facts that preceded the discoveries were known to all. Even before Newton, people had observed apples falling to the ground but none had attempted to explain why. However it was given to Newton to enunciate the Law of Gravitation to explain the phenomenon and this was due to the intuition, the same means of perception, that had preceded all astrological knowledge.

Our own ancients, he said, had said that objects thrown up came down because of the earth's attraction. This fact was known to the ancient Hindus ages before Newton's discovery in Europe.

Questions against Astrology could be easily countered by other questions which were equally impossible to answer in modern sciences. Astrological literature was vast and ran into about 4 lakh *slokas* and each of these had been perceived not merely through experimental methods but through intuition.

In Soviet Russia, astrology was being studied as heliobiology. The Sun-Moon pulls on the ocean at full Moon and new Moon resulting in high and low tides were all simple astrological laws.

Dr. Srivastava narrated that his interest in Astrology was born when he chanced upon DR. RAMAN's book *Astrology for Beginners* by a coincidence.

Thereafter he had read all of Dr. Raman's books and then moved on to classical works. He had experimented successfully with determining the Ascendants and matching them with the characteristics of the signs involved and thereby discovered how astonishing results Astrology could give.

He said considering the three dimensional space and the 4th dimension as time, events were sequences in this 4 dimensional framework. By knowing beforehand the nature of the event in the sequence one could be prepared to meet it in the right manner.

Astrology, he pointed out, was divided into *Samhita*, or natural science, *siddhanta* or computations and *Phalita* or judicial astrology.

It was essentially a science and statistical evidence strongly supported its postulates. One should be proud of this heritage in our country, said Dr. Srivastava, concluding his interesting talk.

Justice Somnath Iyer in his presidential remarks paid glowing tributes to DR. RAMAN whose untiring efforts for the past 50 years had given Astrology a place of pride among intellectual pursuits and which it had lost in the past after the Moghuls invaded the country and under foreign rule. Justice Iyer recalled how Prof. Suryanarain Rao (DR. RAMAN's Grand father) who had authored the work *The Never To Be Forgotten Empire* of Vijayanagar had pioneered the reawakening of interest in Astrology which DR. RAMAN had turned into a raging fire. He traced the beginnings of the Foundation to the International Convention on Astrology at which DR. RAMAN had been felicitated in 1983.

I.C.A.S., Bangalore South Chapter

Under an inter-chapter exchange lecture programme initiated by ICAS, Mr. Novaratan Mall of Tiruvellore was invited to give a lecture by Bangalore South Chapter on 31-1-1988. He spoke on *Sakata* and *Chandradhi Yogas*. The lecture was well attended.

Quoting several authorities with supporting charts Mr. Novaratan Mall explained the different facts of the Sakata Yoga, how it is formed, how it can manifest and how the impact of the yoga is qualified by various other factors. He also dealt with Chandradhi Yoga, Kuja Dosha etc., and suggested that in the interpretation of yogas, several factors have to be considered. The lecture was well-received.

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Dr. T.S. Vasan, Chairman, Bangalore Sunda Chapter of I.C.A.S., had arranged for this lecture.

Workshop on Astrology

A three-day workshop on "Gochara" (effects of planetary transits) was conducted under the auspices of the Jyotisha Prachara Sabha, Trivandrum. The participants belonged to the intelligentsia drawn from different walks of life.

Inaugurating the workshop Prof. N.E. Muthuswami, President, Jyotisha Prachara Sabha and Director of the workshop, said that those who used Astrology did not come forward to secure for the subject an academic and educational base.

Dr. T.S. Vasan of Bangalore stressed that the 'Gochara' influence should be assessed from the Chandra Lagna (Moon-sign) and interpretations made in the light of the natal horoscope. He also discussed topics like midpoints of planets, Sahams etc.

Prof. P.C. Nambisan of Calicut elaborated on how the Gochara is to be applied in 'Prasna'. He also said that this year Jupiter's transit of the 3 signs *viz.*, Pisces, Aries and Taurus in retrograde and direct motion was a rare phenomenon and was unfavorable for India.

Mr. Karakulam Krishnan Potti, a scholar-Astrologer, dealt with the Tamil classics on Gochara like *Saraswathi Ullam Udayam* and *Jyotisham Ullam Udayam*.

Dr. S. Madhavan, Professor of Mathematics, University College, laid stress on *vedha* points in his paper.

Academic Seminar on Astrology, Calcutta

The International Institute of Astrological Research and Indian Culture held its seventh Seminar on Predictive Astrology and Indian Culture on Sunday, the 31st January 1988 at the Birla Planetarium, Calcutta. In the inaugural address, the former Union Minister for Education, Dr. Pratap Chandra Chunder, who also released a souvenir to mark the occasion, said that Astrology was an exact science. Mr. Harihar Majumdar presided. Dr. Sandipan Chaudhuri, in his welcome address, pointed out that the chief aim of the Institute was to propagate the science of Astrology and various aspects of Indian culture. Others who spoke included Messrs. Harihar Majumdar, M.D. Kumaran, Amitava Basu, N. Bhattacharya, Samarendranath Das, Yogibhai S. Chakravorty and Dr. H.P. Mehta.

The 8th academic Seminar will be held at Calcutta, shortly. For details write to Dr. Sandipan Chaudhuri, Hony. Director, IIARIC, 188/78, Prince Anwar Shah Road, Calcutta-700045, India.

I.C.A.S. Meeting at Bombay

On 14-2-1988 morning precisely at 10.30 a.m. (fixed as per astrological principles), the Bombay Chapter of Indian Council of Astrological Sciences was inaugurated amidst chanting of Vedic hymns by Mrs. Rajeswari Raman by lighting a sacred lamp. Theareafter a seminar was held on "Mundane Astrology" in which six prominent astrologers read their papers. In the afternoon a public meeting was held befitting the occasion which was presided over by Justice P.N. Bhagwati, Ex-Chief Justice of the Supreme Court, and the Chief Guest of the occasion was Mr. B.K. Gadhvi, Union Minister of State for Finance. Mr. R.G. Krishnan, Chairman of the

Bombay Chapter, I.C.A.S., in his welcome speech underlined the objective behind the formation of the Indian Council of Astrological Sciences. He stated that this national body will try to promote the cause of good and genuine astrology by way of dissemination of astrological knowledge through conducting classes and holding examinations so that people with requisite knowledge qualify and get diplomas of I.C.A.S. This will help to eliminate quacks from the field. Another objective of I.C.A.S. is to promote research into astrological science in a big way which will help the cause of astrology as no science can progress unless proper research is undertaken.

Another objective of I.C.A.S. is to decipher the knowledge contained in various ancient manuscripts available in the Oriental Institutes at Baroda and

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elsewhere so that lovers of astrology by Arya Samaj Foundation access to them.

The Chief Guest in his address stated that astrology was an ancient science and had successfully withstood the test of time and should receive the attention it deserved. He wished the Bombay Chapter success in its efforts to promote good and genuine astrology. Mr. Gadhvi, The Chief Guest, emphasised that those who criticised Astrology had no moral right to do so unless they studied and understood astrology themselves. In his opinion it was unfair to air opinion on a subject in which one did not have any knowledge. He also emphasised that ancient manuscripts which were lying in the oriental institutes should be deciphered and made available to the lovers of Astrology.

Dr. Purandhare a noted gynaecologist, said that he had found distinct correlations between the birth of children and the months in which mothers were born.

In his presidential speech, the former Chief Justice Sri P.N. Bhagwati said that "astrology is part of Indian cultural heritage and it is a science" and that it was essential to know Indian Culture to understand Astrology. Astrology is an interpretative science and power of interpretation depends on purity of mind and so only few were masters," he added.

It was wrong to criticise that Astrology was made up of superstitious beliefs, since it had a scientific basis and validity when examined.

Justice Bhagwati emphasised that ancient manuscripts on astrology should be unearthed and studied in detail as the science of Astrology had great potentiality to prevent human suffering.

Summing up the proceedings, Dr. B.V. Raman, National President of I.C.A.S., said that in the West many doctors and scientists were engaged in correlating planetary groupings with different phenomena and in a way confirmed the validitity of principles. He was confident that the day is not far off when Astrology would be accepted as a valid science throughout the world.

The wise, having spiritual faith, if forced by their fructifying karma to live a family life, maintaining many relations, always sorrowfully think 'Ah, the bonds of karma are not yet torn off'.

Panchadasi VII - 148

OBITUARY

N.V. Shastri

Mr .N.V. Shastri, a scholar well-versed in Astrology, palmistry etc., passed away on 21-12-1987 due to heart attack. He was 72. He had in the past contributed articles to The Astrological Magazine. Retiring as Director of Architecture, Railways, he had in his younger days also met Prof. B. Suryanarain Rao.

Ramendra Deshmukhya

The well-known astrologer and poet Mr. Ramendra Deshmukhya died at Chittaranjan Hospital, Calcutta, on 16-7-1987. Born on 20-9-1917 in Assam, Mr. Deshmukhya was a great scholar and also editor of *Jyotish Mahachayan* and *Maha Jyotishka*.

I.B. Guha

Mr. I.B. Guha died at Calcutta on 25th November 1987. Mr. Guha had specialised in mathematical astrology, and had participated in several seminars. He has authored a number of Bengali books of which *Bhrigu Sutram* is noteworthy.

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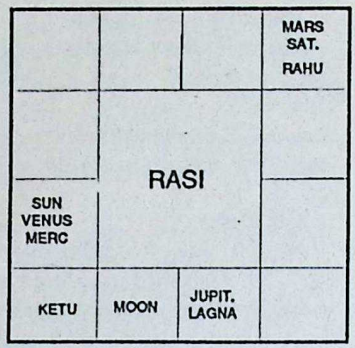
AN OCCASIONAL QUIZ

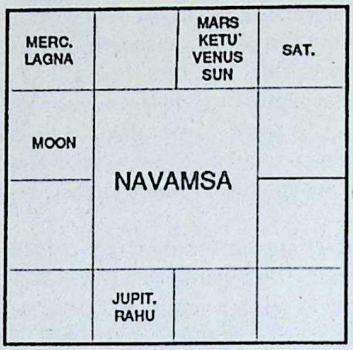
Quiz 2 (1988)

The Correct entry gets a prize of Rs. 200.00.

Quiz-2:

Male born 28/29-1-1946 at 0h 33m at 13°N, 77° E 35' with a balance of 5 years 8 months 10 days of Mercury Dasa.





(a) When did the native get married?
(b) Give a brief description of his wife.

How to Enter:

All you have to do is to write down the answer with the appropriate astrological reasons and send in your entry along with the entry coupon. *Rules and Conditions:* 1. The QUIZ is open to all readers of THE ASTROLOGICAL MAGAZINE 2. The decision of the Editorial Board is final and binding. 3. The winner/winners will be announced in a forthcoming issue of THE ASTROLOGICAL MAGAZINE 4. Answers must be neatly typed or legibly written on fool scap sheets. Illegible entries will not be considered. 5. Address answers to QUIZ 2 (1988), THE ASTROLOGICAL MAGAZINE, "Sri Rajeswari", Bangalore-560020 .6. Last date for receiving entries is 15th June 1988.

ENTRY COUPON

2

1988
QUIZ

LAST DATE: June 15, 1988

QUIZ - 1 (1988) RESULTS

Winners:

Readers W.L. Fernando of Colombo and L.S. Narayan of Calicut are our winners this time and share the prize amount equally. Congratulations to both.

Correct Answer:

Misunderstanding with husband, operation for prolapse of uterus goes awry entailing heavy expenditure but native finally recovers normal health.

Solution Synopsis:

Rahu Dasa, Sun Bhukti was on. Rahu in the 8th and the Sun in the 6th both *dusthanas*. Sun in 6th house *(rogasthana)* in Poorvashadha and its lord Venus in Scorpio ruling the reproductive organs show trouble in this area. Dasa lord Rahu in 8th can complictae matters as also cause heavy financial stress. However Jupiter as 6th lord in 9th ultimately acts as saviour. Transit Jupiter in Aquarius on Dasa lord Rahu also helped the native to recover completely.

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THE ASTROLOGICAL MAGAZINE

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainly what will definitely happen?

Vol.77 MAY 1988 No.5

THE SUN AND HEART-ATTACKS

INDIA'S number one killer is heart disease. To be more precise, heart attacks. Cholera, bronchitis, tuberculosis and other diseases deemed fatal are trailing behind. The heart attack is often a silent killer, sometimes expected but many times like a bolt from the blue.

People suffering heart attacks could be from any group, even in the prime of youth. A decade or so ago, the general feeling was, and fact also corroborated it, people below 60 years were rarely hit by a heart attack. Today, the picture has changed vastly. Age is of no consequence. So also life-styles. Stress, overwork, fast-life, intemperate habits, smoking and a long list of other minor reasons were often held responsible for an heart attack. However, medical science is discovering to its chagrin, that whether one leads a sedentary life or a fast life, the heart attack strikes. Though smokers are supposed to be more vulnerable, non-smokers are not exempt either from the hit-list of this killer-disease.

What does all this prove? Very simply that hearts attacks are not caused by those superficial reasons although they can hasten one. What really gives rise to this ailment is an affliction in the birth horoscope. That is, years before one picks up any habit that is held responsible for an attack, his predisposition to the attack is indicated at birth.

Many families are shattered when the bread-winner succumbs to a heart attack. It is here that one will appreciate the constructive role Astrology can play in planning one's life. Doctors, even cardiologists, are themselves caught unaware by a sudden hear-attack. Hi-tech diagnostic tools and wonder-drugs do help. But let us stop for a while to take a look at the economic angle to the help modern cardiac-surgery offers. By-pass surgery costs about Rs 4 lakhs in India. Much more in the US or UK. How many of us can afford this kind of treatment? In some places, the cost has been considerably reduced to as much as Rs. 20,000 to Rs. 40,000. But even then, how many in our

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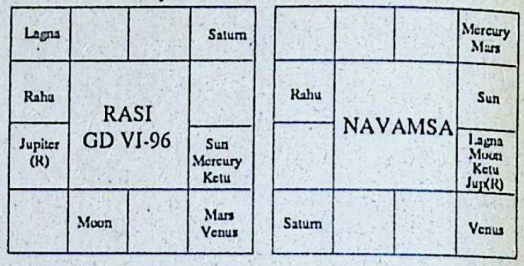
country can shell out this kind of money? Astrology in contrast can provide diagnostic help years in advance to plan and organise one's health, resources and also treatment on economically viable terms. The heart is ruled by the Sun, the 4th house and Leo. Afflictions to these factors at birth indicat e the possiblity of heart-attacks.

In a typical case of heart-disease the Sun is afflicted by malefics Mars, Rahu, Saturn or Ketu. Affliction by debilitation as well as papakartari yoga is also indicative of heart-disease. The Sun related adversely to the 6th, 8th or 12th houses or their lords in any manner always cautions against a predisposition to *hridroga* or heart trouble.

This connection between the heart and the Sun is briefly described in the dictum *Hridrogam mamasuryaah* and is being increasingly confirmed by research. Scientists have found a distinct nexus between sunspot activity and heart attacks. In a letter to the Academy of Medicine, 2 French scientists wrote in as early as in 1959 "Our first findings point to a really remarkable correlation between increased frequency of myocardial infarctus at certain moments of maximum solar activity, and peaks of geomagnetic disturbance....". Professor N.V. Romenski, Health Director of the Region, Crimea, Sotchi on the Black Sea also came to a similar conclusion. He established that there was a maximum of aneurisms and fatal attacks during large magnetic storms. As a result, special precautions were taken in hospitals and clinics of the Crimea when these magnetic storms drew near. These precautions led to a considerable reduction in the number of deaths. He also reported a sudden increase to twenty cardiovascular incidents on May 18, 1959 in the hospitals coming under him as compared to two incidents on the previous day, May 17. On May 17, the observatory of U.S.S.R. Academy of Sciences had noted the occurrence of three powerful solar explosions hurtling towards the earth at speeds of about 10,000 miles per second. The particles of the explosion on May 17 reached the earth on May 18. The connection between solar explosions and cardiac health was simply obvious. Further, during the period from February to August of the same year, when the solar activity was most intense, cardio-vascular incidents had increased three-fold. The French physician working on this hypothesis found that 'infarctions do not occur by chance, but follow well-defined solar-coordinates". The period between 1954 and 1958 was one of increasing solar activity. Dr. Gordana at the International Geophysical and Meteorological Convention of 1960 in Ottawa showed that this period had registered an increased incidence of myocardium infractions from 200 cases in 1954 to 450 in 1958.

With so much evidence before us, the traditional connection between the Sun and the heart becomes only too apparent.

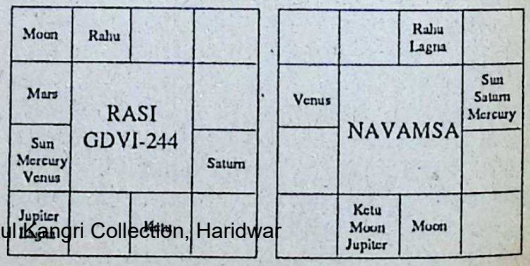
Chart 1 Born 27-8-1914 at 7.30 pm IST at 17N, 81E48 with a balance of 17 years 10 months 27 days of Saturn Dasa at birth.



The 4th house in Chart 1 is Gemini occupied by Saturn. The 4th lord Mercury is in the 6th in a nodal constellation. The Sun as the natural ruler of the heart is the 6th lord, in the 6th, afflicted by Ketu and Mercury. Saturn's aspect on him is not redeeming.

Jupiter as Lagna lord is well-placed in the 11th house, so the native always enjoyed good health. Karaka Sun occupies his own sign, so that also gave her no heart ailment.-But when she died in November 1982 in the Sun Dasa, Venus Bhukti it was by a heart attack.

The 6th lord in the 6th gave her good health throughout. It was only in Sun Dasa, the affliction showed up as an attack due to the heavy affliction to the karaka.



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In Chart 2, the 4th house is Pisces. It is occupied by the Moon and hemmed in between malefics Mars and Rahu.

Chart 2. Born 2/3-2-1949 at 5.15 am (IST) at 29N51, 77E54 with a balance of 1 year 7 months 28 days of Saturn Dasa at birth.

The Sun has no apparent affliction from Mars, Saturn or the nodes. But he joins Venus, the 6th lord, and Venus Dasa has been on since 1974. Venus is rogasthanadhipati for Sagittarius Ascendants and a functional malefic. According to medical opinion, the native has a heart-ailment and was even adviced against marriage. Astrologically the heart-disease is justified but there is no need to be alarmed. Jupiter, as Lagna lord, occupies Lagna Kendra. Karaka Venus as well as 7th lord Mercury are well-placed. Marriage cannot be ruled out; nor is it something to panic about as proving detrimental to life. With a little care, the native can be expected to lead a perfectly normal life.

The Sun is the hub around which the solar system revolves. The heart which comes under the Sun generats the life-stream in the human body. Therefore afflictions to the Sun aptly signify trouble to the heart.

Among the common causes of heart attack are said to be excessive smoking, tension/stress, obesity and of course, heredity factors. The last is easily explained because family horoscopes show distinctly recurring planetary features and affliction to the Sun in successive generations is nothing unusual.

Smoking also has a strong bearing on heart-health. Atheriosclerosis or thickening of the coronary arteries is a common cause of heart attacks. Constant smoking causes the blood vessels to constrict forcing the heart to work extra hard to pump blood through them. Usually Mars influencing the 5th house, directly or indirectly generates the smoking habit. Mars rules fire and smoke and very liberally intepreted could tempt one to smoke if the Dasa also warrants it.

Afflictions to the 5th by Mars can generate heart ailments provided the Sun is also sufficiently afflicted. That is one reason why all smokers need not necessarily be heart-patients. In such cases, although Mars influences the 5th, the Sun could be free of affliction or even well-placed.

Chart 3. Born 29-5-1927 at 10h Om 12s LMT at 11N, 76E42 with a balance of Venus Dasa of 5 years 11 months 12 days.

Jupiter	Moon	Sun Mercury	Venus Rahu
	RASI GDVIII-150		Mars Lagna
Ketu	Saturn (R)		

		Sun	Venus Ketu
	NAVAMSA		
			Mars Mercury
Rahu	Lagna	Saturn Moon	Jupiter

In Chart 3, the 5th has Saturn and the 5th lord is Mars. Both Mars and Saturn are influenced by Jupiter. Mars as 5th lord made the native a heavy smoker in Rahu Dasa. However, there is no trace of heart-problem nor any likelihood of heart-attacks. The Sun, the karaka, is vargottama in the 11th.

Mars influencing the Moon or Lagna usually makes for an extremely ambitious disposition. Where the Dasa and Bhuktis are not favorable, the native may always feel cheated of what is his due. Frustration and stress usually accompany such natives. Their expectations ruled by Mars far outrun the potential of the chart. This is also a reason why apparently successful executives and businessmen suffer from stress and invite heart attacks. Mars again afflicts the Moon or Lagna in addition to an afflicted Sun. Conversely, if the Sun is free of doshas, the native can stay put he will never suffer any heart problems.

Obesity comes under Jupiter. Too much fat in the body forces the heart to work hard to pump blood to the entire body straining it unduly. Jupiter therefore has a role in heart-attacks but always subordinate to the Sun's. Not all obese people suffer heart attacks so again while excessive body weight seemingly causes heart attacks, the real culprit is the Sun. Common-sign Ascendants or common signs prominent in the chart plus the afflicted Sun make one vunerable with the medical science attributing it to overweight.

Sometimes even doctors are confused and misled by symptoms of a heart-attack. But an astrological chart can give a clear clue to the problem as related to the heart provided the Sun is sufficiently afflicted to warrant it. The nature of the afflicting planet will help the why and whereof of the heart ailment.

Gayatri Devi Yaswdev. Written. 10-3-1988

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BRIHAT JATAKA

of VARAHAMIHIRA

English Translation with original Slokas in Bold Devanagari by

PROF.B.SURYANARAIN RAO

EDITED BY DR.B.V.RAMAN

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NEWS AND VIEWS

EKALAVYA

The Political Scene:

If there is a single reason why the Prime Minister should go, it lies in the manner he behaved towards the Chairman of the Rajya Sabha (who is also the Vice-President of India) during the recent Budget Session of the Parliament when the issue of over-expenditure by the A.P. Governor was sought to be mentioned by an Opposition Member.

Not only did he encourage his fledgling Ministers browbeat the Chair, without himself standing on his legs, but walked out cavelierly during the heat of the discussion.

One cannot conceive of a situation more bizarre in which the Chief Executive of the largest Democracy in the East thus flouting all norms of Parliamentary procedure and practice than this one.

Justice Hidayathulla, a former Vice-President of India, as also other constitutional experts have gone on record approving the Chair's stand on the issue.

Pinching the child and rocking the cradle is not the way gentlemen behave.

Having sought to muzzle the Chair, the Treasury bench cringed before him when he threatened to quit the post.

Obviously the ruling junta caught a Tartar in Dr. Sharma!

One thought that the matter had ended there, but no.

As though to add insult to injury, the Prime Minister and his henchmen sought to hamstring the powers of the Chair further in devious ways.

The needling of the Vice-President is only the latest in the chain of actions by the Party Executive in the person of the Prime Minister, others being the shuffling of his Cabinet like a pack of cards umpteen times; playing ducks and drakes with Chief Ministers in Congress-ruled states; indecent cavils at other Chief Ministers; the festering wounds in Punjab and Sri Lanka; Bofors and Submarine cover-ups; huge expenses of the P.M during his overseas jaunts and hide-outs confabulations; the cavalier manner of the tax proposals out of time; the guide-lines proposed so totally inconsistent with budgetary norms - all have snowballed into revulsion, against Congress rule, of a magnitude hitherto unknown.

If the Prime Minister runs berserk, the Opposition Parties are not less to blame, what with their chronic disunity which, as it happens, is the Yogakaraka planet in Rajiv's horoscope which rules the roast.

The tub-thumping of these splinter groups loses all meaning when they are unable to barrack their egos and provide a viable alternative to rule the country.

As long as they continue to remain the way they are, the cry for mid-term polls will be treated with the contempt it deserves by the electorate.

What then is the alternative is the anguished cry of the citizen.

President's rule? Army take-over with a moratorium on party rule? Bloody revolution, fuelled by soaring inflation?

Our neighbours in the East and West are waiting for a let up to molest Mother India.

Are we to be passive witness to that shame?

Where have we ambushed the Desh-bhakti of the calibre shown by a Dadabhai, Gokhale, Tilak, Gandhi, Nehru and Subash?

When salt itself loseth its flavour, wherewith to flavour it, O God!

Jyeshta Star

The letter appearing under the above caption in *A.M.*, March 1988 amused me. I do not know the context in which Mihira made the alleged statement, but I must say it does not at all call for a hysterical reaction; for, Mihira has merely echoed what the founding fathers of Astrology have stated. Actually they have asked children born in *Gandantas*, of which the 3 hours in the junction between Jyeshta and Moola is one to be cast away - male or female - the parents being permitted to look at them after eight years and performance of *shantis*! By the way, the great Tamil poetess Avvai was a victim of this truth, and she was none the worse for it.

Let me put the problem in perspective.

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Regarding girls and harmful Nakshatras, Narad a says :

Moolajaa shwashuram hanti vyalajaa
tu tadanganam.
Aindri tadagrajam hanti devaram tu
dwidaivajaa

Moola girls are harmful to father-in-law; Aslesha girls are harmful to mother-in-law; Jyeshta girls archarmful to the longevity of the husband's elder brother and Visakha girls for that of the younger brother-in-law.

He adds that the last padas of Jyeshta and Visakha are particularly evil for girls.

Saunaka clears the last pada of Moola and first pada of Aslesha as harmless. Mantreswara mentions a string of Nakshatras as being harmful in the verse : *Jyeshtabhrataramaambikaam.....*

Having said all this, he says in the next verse thus :

Chandrashtodaya bhagyapaah sayishubaih
susthanagaa bhaswaraah
Pujya bandhushu punyakarma
kushalaa saundaryabhagyanvita.

Should the Moon and lords of the Lagna, 7th and 9th be associated with benefics, posited in good houses, and not eclipsed, she will be praised by her relatives, engaged in virtuous acts and be extremely fortunate.

This gives the terms of the Apavada to the earlier statement. To overlook this part of the proposition and harp upon the defect alone is lopsided. Indeed even a tyro knows that in Astrology basic statements are not in the absolute and are capable of being changed for better or worse by other forces operating at the sametime. In other words, functionalism is the soul of Astrology and to ignore it is foolishness.

In sum, Jyeshta has been labelled as harmful to be born under for all, and girls in particular; but this is subject to other beneficial influences operating in the individual horoscope which must decide the issue. Nakshatras alone cannot kill oneself or others.

Indian Commercial Astrology

A reader wants to know if there are any guidelines in the Indian system of Astrology on how to make money in the commodity market. Yes, I should say. Although the phrasing of the question is a trifle different, we do have in our *Muhurta* or electional branch of Indian Astrology rules for acquisition of gold, silver, textiles, lower metals, cereals etc. such that they will multiply thereafter. We have to interpret these in modern terms as trading in them with a view to make money on them.

From a general review of those formulae, it becomes clear that the *rishis* held that Jupiter is *karaka* for gold, the Moon for silver; Venus for textiles, Saturn for lower metals, Ketu for weapons and some combinations for gems.

Here are a few formulae for gold : (1) Jupiter in Lagna, Sun in 11th, Moon in 7th or 10th. (2) Sun in 10th, Venus in 11th, Moon in Lagna and Jupiter in 2nd.

As a rule they ask us to avoid Kumbha Lagna and choose moveable ones with 9th, 5th and 8th free of occupation. And they warn that buying gold with Mercury in Lagna and Mars in 10th will lead to its loss through theft.

Here are some more formulae : (1) Jupiter occupying Lagna that is not his debilitation or enemy sign, and his own Navamsa. (2) Vargottama Jupiter in Lagna, Mercury and Venus in Kendras. (3) Exalted Jupiter rising, Sun in 11th. (4) Exalted Mars rising and exalted Jupiter in the 7th. (5) Sun in exaltation degree rising and Saturn occupying 7th.

Some more formulae for buying silver: (1) Moon and Venus in the same Navamsa rising at the eastern horizon : This applies to textiles and cattle too. (2) That Lagna which has Venus and Sun together in the same Navamsa and is trine to it. (3) Venus and Saturn in the same Navamsa rising. (4) Venus in his exaltation degree rising, Jupiter occupying 7th and Sun, 11th.

(1) Buy lower metals when the Sun and Saturn in the same Navamsa rises. (2) Buy vehicles and weapons when Venus and Ketu together in the same Navamsa rise. (3) Buy gems when Saturn rises in its exaltation degree, Jupiter and Venus occupying 7th. (4) Invest in securities and cattle when Jupiter occupies 7th, Venus Lagna, and Moon 11th. (5) Invest in securities, gems and cattle when Jupiter occupies Lagna, and Saturn 7th. (6) Store grains when Venus in Saturn's Navamsa rises.

Hindu Population

Interesting statistics on Hindu population the world over in 1986 are now available.

According to *Hindu Vishwa*, following U.N. Demographic Practice, Hindus consisted of 13.16% of the world population *i.e.*, 44924.44 million.

Of this, continent-wise, Africa had 1.40 m., North

(Continued on 62)

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

(In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything - birth, marriage, death, accident, sport career, art, farming, weather, animals, and the list is endless - so long as it is different from the monotomy of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to "Astrological Miscellany", THE ASTROLOGICAL MAGAZINE, Bangalore-560 020)

Untimely Death

A RECENTLY bereaved reader of Nadiad writes about his now dead nephew. Says he "My nephew was suffering from hysteria. But now, alas, he is no more. He succumbed to an attack of hysteria on 2-2-1988 at about 5.00 p.m. (Full Moon day). He was 24 years. I don't find any combination for hysteria or Alpayu?"

Born 18-6-1963 at 1.00 p.m. (IST) at 21 N 41, 72 E 52.

Rasi: Virgo - Ascendant; Sagittarius - Ketu; Aquarius - Saturn (R); Pisces - Jupiter; Aries - Moon; Taurus - Mercury and Venus; and Gemini - Sun and Rahu. *Navamsa*: Pisces - Ascendant; Aries - Mercury; Taurus - Venus; Gemini - Rahu; Leo - Mars; Libra - Moon and Saturn (R); Scorpio - Sun; Sagittarius - Ketu; and Aquarius - Jupiter with a balance of 8 years 11 months 21 days of Venus Dasa.

"He was extremely religious. His zeal for further study was amazing. But after every attack of hysteria, his memory was washed away. He was most meticulous in everything he did. He was quite methodical and punctual in his work. And of work, he was dear and near to me..."

The Moon in the 8th is no promoter of longevity. The Lagna is aspected by Jupiter and the Lagna lord Mercury is well-placed in the 9th with *vargottama* 9th lord Venus. These factors contribute not only to his religious and disciplined nature but also to lucky circumstances at birth. However, the 3rd and 8th lord Mars is in the 12th house, not good for *Ayus*. The boy died in the last Bhukti of Moon Dasa. Neither is an outright *maraka* but the 3rd Dasa, in Alpayu charts, must always be treated with caution.

Now, as to what caused hysteria. This is partly explained by the position of the Moon in the 8th, the worst *dusthana* aspected by retrograde 6th lord Saturn. Hysteria is not so much an affliction of the nerves as of the emotions. readers can write to us on why the boy died and what factors led to hysteria before 30-5-1988.

Spoilt Kid

A local doctor-reader has a problem son. She writes: "My son, since a couple of years, has become too playful, self-willed and neglects studies. He is rude with me and fights with his sister. At times he behaves like an angel, though this is only rarely. He can be disciplined only by his father who has spoilt him all these years because he is a precious 'boy'. He is intelligent but lacks the effort to work hard. Some day he will inherit crores of rupees but I am worried if he will turn out into a good-for-nothing loafer like a grand-uncle of his."

Born 10-8-1977 at 8-48 p.m. (IST) at 13° N, 77°E 35° with a balance of 0 years 6 months 25 days of Mars Dasa at birth.

Rasi: Aquarius - Ascendant; Pisces - Ketu; Taurus - Mars; Gemini - Moon, Venus and Jupiter; Cancer - Sun and Saturn; Leo - Mercury; and Virgo - Rahu. *Navamsa:* Gemini - Ascendant; Cancer - Rahu and Mars; Libra - Mercury; Scorpio - Moon and Jupiter; Capricorn - Ketu; and Aquarius - Sun, Venus and Saturn.

The Lagna is aspected by 2 benefics, Mercury and Jupiter. The Moon is also influenced by 2 benefics, Venus and Jupiter. The Moon suffers from a Papakartari Yoga caused by Mars and Saturn flanking Gemini. The Lagna lord Saturn, on the other hand, is between beneficial planets, Mercury on one side and Moon-Venus-Jupiter on the other side. The

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picture that emerges from this analysis is really not bad.

The 4th house has Mars. The 4th lord from the Moon-sign is Mercury and he is aspected by Mars while the 4th house is occupied by Rahu. These indicate an extremely dominating mother. The 4th lord Venus, on the other hand, joins the Moon which means the boy loves his mother dearly but resents the domination indicated by the Papakartari Yoga. Such a disposition usually indicates constant nagging and too many do's and dont's at home.

Nature Sober Youth

The Dasa now on is of Rahu in the 8th, a *dusthana*. Naturally, this can make the boy very mischievous and uncontrollable. Jupiter Dasa begins when the boy is on the threshold of youth and with it, the boy may grow into a mature and responsible young man. The next 5 years when natal Moon will be under the influence of transit Saturn can be difficult and troubled ones for both the boy and his family when his behaviour will be quite chaotic. However, you can rest assured it will change into one of sobriety with a change in Dasa.

Rationale of the Bhavas

Did you know that the classification of the 12 Bhavas has a sound rationale basis? Correspondent Pulippani will not rest until he tells us how the significations of the 12 Bhavas correspond to different aspects of life. So, here he goes!

"The point of the zodiac rising at the eastern horizon at birth is called the Lagna or Ascendant. This is otherwise called the first Bhava. Since this is the starting point of the life of the individual, it is quite natural to describe this house as the 1st house. The child after being ushered out of the womb begins to cry, although speech is not exactly possible at this stage. Crying is its language (speech). Hence the 2nd house placed next to the 1st house signifies speech or *vak*. The first instinct of the new-born babe is hunger and it cries for food. Hence, the 2nd also signifies food or *bhojana*. Not only this, from this instant it begins to see outside world also. Hence, to this house is also ascribed sight or *dhrishti*.

"Only after satiating its hunger, does the babe have the courage to probe further. The 3rd house, therefore, signifies courage or *dhairya* and is placed next to the 2nd. Since the neck is just below the face signified by the 2nd house, the neck is allotted to the 3rd house. The first thing it can think of is its mother and to the 4th house are given the mind and mother. So also the chest just below the neck. Discrimination begins only after the thinking process starts. Therefore, discrimination or *buddhi* is allotted to the 5th house. The stomach below the chest comes under the 5th house. Before going to the 6th house, we have to ponder on the 7th house a little. The 7th house is associated with the life partner. Too much indulgence in this area will make one afflicted by various ills. Cordial relations with the opposite sex must be maintained. Or else enmities result. Hence, the 6th house is allocated diseases and ills as also enmity.

7th House concred

"The term *opposite sex* itself is self-explanatory for allocating the 7th house to the wife or husband as the case may be.

"Over-indulgence with the opposite sex results in various detrimental ills and can even cause premature death. Hence, Ayussthana or the house of longevity is placed after the 7th house. So also the generative organ just below the lower belly is also attached to this house. The 7th house activity is so delicate and sensitive that it is hemmed between two negative houses, the 6th and 8th houses indicating diseases and death, should this activity turn intemperate.

"Before moving on to the 9th house, we have to consider the 10th house a little. The qualification and capability to earn one's livelihood is fostered and developed by the father, while the profession and action itself are indicated by the 10th house. Hence the 9th house is attached to the father. The status achieved by social and economical status of the family in which is born are directly inherited from the father and so the 9th house preceding the 10th is given to father. The status one achieves in this life is due to past Karma and so the 9th ruling this *purvapunya* precedes the 10th ruling status. The *longevity* is also determined by *purva-karma*, so the 8th bhava precedes the 9th. What the native earns is his gain. Hence the 11th house is called 'Labhasthana' and this naturally follows the 10th house, the means of attaining this gain. Now comes the last stage of life, the *moksha* or exit from the world. Doing away with the physical body should be the greatest loss for anyone. It is wrong to say that one has lost his life at the instant of death. In fact, it should be said that the individual has lost his imperfect and degenerated body and he goes in search of

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HOROSCOPE OF MIKHAIL GORBACHEV

ARGUS

MIKHAIL GORBACHEV (nicknamed Misha), the General Secretary of the Communist Party of the U.S.S.R. is hot news today. For the last couple of years he has been striding the international arena like a colossus. The virtual boss of the Soviets he has accomplished the task of halting Ronald Reagan in his trigger happy Rambo role - atleast for the time being. His *glasnost* (openness) and *percestroika* (restructuring) have won him international attention.

It is no exaggeration to say that Gorbachev is now a symbol of hope for humanity.

Will he eventually succeed in burying nuclear belligerence?

Apart from his international efforts, will he succeed in restructuring the economy at home?

There would appear to be quite some opposition at home for his new policies.

How far will he succeed in winning over the diehards?

These are some questions of great interest not only to politicians, but to us too, devotees of Astrology, and it behoves us to look for signals in his horoscope set up from known events in his life.

Here is his bio-data:

Gorbachev was born on March 2, 1931 in the village Privolnoye near Stavropol (Lat. 45° N 2' and Long. 41° E 58'). We do not know the time of birth, but it is possible to raise the Lagna from known facts. His father Sergei worked in a machine-tractor station. Maria was his mother. He graduated in Law from Moscow University in 1955. Even while a student, he married a co-student, Raisa, in early 1954 although it took some months for them to live together as married students. He worked in the Komsomol in his native area for quite a long time where he was extremely popular and easily accessible to his constituents. He was a press-conscious and emerged out of provincial politics into the national arena, leaping into the No.1 slot in the early eighties. At 49 he had become a full member of the Politburo. His agricultural record proved to be his trump card.

After Andropov and Chernenko his turn came and Gromyko inducted him into the new post with the famous statement "He has a nice smile but iron teeth".

The Gorbachevs have one daughter Irina, a medico, and two grandchildren.

The speculative horoscope of Gorbachev has been worked out as usual *via* the western way, thus:

The Satyana positions of planets on the previous midnight of March 2, 1931 are as follows:

Sun - Pisces 10° 27'; Moon - Cancer 21°15'; Neptune (R) - Virgo 4°15'; Uranus - Aries 13°24'; Saturn - Capricorn 20°17'; Jupiter (R) - Cancer 10°30'; Mars (R) - Cancer 27°42'; Venus - Capricorn 25°35'; Mercury - Aquarius 28° 46'; and Pluto - Virgo 4°16'.

Year of marriage: early 1954.

Year of birth : 1931.

Hence 1954 minus 1931 = 23.

In the western system one year of life is equivalent to 1° of progression.

Among the significations for marriage the top one is progressed M.C. conjunct Venus here *vargottama*.

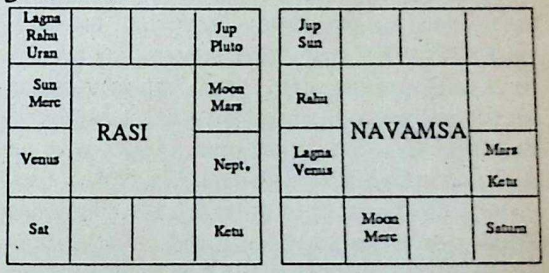
Let us assume that x is the real M.C.

Then M.C. + 23 = Capricorn 25° 35' being Venus' longitude.

Therefore M.C. = Capricorn 2° 35'.

For this M.C. the Saryana Ascendant at the given place is Aries 5° 18' and the Nirayana Lagna is (using Ayanamsa of 22° 53' for that year) is Pisces 12° 25'. Roughly this gives the birth time of 13hrs. 09 mts. Moscow time.

The Nirayana chart for the above time and date is given below:



Saturn Dasa balance. Yrs. 0-7-7

His marriage technically took place at the end of Ketu Dasa and they could live together as husband and

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SAMANTA CHANDRASEKHARA

DANDAPANI PANDA

Mahamahopadhyaya Chandrasekhar Sinha Chandan Mohapatra Samanta was a 19th Century astronomer. He was popularly known as Samanta Chandrasekhar or Pathani Samante in Orissa. The speciality of the astronomer was that he did not use either a telescope or any other modern instruments used by other astronomers of his days for observation of stars. He observed the stars and planets in the sky through the naked eyes or through the help of his instruments of bamboo sticks made by him which are called *mane yantra*, *khagola yantra*, *shanku yantra* and *swayambaha yantra*. Even he did not use a modern timepiece. He recorded time withthe help of *surya ghati* also made by him. In the last years of his life when he saw a telescope in 1894 A.D. and a timepiece, he appreciated these instruments and commented that his observation would have been much easier had he received them earlier. He kept a timepiece but corrected it according to his own *surya ghati*.

He was born on 11th January 1836 A.D. in Khandapada (85.16 East, 20.16 North) 105 kms from Bhubaneswar in the district of Puri. Khandapada was a tributory state under the British rule and ruled by one of his nephews. As he was born due to the grace of Lord Shiva, he was named Chandrasekhara. His father was a Sanskrit Pundit and an astrologer. He began his education from the age of five under the care of his father and guidance of other Sanskrit scholars. He had extraordinary talent and keen desire for learning and tremendous memory power. By the time he was 14 years old, he had read many of the ancient classical works of literature, poetry, drama, grammar, mathematics, the puranas, Smritis, Siddhantas, Astronomy andAstrology. In his time printed books were not available in his state or in Orissa. The printing press came to Orissa as late as in 1866 A.D. All classical works were in palm leaf books and were written by hand. He read everything from such palm leaf books. He did not know any other language except Sanskrit and Oriya.

Among the writers whose books he studied included Kalidasa, Sriharsha, Bhaskaracharya, Aryabhatta, Varahamihira, etc. He studied Raghuvamsha, Kumarasambhavam Meghaduta, Shisupalabadha, Naishadha Charita, Bidegadha Madheva, Mahanataka, Srimad Bhagavatam, Surya Siddhanta, Siddhanta Siromani, Brahma Siddhanta, Brihat Jataka, Brihat Parasara, Jatakalankara, SripatiPaddhati, Srinivas Deepika etc. He also studied classical literaryworks of eminent Oriya writers including the writings of Kavi Samrat Upendra Bhanja.

In his childlhod he had a curiosity towards the sky and the stars. He used to point out the stars in the sky which his friends could not see. One day he pointed out a star at daytime. As this was considered inauspicious in those days, his mother had to perform remedial measures for this. He was delighted to see birds flying in the sky and used to count these quickly which was impossisle for others to do. He had keen interest in measuring shadows of trees and other objects and watch their movements and recorded in how many breaths they moved from one place to another.

He was married a the age of 22 years. An interesting incident happened at the time of his marriage. The parents of the bride did not agree for the marriage as Samanta was not good looking. Knowing this he recited Sanskrit slokas from his memory from *Naishadha Charita*. His tone was so pleasing and his explanations of the slokas was so good that they were moved by the extraordinary merit of their grom and agreed to the marriage as in those days learning was valued most. He had six daughters and five sons of whom five daughters and two sons died at early ages. His father died when Samanta was 33 years and mother died when he was 47 years.

According to Hindu tradition it was required by the king as well as the people to observe several festivals at appropriate periods in life such as marriage and other functions in auspicious Muhurta and to perform certain rituals on lunar and solar eclipses. For this purpose a correct *Panchanga* was necessary. Samanta found that the *Panchangas* in use did not indicate the correct

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position of the stars and the planets. The eclipse did not happen at the time indicated in the *Panchangas*, the Full Moon and the New Moon did not occur exactly at the time stated therein, and the existing *Panchangas* did not agree with one another. He also found that certain rules indicated in the old *Siddhantas* did not appear to be correct. So, Samanta set about verifying the findings of the old *Siddantas* and to rectify certain indiscrepancies.

Inspite of many adverse conditions such as primitive instruments, poverty, ill-health, ill-will of theruler of the state and without any outside help and encouragement he carried on his research. Sometimes he would spend the entire night in observing the stars. He used to observe the rays oof the Sun and the Moon through the holes in his thatched roof.

Several *Siddhantas* were written by our astronomers from time to time to incorporate the changes that had occured in planetary systems subsequently. Samanta also felt the need for such rectification. It was for this reason his great monumental work the "Siddhanta Darpana" came into being. He started this work when he was 14 years old and with hard, incessant andtireless labour and deep observation of the stars and planets for 20 long years, he completed his research in 1870 A.D. Thereafter he started writing the book and completed it in 1892 A.D., when he was 56-years old. He has mentioned this fact in his book. Thus he spent his entire lifetime on this book. His *Siddhanta* was the last in the series of the *Siddhantas* written by Indian Astronomers. This is perhaps the last great work in Hindu Astronomy.

Gradually his name and fame as an astronomer and astrologer spread not only in Orissa but to the adjacent provinces of Bengal, Madras and other parts of the country. Several scholars, educationists, astronomers, Govt. Officials etc visited him and were convinced of his greatness as an astronomer.

Sometimes he was asked to tell the heights of hills and trees. On several occasions he predicted the times of eclipses which occured exactly as indicated by him. Once he predicted an eclipse successfully that was visible at London exactly on the date and time stated by him, by which the government officials and the British authorities were also convinced of his knowledge in astronomy.

At that time the Ravenshaw College at Cuttack was the only college in Orissa. Sri Jogesh Chandra Rey was a professor of physics in that collesge. He came into contact with Samanta and was istrumental in bringing this unknown astronomer to the lime-light. With his help *Siddhanta Darpana* was published in Devanagiri in 1899 A.D. in a press in Calcutta. He wrote a 58-page introductory note in English to it introducting Samanta and highlighting the salient features of his great work. Samanta never liked publicity. So, there was abnormal delayi n publishing the book. Samanta wrote the book himself in palm leaves. When the book was given for publication somebody else copied the book on paper.

Siddhanta Darpana is written in Sanskrit slokas (verses) in the tradition and style of writing of all the earlier *Siddhantas*. This book contains 24-chapters and 2500 slokas. It is a comprehensive work on astronomy.

He makes references to Bhaskara in his *Siddhanta Darpana*. Though he accepted the sidereal periods of the Sun andthe Moon in *Surya Siddhanta*, he has made wide corrections in respect of the other planets.

He invented *Tungentara* (evection), *Paskhika* (variation) and *Digamsha* (Annual Equation) of the Moon. He was the first Indian astronomer to bring these corrections in respect of the Moon.

He has brought corrections in the parallaxes of the Sun and the Moon as stated in the old *Siddhantas*. As regards *Ayanamsa* the precessional rates as stated in the old *Siddhantas* vary from 50 to 60 seconds per annum. He has fixed the rate of *Ayanamsa* as 57.615 seconds.

As per the *Oriya Panchanga* for 1987-88 which begins from 14th April '87, the *Ayanamsa* as per Samanta was 23°,55' -10" whreas as per the *National Panchanga* for 1987-88 which begins from 23rd March '87, the *Ayanamsa* was 23°, 40', 39". In Many respects Samants findings were close to the modern values.

Of course, regarding the rotation of the Earth, he had different views, which are yet to be refuted. The astronauts who went to the Moon were unable to confirm the rotation of the earth. This point is still a mystery. He challenged the Heliocentric concept of the Western Astronomers.

He prepared *Panchangas* every year, which came into use in the Jagannath Temple at Puri as well as throughout Orissa from 1876 A.D. and continue to do so to this day.

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His merits were also recognised by the British Government. At that time Orissa was under Bengal. As per the recommendations of the Comissioner of Cuttack, the Bengal Government and the Governor General of India, the British Government conferred upon him the title of Mahamahopadhyaya holding a special Darbar (function) at Cuttack, by the Commissioner on 10th September 1894 A.D. Later on he was awarded a pension of Rs.50/- per month by the British Government in recognition of his work in astronomy.

The British Press and Astronomers appreciated the contributions of Samanta in astronomy. Some of the comments are given below :-

Nature, a science magazine, in its issue of 9th March 1899 observed -"Prof. Roy Compares the author to Tycho, but we should imagine him to be a greater Tycho. We get some notions of the success that attended the work and of how much it is one man's power to accomplish, if we examine the differences between the value he assigns to some of the constants of astronomy and those in use with ourselves. The accuracy with which he determined the inclination of the planets to the ecliptic is still more remarkable".

Knowledge, another British Magazine in its issue of November 1899 observed - "Of all the numerous works on astronomy that have been published within the last few years, this is by far the most extraordinary and in some respects the most instructive. It demonstrates the degree of accuracy which was possible in astronomical observvation before invention of the telescope and it enables us to watch, as it were, one of the astronomers of hoary forgotten antiquity actually at his work before us today".

Mr. EW. Maunder in his book "Astronomy without Telescopes" published in 1904 has observed that "In the recluse of the Orissa village we seem to be reincarnated as it were, one of the early fathers of the science, long centuries ere, the telescope was dreamt of, as he grappled with the problems, which the planetary movements offered him for solution."

It is most unfortunate that neither an English nor a Hindi commentary of the *Siddhanta Darpana* has so far been published. An Oriya commentary of the book appeared only in 1975 A.D.

He died on 11th June 1904 A.D. at Puri at the age of 68. He knew of his death beforehand. He went to Puri just 13 days before his death as it was his last desire to breathe his last at the place of Lord Jagannath whose devotee he was.

It is a tragedty that his original horoscope was lost. It is said that he was born at twilight hour in Hasta constellation of Pausa Krishna Astami of 1757 Saka year. According to *National Calendar* it was Agrahayana Krishna Astami of 1757 Saka year.

The planetary positions in his horoscope are : Lagna Capricorn and Venus in it; Rahu in Taurus; Retrograde Jupiter in Gemini; the Moon in Virgo;Saturn in Libra; Ketu in Scorpio; and the Sun, Mercury and Mars in Sagittarius.

He belonged to the ruling family without enjoying any privileges. He was liked by all classes of people and was very popular. He was very religious minded and spent most of his time in daily rituals. He entertained Brahmins and Sanyasis. He was very poor, the little landed property he inherited was barely sufficient to maintain his family. The publication of his book was possible only with financial help from others. Inspite of this he never took money for preparing a horoscope or for predictions. He taught astronomy and Astrology to many students without any fee.

Though he spent most of his time in studying astronomy and Astrology, he had also keen interest in romantic classical works including the *Kavyas* of the greast Oriya poet Kavi Samrat Upendrabhanja. To break monotony he used to attend cultural functions also.

It is unfortunate that such a great scientist has not been properly honoured. English and Hindi commentaries of his book have not yet been published; a University chair in his name has not been introduced, an observatory in his name is yet to be constructed, a postage stamp with his photo is yet to be issued, his photo or statue has not been placed in any planetaria; his dilapidated house is to be declared a national monument and reconstructed etc.

A statue of Samanta installed in January 1977 by the then Vice-President B.D. Jatti near Bhubaneswar railway station has been demolished by some miscreants.

A convention of oriental astronomy under the auspices of the International Astronomical Union was held in New Delhi in November 1985 and none uttered a word about *Samanta Chandrasekhara's Siddhanta Darpana*. Ignorance of our cultural heritage is highly disheartening. —7.88

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AROUND THE WORLD

DR. BANGALORE SURESHWARA, PH.D. (USA)

WE are already towards the end of February 1988. Astrological and psychic predictions dominated the columns of the many tabloids and other popular publications during December 1987 and January 1988. As in the previous years, many, if not most, of the predictions appear to range from the ridiculous to the sensational. There are, of course, some publications that do use certain discretion and editorial judgement when publishing the predictions. Although there are real psychics, many psychics appear to be, if anything, just self-styled experts who make a living exploring and possibly exploiting the fears and dreams of the public-at-large. There are psychics on TV, radio, and in printed media. After sieving through hundreds of predictions, one sees only few predictions that are really worth mentioning. Any one can call himself or herself a psychic, and there lies both the popularity and the inherent danger. A psychic is popular, because every human wants to know his or her future. On the other hand, the inherent danger is when an incompetent or unqualified person misleads or misdirects the future of a person by merely guessing his or her future. Therefore, one must absorb many of the psychic predictions with a sense of humor and chuckle of laughter. We must pay serious attention only to those psychics who have a credible track record.

After this brief review about psychics and their predictions, I would like to share some of the psychic predictions printed in the tabloids for 1988. The movie queen Liz Taylor will tie the marriage knot for the eighth time. Princess Di will have a baby girl. Russian psychics will target a California town in a "test of psychic warfare" resulting in mysterious cases of headaches and fainting spells. Prince Charles will become King when Queen Elizabeth will step down from the throne. Romance and possible marriage for Senator Ted Kennedy. USA and USSR will force Iran and Iraq to stp their long war. Soviet boss Mikhail Gorbachev will divorce his wife. More scandals and revelations covering candidates standing for US Presidency. Shirely MacLaine will claim contact with UFD aliens. There are endless psychic predictions. However, let us remember that based on past experience many psychic predictions, especially the sensational and headline catching ones, rarely materialize. I believe most of the predictions provided above will not happen. On the other hand, time may prove me wrong!

An article titled "All About Twins" in November 23rd issue of *Newsweek* discusses traits common to twins. A student of Astrology expects a fair amount of similarity not only in the physical appearance of the twins, but also in the major events of their lives, especially if the twins are born in almost identical time. In this context, the information in the article covering twins provides some food for thought for students of Astrology and others. We will share some of the information from the article. There are different types of twins. Identical twins are defined as births that are a result of a single egg fertilized by a sperm. The egg breaks into two halves. Each egg then develops into a fetus that has the same genetic composition. Half-identical twins are those in which an egg splits in two, and is fertilized by two sperms. Half of their genes are same. On the other hand, fraternal twins are those in which two eggs are released. Each egg is fertilized by separate sperm. Genetically each is considered as just a brother or sister. There are other kinds of twins, such as twins of different fathers, etc., that are products of some of the modern society families.

Scientists are looking for clues to explain the similar choices made by identical twins in their lives, even when they live far away from each other. A case in point is presented of twins who were separated four weeks after their birth. Thirty-nine years later they were reunited, and found the following similarities in their lives. Each had married and divorced a woman named Linda, married a second wife named Betty, and had named the son with the same name. The coincidences in their lives went further. They both drove the same model and color car, enjoyed working with wood, and vacationed on the same beach. In another case, one of the twins, an engineer, experienced sharp pains in his groin, and

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he found that his identical twin, an obstetrician, had injured a groin muscle at the same time. The "coincidences" such as those observed in the above twins who were reared apart in different surroundings and environment are attributed by the modern researcher as possibly due to the same genes in them. On the other hand, for a student of Astrology the "coincidences" are exactly what is expected of identical twin. As long as the birth times of the twins are identical, an astrologer expects the life patterns to be similar, if not exactly same. Twins seem to have ESP experience - mostly about each other. The ESP experiences cover major events. The studies at an university confirm the ESP experiences, but the researchers are reluctant to identify the ESP experiences as paranormal. At an institute in Rome, researchers have seen some striking similarities. For example, twins will have teeth problems more or less at the same time. First time menstruation in female twins occur almost simultaneously. Twins even go bald at the same time.

Modern science prefers to call heredity as the influence of genes. Researchers who have studied about four hundred pairs of identical twins that were reared apart have come up with some statistical conclusions. Leadership ability is inherited in about sixty percent cases. Other characteristics such as aggression, achievement appear to be more influenced by upbringing, but with significant genetic influences. The article remarks that the idea that genes strongly influence our thinking and actions is in conflict with the idea that free-will dominates our actions. It appears that what the modern science calls as the influence of genes is nothing but the effect of Karma. The effect of Karma is clearly mapped in the birth chart of an individual. The free-will in an individual can influence the effect of Karma. Therefore, the article on twins conveys once more the message that our destiny is a combination of freewill and fate (Karma). This is not a message at all. Our *rishis* have conveyed this to us for thousands of years through the subject of *Jyotisha* or Astrology. This is also a classical case of modern science reinventing an existing wheel.

The subject of death is often avoided. The fear of death has made it taboo for debate or discussion. It is a reality that stares in our face, often reminding us of the fragility of life. Many of us have neither understood nor can we accept that death is a part of our life. One thing is certain on the day of birth is that death is inevitable. Philosophers all over the world have analyzed the complexities of life as related to death. They have often raised more questions than answer the enquiring human mind. Hindu and other societies have prescribed rites for death. Recently a friend died. The Christian Church and/or the Christian Society prescribes burial of the dead. However, prior to the burial there is a practice of displaying the dead in a casket in a funeral home so that friends and relatives can pay "final" respects to the departed person. This rite is defined as a "wake". I went to the wake of the friend, and found the body fully dressed and embalmed. I could not stand the sight of the situation, and one can imagine the distress of the close relatives of the dead waiting in the funeral home during the wake. The concern that comes to our mind is that, regardless of whether it is Hindu, Christian or Muslim Society, the solemnness of the occasion - paying respect to the departed person - is often over-shadowed by some social practices in the name of religion that borders on pure commercialism. The human society-at-large must look at itself and strictly observe only the necessary and the appropriate religious rites and eliminate the unneeded and unnecessary social customs. Death, like birth, is a dignified event in a human life, and is sacrosanct. It is nothing but blasphemous if death is treated in any other way. —30.88

Written : February 15, 1988

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METHODS OF FORECASTING DROUGHT—I

K.N. RAO, I.A.A.S.

In the pre-industrial, pre-technological times man all over the world must have evolved his own method of decoding Nature's signals through all such creatures and plants as are endowed with what men call extrasensory perceptions. Animals and plants react to change in environment and weather fluctuations and express their agony or ecstacy which man, through observations over a period of time, has made part of his folk and refined wisdom.

It will do lot of good to modern technology, inebriated man and the physical-science-enslaved intellectual to realise that the signals sent out from space, received and interpreted by animals and plants and human beings have always been remote-sensing methods, much vaster, and if we had not neglected but perfected our understanding of them, more accurate and reliable method of understanding details about man, nature around him, his environment and weather and climate fluctuations would have been with us today.

In India, as in many other parts of the world particularly where ancient civilizations existed, all such knowledge must have been systematised by wise men, many of whom were real scientists revealing a holistic attitude in the brilliant combination of their knowledge of the terrestrial and extra-terrestrial phenomena, spiritual in content, scientific in outlook and prophetic in fact.

In the Indian tradition such a heritage has been divided into four clear parts: the bhauma *(of the earth): the* antariksha *(of the space): the* grahas *(of the planets): and the* utpat *(the extra-terrestrial disturbances).*

PEACOCK

The Indian ancient method of four-tier weather forecasting, in this case, of drought-forecasting must begin with the National Bird of India, the peacock, the most beautiful pheasant whose feather adorns the crown on the head of Lord Krishna.

Associated in India's scriptural tradition with Lord Indra, the god of rain, the peacock reacts unerringly to cloud-formations and rain. The peacock's association with Lord Indra is described in the *Valmiki Ramayana* thus, briefly: to escape the possible fury of Ravana, the demon-king, who had become almost invincible as a result of some celestial boons, Lord Indra once transformed himself into a peacock as long as Ravana was present in a religious ritual, yagna, being performed by the brother of Brihaspati, the preceptor of gods. After the departure of Ravana, Indra, known for his thousand eyes, blessed the peacock and since then this most beautiful bird has been having "thousand eyes" which are the ocellus in the plumage with their purplish heart-shaped nucleus, with a bluish tinge in outer fringe within a coppery disc.

(From the *Peacock* : P. Thankappan Nair)

One of the names of the peacock in Sanskrit is Meganand in indicating the peacock's joyful dance on the formation and thunder of clouds which synchronises with its own season of love-making, June to September, the period of south-west monsoon in India. The feathers of the peacock lifted up vertically in the shape of a semi-circular fan are dropped, lifted up, flapped causing vibrations when it dances in the flamboyant display of its multi-coloured "thousand eyes" as an expression of its joy when it rains, when it gets into its most artistic amorous mood as no other male creature in God's creation ever does.

A posture in India's classical dance is known as Mayurlalita which is only an imitation, not half as natural, in the ecstacy that the peacock arouses, yet a sensuous posture with delicate amorous expressions.

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My Personal Observation

In the last ten years I have been visiting Vrindavan, in Mathura district, on an average thrice in every two months, on Sundays, and the spot where I spend some hours attracts many peacocks which are fed by a saint, Nagaridas Baba, every day. In every rainy season I have seen these peacocks dance there sometimes when we arrived there, or, when we were departing. Often on our way to or back from Vrindavan we were caught in a most welcome downpour.

1987 however was different. In our nearly twelve visits during the rainy season we saw peacocks in a sullen mood in the drought of western U.P. It was only on September 6th, 1987, a Sunday, that when we arrived at abut 2 p.m. and a fierce sun, scorching the earth, was creating unbearable heat, that we saw peacocks under a banyan tree in less sullen mood. An hour after, the peacocks were calling their pehawn, *pehawn* notes, strange, we thought, as there was not a speck of cloud on the horizon.

Some of us then took a boat to cross to the other bank of the Yamuna river to meet Deoraha Baba. In no time a cluster of bluish clouds sprawled over the sky like a vast stretching canopy; sometime after when we returned to the bank of the Yamuna to get back, it began to drizzle. Soon it became the heaviest downpour we were caught in, in 1987. The rainfall recorded by the meteorological department for that day was more than 40 mm. Otherwise western U.P. had suffered a bad drought in 1987 as peacocks through their sullen moods had indicated, a fact which the meteorological department's figure reveal thus:

Rainfall in the plains of western U.P.
(in m.m.) (upto the end of September)

1982	1983	1984	1985	1986	1987
717	1013	880	834	614	285

Cuckoo

In Indian poetry, folk-songs and popular imagination there exists a connection between the advent of the monsoon and the arrival of the "papiha" (pied Crested Cuckoos) and the most musical notes of this bird have been the envy of singers for sustained singing in the higher octaves. What happened in Delhi this year was well-described by Mr. S.K. Chatterji a naval commodore and well-known astronomer in his letter dated 20th August, 1987 in the Hindustan Times thus:

"We all know that for some not very well established reason the monsoon has not arrived yet in Delhi and the sorrounding areas. One thing that has struck me in this connection is that always before the start of the south-west monsoon the Pied Crested Cuckoos used to arrive, and the entire area used to resound with the plaintive and metallic call piu, piu, pee, pee, piu. But this year for some unknown reason this bird is absent - at least I have not heard or seen this beautiful and black and white crested cuckoo. It is a very interesting feature, and perhaps some of your bird-watcher readers, will express their views about the arrival of this bird."

—S.K. Chatterjee

Now what Mr. Chatterjee said in his letter was a nature observer's explanation of the drought in Delhi, Haryana and Chandigarh. The figures of the meteorological department are corroborating what the cuckoo had forewarned us about this year.

(in mm.)

1982	1983	1984	1985	1986	1987
458	766	541	534	379	164

If we in Delhi had observed that the non-arrival of the cuckoo was the surest indication of the non-arrival of the monsoon there would have been less attacks made on the meteorological department about its failure to forecast the record-breaking delay of monsoon, and finally, drought, in this area in 1987.

The remote-sensing done by birds and plants is infallible and the folk-wisdom is scientific in its core, rustic in its expression and triumphant in the end when all "scientific" forecasts with sophisticated gadgetry have failed.

The Crow

It is not merely the love-lorn lass in Indian poetry that requests the crow, credited with omniscience, to convey her message of love to her lover in a far-off place but also the common man who has associated with the crow infallible indications of coming events.

Though many have claimed to know a good deal about the crow and the meaning of its different calls, I had met in 1964 near Nagpur a Maharashtrian

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Brahmin who would sit under a tree and after listening to the crows make some predictions three of which, I can vouch, came out remarkably correct. Many others who made similar claims could not convince me that they understood the meaning of the thirty-two call-notes of crows, classified in an ancient Sanskrit book, Maghmala, properly.

These call notes are:

Kawn kawn katch-ke-kar-kuru-kurul katkant, kaku-ka-ke
Kab-ku-ku-khare-khare-karva-kha A-khal khal-kala-ko
Kati-kab kab-kagak-karko-gadhab-badu-kalap-phadtad
Stree pud-taku tak-guh kate-takuli-chintilli. ke-ke pur.

In the esoteric and occult tradition of India there is a brilliant tradition of using these calls for predictions about the coming events and this branch of esoteric knowledge is called Kak-Nadi (*kak* is crow in *Sanskrit*).

For the purpose of forecasting drought the time-tested folk wisdom, it seems, has proved infallible. In the absence of any recorded evidence I can only give some of the relevant points which orinthologists and meteorologists may observe, in the hope, naturally, that it may improve our drought-forecasting methods:

a) Nest-building activities of the crows are to be watched according to the *Kak-Nadi :*

Agni-Konasya Shakayam Vayasah Kurute Griham
Durbhiksham cha Vijaniyanmaiva Varsha Todayah

If during the rainy season the crow builds its nest in the south-eastern direction there would be famine and the god of rains causes drought.

b) Similarly if the nests are built in the south-western direction it would rain for two months and then will follow a drought.

c) A nest built in the western direction is the surest indication of a drought.

d) A nest built in the north-eastern direction will cause some rainfall in the beginning and then there will be drought.

All these are to be observed locally as directions are relative from place to place.

All these are to be observed and old villagers assure us that these are unfailing indications, though there is no recorded evidence as far as my knowledge goes.

It is worth remembering that with our increased urbanization there has been large-scale felling of trees. While we have deprived the birds the opportunity of building nests, in their breeding season which generally coincides with the period of the south-west monsoon, some of the less shy birds, particularly the little ones have changed their habits.

Invariably in the rainy season I have observed small birds build their nests either in the top hollow of the rod of the ceiling fans where a cup-like formation is readily available to them, suiting them, or, in a shaded part of a less used room. Not disturbing them but observing them throughout the rainy season, I have noticed *that the greater their hurry to build such nests, the greater is the possibility of the onset of monsoon.*

1987 has been the only year in my life in Delhi when not a single bird built a nest in my house and it was a year of drought not merely during the south-west monsoon period (June to September), but even in December and January when some good rain would have proved beneficial to the rabi crop of winter.

In the books of orinthologists some reference is made occasionally to the moods of the birds, particularly their musical moods and breeding habits during the south-west monsoon season. For instance in the "Popular Handbook of Indian Birds" of Whistler there are some references like this:

a) *Tickell's Thrush* (pg. 113) "The song may be heard from April to July and it sings at all hours of the day but more especially in the mornings and evenings, *and on cloudy days with rain impending.*

b) *The Faintail-Warbler* (Pg. 168) The breeding season lasts from April to October, *but has connection with rains, the birds never breeding when the weather is dry.*

All these are being pointed out only to emphasise that in the cosmic scheme, before came out with his own remote-sensing schemes, there have always existed creatures doing this remote-sensing through their instinctive reactions, for their own protection and planning. An observant orinthologist may help the meteorologist improve his forecasting of weather, if a scheme were to be devised to draw common inferences from nature's perennially installed remote-sensers with man's own technological devices.

The Plant World as Forecasters of Rain or Drought

The Indian farmer, inheriting an unbroken tradi-

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tion of folk-wisdom, draws his own conclusions from the behaviour of plants, flowers and other natural phenomena about the climate and weather though the useful broadcasts about agriculture from the radio and the television is gradually replacing his inherited wisdom with the gadget-dominated weather forecasts.

Snake-plants

One of the most reliable medium-range forecaster of the monsoon in some parts of Uttar Pradesh and Himachal Pradesh is a plant thin, curly, bent and generally, seasonal. It grows during the rains and dies after the departure of the rain.

In 1987 when Himachal Pradesh was caught in the grip of drought a report appeared in the *Times of India* of Delhi on August 16th, 1987, which read thus:

"The 'snake plants', popularly known as "saap-ki-booti"considered a natural gauge for monsoon by hill farmers died a premature death this year, forewarning unprecedented drought.

Every year, with the onset of monsoon, thousands of snake plants sprout in the Himalayan hills. With their green hoods resembling those of a cobra, the plant matures as the monsoon advances and its hood gives way to a full-grown green-corn-oncob which turns red as the monsoon withdraws.

The record delay in the arrival of the monsoon this year has meant a shortfall in paddy and maize production. There were also fewer 'snake-plants' and even those which sprouted could not attain full growth. Almost all withered within weeks.

As the latest sophisticated meteorological gadgets could not forecast the failure of monsoons, the 'snake plants' helped the simple farmer to anticipate the impending 'worst ever drought' in living memory".

It is a very clear instance of traditional wisdom forecasting the drought of 1987 in the Himachal Pradesh better than meteorologists as the rainfall figres of the meteorological department reveal.

Rainfall in Himachal Pradesh in 1987 upto September (in mm.)

1982	1983	1984	1985	1986	1987
664	991	929	1005	928	508

Cactus

Though it is not certain whether the cactus is an original Indian plant or was brought into this country by foreigners it seems to have existed in the desert, arid and semi-desert areas of India for hundreds of years now.

For the cactus to grow two conditions are absolutely necessary warm weather and adequate soil moisture. Unlike other plants or shrubs, the cactus is an indicator of the adequacy or inadequacy of soil moisture. It has thick water-retaining stems and so extensive a root system that it remains receptive to moisture even in dry months, and soaks up at the scantiest of rainfall even.

So well protected from scanty rainfall and inadequacy of soil moisture are the cacti that when they begin to grow sick and begin to reveal golden fringes around their dull green branches it is the surest indication of a terrible drought. Reports were reaching in 1987 about the scantiest rainfall in Saurashtra and Rajasthan and reports too were reaching about cattle dying. In an article in the *Hindustan Times* (January 3, 1988) it was described thus:

"When the 'Kikar' a hardy acacia shrivels, and the cactus assumes a sickly yellow colour, and the date palm begins to complain abut lack of underground water, there may be a message which Nature has been sending out to us which we have not been able to understand."

This was in the article of K.F. Rustamji quoted above where he very pertinently reminded us all that in the 1979 drought big promises were made, many projects launched and all forgotten as soon rains came. And Mr. Rustamji a very distinguished police officer of his times belonging to Western India (Parsis generally have links with Gujarat) very wisely reminds us that Nature reveals what man ignores.

How terrible was the drought in three areas in 1987 is revealed by the meteorological data for Saurashtra, Western Rajasthan and Eastern Rajasthan.

	1982	1983	1984	1985	1986	1987
Eastern Rajasthan	525	667	559	399	519	314
Western Rajasthan	194	384	244	165	166	99
Saurastra, Kutch	317	867	470	260	316	137

—21.88

Technical Paper presented at India International Centre for an International Conference on "Afro-Asian Studies on Social Systems and Food Crisis" held on March 26-29, 1988.

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THE SEVENTH HOUSE AND ONE'S PROFESSION

BEPIN BEHARI

AN important principle of Parasari Astrology is to examine the characteristics of a Bhava by examining the nature of the house situated from it at the same distance as it is from the Ascendant. It implies that the nature of the 5th house will be considerably influenced by the nature of the 9th house, as the 9th house is the 5th house from the 5th house itself. While considering the effect of the 10th house, in the same way, one may do well to examine the relationship of the 7th house with it. Generally speaking, however, this principle of astrological examination is overlooked particularly as far as the 10th house is concerned; most of the aspects of one's profession are determined by studying the nature of the 10th house itself. Here we propose to see the extent of the influence of the 7th house on one's profession.

It has often been mentioned that the nature of the 10th house itself is difficult to decipher. The *karma* of the individual is not necessarily the source from which one earns one's livelihood. It conprises the whole gamut of activities which brings the individual in contact with the world outside him. Success or failure is not decided merely by assessing the possibility of the individual in actualising his efforts. A person may have musical talents while he may also have 9 sharp brain for scientific investigation. One of these, or both, or may be, there is an entirely different source of income. In some cases, it is also possible that an individual is a better musician but his renown as a scientist is greater. Another aspect of professional activity is the extent of one's renown or discredit. An individual may be more cruel than Hitler, he may commit murders more cold bloodedly, without any ideal (whether laudable or ignoble) with much less organising capacity and nationalistic spirit, yet Hitler is denounced by a much larger number of persons over a larger number of years. The expertise in any line of activity does not necessarily ensure that the individual will be considered by the people at large as important in that field. These are some of the considerations with which Astrology is as much concerned as the mere prediction of the line of pursuit which could provide him his daily bread. But for such an examination, the astrologer has to cast his vision extensively. In this consideration, probably, the nature and characteristics of the 7th house have much interesting light to shed.

There is a popular saying that there is a woman behind every great man. In fact there is a woman behind every man, astrologically speaking. There is however a snag in this saying because the influence of the woman is not always very glorifying; often the meaning of the word woman itself has to be understood in the sense in which the 7th house in an astrological chart represents. Leaving aside much of abstruse significance of the 7th house, one can assume that this house represents the counterpart of the individual: *Ardhangni* meaning the half female body, the full composite man being symbolised in its completeness as the pictorial image of Lord Shiva comprising the half as male figure and the other half as the female form together known as *Ardhanarishwara*. The English word 'the better half' signifying the wife has something in it which needs serious consideration for the welfare and growth of the man. The 7th house stands for the wife but wife, astrologically speaking, stands for the other part of one's own self. In the present contect it stands for the external conditions presented to the individual for his expression of the self, that which is latent in him. *How far the world provides adequate opportunities for the expression of those attributes represented by the 10th house is indicated by the 7th house.* Restrictions or the possibilities for the expression of the inherent qualities are signified by the 7th house. In a way it is the significator of the possible path, the channels through which the various proclivities of the individual can find expression. All these are becoming abstract and difficult of description, therefore, it is suggested that the relationship between the 10th and the 7th house be first attempted through some examples before ensunciating the general principle.

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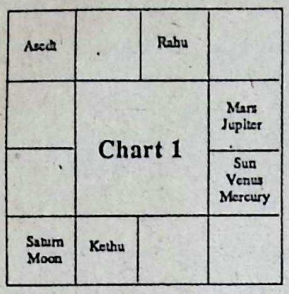
The first horoscope (Chart 1) pertains to Yogi Aurobindo. The 10th house contains the Moon in Sagittarius along with Saturn. No planet aspects this house. The 7th house has Virgo sign whose lord Mercury is posited in the 6th along with the Sun and Venus. Saturn aspects the 7th house; no other



planet aspects the 7th house and the 6th house is also not aspected by any. The life of Sri Aurobindo is well known. In the external world, he is known as a spiritual guide whose guidance has helped a large number of people. His organisation, the Aurobindo Ashram, is internationally acclaimed to be of a very high order. Personally, Sri Aurobindo began his life as a very special child in a very highly cultured British-type Anglicised Indian family with brilliant scholarship. His literary fame spread at a very early stage. As an administrator, even when he was at Baroda serving the native ruler, his dignity and respectability was acclaimed as regal and exceptional. As a revolutionary, he was more feared by his adversary—the British Government, than looked down upon for specific charges framed against him. He was a nationalist and moralist. His fame as a literary writer, even without considering his eminence as a revolutionary or as an occultist, mystic and a yogi was of extraordinary order. His relationship with 'Mother', a French lady, is universally acclaimed as untainted relationship; his chastity and morality had never been considered mundane. His whole approach to yogic philosophy had been 'supramental" without decrying traditional rituals. Even Astrology was held in very high esteem by him. These are some of the reactions of the world to him based on what he was known by the public.

By considering merely the nature and disposition of the 10th house, it is difficult to relate his 'profession' with what he is known as. One does not have to stretch this point very far, because these must have been some ingredients in the 10th house of these; otherwise he would have not succeeded in achieving these, but what we intend to indicate is that the world as it understands and feels about his profession, or his work in the world—the reaction of the world to his activities—could probably be better appreciated by relating the 7th house to his profession as well. Saturn and the Sagittarius posited in the 10th house can provide enough justification for his occult attainments, very disciplined mind but what gives him the flight of his imagination, or his superb administrative and organising capacity, or his ability to guide *others?*

Virgo the sign of his 7th house is primarily a mental sign. It is also linked with the latent faculties of the Cosmic Man suggesting subordination of the physical plane activities to the influence of supramental influences. Virgo is said to represent *Shakti* (Power) personified by *Mahamaya* who represented the six primary forces in Nature. The primary impulse of occult attainments aroused by Saturn-Moon combination in Sagittarius could fructify well under the favourable channellising effort of Virgo. The lord of Virgo is placed 12th from itself which implies the decay of earthiness of its impulses and the arousing of other-worldliness which was admirably well applicable in the present case. The association of Mercury with Venus, the planet of harmony and sensitivity, has not only enabled him to express his sublime experiences in poetic language (*Savitri*, for example) but also a complete synthesis between *Anandamaya Kosa*, *Vijnanamaya kosa*, and *Manomaya Kosa* thus enabling him to establish an immediate contact with others on higher planes of existence and to vividly stabilise the images on lower vehicles of his own. This is what his immediate disciples thought him capable of. The world considered him a very strict disciplinarian. His disciples thought him very understanding (a result of Mercury-Venus association) though a very hard task master (Mercury-Sun association). As an administrator, both at the Ashram and at Baroda, the Sun's impact was reflected clearly in his administrative efficiency, organising capacity and nearness to the seat of power. An important aspect of Aurobindo's life was his defiance of authority which is not clearly expressed by a mere examination of his 10th house but his debilitated Mars with exalted Jupiter, has given righteous indignation which resulted in the present case as dauntless pursuit of nationalist activities, later on turned into spiritual conquest. The relationship with Mother with a mystic aroma around the relationship for the public untainted by

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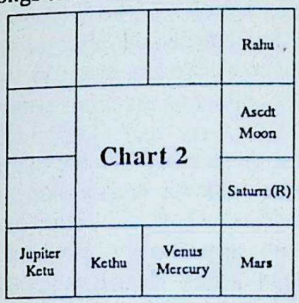
any sexual relationship either evert or covert is exceptional and explained only by going deeper in the impact of the 6th lord associated with the 7th and 8th lords in the 6th and functioning at the supramental level revealed by the position of Saturn and its association with the Moon, the life giving planet energising mind. What one wishes to convey in the present example is that the inherent impulse indicated by the disposition of the 10th house has been experienced by the people only through the filter of the 7th house disposition.

Let us take another example. Pandit Jawaharlal Nehru was a very colourful personality. His profession or avocation has throughout his life remained very vague and undefined, specially when we wish to discover and establish his means of livelihood. Chart 2 belongs to Pandit Nehru. His Ascendant lord



Moon posited in the Ascendant itself directly aspects the 7th house which is untenanted by any planet; it is also unaspected by any other planet excepting Moon, the Ascendant lord. His 10th house is aspected by its lord Mars located in the 3rd house Virgo, Venus in the 4th with Mercury but in its own sign, and by Jupiter in the 6th house Sagittarius posited there with Ketu. Venus and Mercury which are directly aspecting the 10th house, their enemy's house, themselves are aspected by retrograde Saturn posited in its enemy's house. But Saturn happens to be the lord of Pandit Nehru's 7th house.

In a way, this chart is an example of many adverse combinations, ordinarily persuading the astrologer to predict a very miserable life and unhappy experiences. The Ascendant lord suffers from *Sakat-Yoga*, an unhappy combination; the Ascendant and its lord are afflicted by *Papakartari Yoga*, by being flanked by two malefics; the 4th house indicating the comfort of mother, house and peace and quietitude of heart and emotion, also suffers from *Papakartari Yoga*; and Jupiter has been afflicted by the association of Ketu and the aspect of Mars, amalefic planet posited in an enemy's house.

In spite of such adverse combinations, Pandit Nehru rose to dizzy heights and was proficient in many ways.

The world knows Pandit Nehru as a person with a very broad heart who believed in freedom in the widest sense; he was a nationalist not because the British were bad but because political liberty for every country was preferred; he appreciated personal freedom and freedom of one's thought and action because only such an impulse could lead to fuller expansion of one's personality. Whatever he did irrespective of his own status, position and office, he championed the cause of freedom. He is known to the world as a person who was politically oriented; his whole life was dedicated for national and international political activities. But in literary creativity, he has made contribution which in its own right could make him outstanding. The profession of Pandit Nehru till he became the Prime Minister of India had been unstable; he did not have any firm basis of personal income except some royalty that he received fairly late in his life. As a barrister-at-law, he was not of any consequence but he was always affluent. His behaviour and actions were non-traditional but personally he was not very happy; he was imprisoned, bereft of the personal conforts of family life, but he was a person whose spirit could not be curbed and he was a very difficult person to live with.

The 10th house of Pandit Nehru could to a limited extent explain all the various traits of his personality but if we consider this house as the storehouse of the possibilities to be developed further, we may accept that the potential is the 10th house and the 7th house, the channel for its expression. The point for consideration is that the inherent qualities do not flower in life unless the 7th house provides adequate support for the same. The 7th house has Capricorn as the sign owned by Saturn retrograde in the sign of Sun. The primary influence of Saturn is to restrict the physical in order to arouse the philosophical, abstract, humanitarian impulses. The lord of 9th house Jupiter posited in its Moolatrikona sign Sagittarius aspects Saturn, the lord of 7th house. The dreary family life and the non-traditional approach to family relations and the people at large which was the central core of his life, and the urge towards freedom of spirit which seemed to him restricted in several kinds of bondages arise from the special disposition of Saturn under the influence of Jupiter. It is the Jupiterian influence on Saturn which did not

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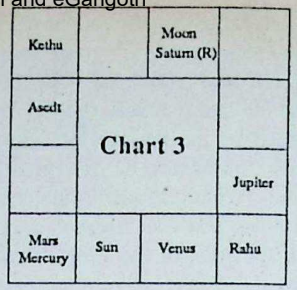
tarnish the image of Pandit Nehru in spite of his non-traditional approach to sex and family life which is responsible for making him a popular hero. The lord of the 7th in the 2nd made him intimately dependent on his relations; his family relations received much reward and help from him so much so that there were hushed-tones of nepotism under his government, and his growth in politics was also greatly dependent upon different kinds of assistance rendered by his family members. The lord of the 7th in the Sun-sign (Leo) made him a difficult person to live with; there have been stories about his colleagues and relations who had complained that Nehru was a good person for the public but those who had to come in daily intercourse with him could not and did not feel well-at-ease with him. His father, mother, wife, son-in-law, political colleagues including Mahatma Gandhi, in spite of their love and affection for him, could not feel happy in their relationships with Nehru as they could have been with any other person (in similar situations). The Moon's aspect on the 7th house would wash out all his misbehaviours, specially because of its placement in Cancer, its own house . One of the greatest assets of Pandit Nehru was the response of the people at large, the masses, which made his 'avocation' fruitful and this could happen because of Moon's aspect on the 7th house: his fame depends to a great extent on this situation. It would be interesting to notice that the best influence of Mercury and Venus fully aspecting the 10th house from a position of strength specially when Venus in his own house gives *Malavya Yoga* did not give Pandit Nehru a steady job either of a writer or of law though these potentials could express themselves within the parameter sanctified by the 7th house disposition especially due to the relationship between the lord of the 7th house Saturn in retrogression fully aspected by the 9th lord Jupiter.

Chart 3 is another instance of a horoscope whose 10th disposition could reveal the potential of the avocation or the way of functioning in the world whereas the 7th house conditions suggest the extent of the fructifiction of the same: the 10th showing the possibility whereas the 7th shows the actuality. The chart pertains to Dr. Rajendra Prasad, the first President of the Indian Republic. The 10th house has Venus in Libra unaspected by any planet whereas the 7th house is Cancer. The Moon, the lord of the 7th house, is posited with retrograde Saturn in the 5th house; the 7th house is fully aspected by Mars,



the lord of the 4th and the 11th posited along with Mercury the lord of 6th and 9th houses. The Ascendant lord Saturn who happens to be the lord of the 2nd house also aspects the 7th house.

Now, let us look at the career of Dr. Rajendra Prasad. He had been a very promising advocate having a brilliant academic career. Joining the educational line as a professor, he subsequently joined the political movement and always worked with dedication never wanting to come to the limelight though always willing to share any work of responsibility.

Whatever the accomplishment of Dr. Rajendra Prasad, the world knew him as a pious and saintly man who could do whatever was entrusted to him thoroughly and meticulously. He could converse fluently in eight or nine languages but the people at large did not recognise him as a linguist; he wrote several treatises on political issues, *India Divided* being one of his monumental works arguing out the follies of the division of India and upholding the cause of undivided India but the world does not even seem to take his arguments on the issue into consideration. He was more Gandhian than many others who received kudos for political achievements. He was very careful in taking initiatives even on crucial controversial matters, always careful as not to arouse public passion for the sides or for his views; the famous instance of his place for the presidential powers to be studied, and that of the basic problems—traditional, social, economical and human with regard to Hindu Code Bill —can be remembered in the present case. In spite of Malavya Yoga, his life had been a life of sacrifice, and this kind of sacrifice had put great restriction on him, his personal emotions and desires, and on his family members. An examination of his chart would show that the mere 10th house disposition does not explain these facts of his life very clearly.

Much of the enigma of his life can be clarified when we take the 10th from the 10th house as sug-

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gested above into consideration. The lord of the 7th house is Moon and Cancer is the sign of the zodiac of the 7th house. Cancer would give the quality of being at ease with diverse types of people and widely differing spectrum of intellectual rays. The Ascendent lord in retrogression posited in Taurus is located with the 7th lord in a *trikona* (angular house *viz* the 5th) suggesting great unanimity between him and the world at large; between him and his wife. Both were not of the same nature: his way of life was entirely different from the world in which he functioned; the people recognised the chasm existing between him, and they but they never had any disrespect for him and always held him in great respect. The 7th house was fully aspected by Mars the lord of the 11th and 4th posited along with Mercury, the lord of 9th (and 6th) showing great courage and initiative in working for the people and whatever he did was much more influenced by his thought and past proclivities (*Poorvajanma Karma*) rather than by a sense of personal aggrandisement. The Ascedant lord Saturn also aspected the 7th house indicating great restrictions and sacrifice in his pursuit for the public activities. One may recall that all his professional and personal qualities and talents he had offered at the service of the nation and the people and he never felt that his own accomplishments, his past legal or other academic qualifications should be given any recognition in assigning responsibilities to him. The 10th house with Libra sign gave him great equanimity, the balance, the poise for taking judgement; Venus therein provided the quality for sensitivity to the needs of the people and the 7th house disposition was indicative of what the world would consider his contribution to the world to be. In spite of Malavya Yoga occurring in his 10th house signifying a well-developed physique, strong mind, wealthy, happiness with children and wife, command over vehicles, clean sense-organs and renowned and learned he was almost a *sanyasi*. Undoubtedly much of the auspicious effects were correct in a theoretical sense but actually, in spite of these, Dr. Rajendra Prasad was personally a sad person: the 7th lord Moon in association with Saturn, the planet of constriction, could not but make him so.

Applying the principle to common people, the guide-lines inferred from the above works out well. For example, let us examine Chart 4 pertaining to a senior central government officer. The gentleman had a very difficult childhood, ordinary post graduate degree, entered government service in a subordinate position, was not well spoken of by his

Sun Jupiter Venus	Ascdt	Rahu	
Mars Mercury	Chart 4		
	Saturn Ketu		Moon

colleagues but by sheer fortuitous circumstances has risen to a senior position in the central government. From his chart, it could be seen that the lord of the 10th house, *viz* ., Saturn is posited in the 8th house along with Ketu which cannot be considered very auspicious. There is an exchange between the lords of the 11th and the 8th, which also is not very good. The lord of the 10th has the full aspect of Jupiter located in its own house but from the 12th house. These do not suggest a very happy future and a very high administrative or advisory status in the central government. But the enigma is resolved by examining the 10th from the 10th house. The lords of the 7th house *viz*, Venus is exalted with Jupiter who is the lord of the 9th house and is posited in its own house. Both of these are with the Sun, the lord of a *trikona*. There is a Raja Yoga also resulting from the association of the kendra's lord with the lord of *trikona*: in fact, this yoga is very strong because the planets concerned are quite strong, and the yoga is doubly reinforced. And there is Gaja Kesari Yoga also. These combinations show that the administrative and advisory status are well within his reach because the aspect of Jupiter on the 10th lord has given the native the talent for the same while its association with the exalted 7th lord had enabled him to rise high in this sphere. The association of the Sun with these planets strengthens the possibility.

Chart 5 belongs to a person whose father died very early in this person's life. Education of the native was negligible: he could somehow took graduation. Did not have a job, but was married, had several very promising children, at one stage he got a job of teaching school children which was more in name than in actual practice. This however gave him a stable income. His respect in the society he lives is not of a very high order. He even suffers from many physical handicaps.

The lord of the 10th is exalted: the Ascendant lord is strong; and Jupiter is posited in the tenth house and is strong specially when it is the lord of the 9th and is in retrogression. Rahu in the 3rd is also considered favourable. Though Mercury and Venus are together with the Sun yet they are not

(*Continued on page 50*)

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FATE AND HUMAN EFFORT IN THE RAMAYANA—II*

DR. C. KUNHAN RAJA, M.A., PH.D.

THE influence of certain powers in the form of the law of the moral life is also quite clear. If all aspects of Astrology did not arise within the Vedic time, the general environment favourable for the scientific development of Astrology was there even in the Vedic times. The entire world was controlled in origination and in progression, by a certain power which is of the nature of "Life" or Intelligence. Man is free in this scheme to work out his life problems. Any event in any part of the world, in point of time and also of space, had its effect on the other parts. Thus the events in some parts enabled one to deduce the events in the other parts as their results. Man must work and there is no effect without man's work. No agent grants a fruit to any one unless that one has worked for such fruits. Man can work and gain the fruits only within this scheme of the moral order of the world. This situation is quite clear in the Vedic culture, and this is the situation which Astrology takes note of. These two factors are known as *Daiva* and *Purushakara*. *Daiva* is from the word *Deva*, god. *Purushakara* is from the word *Purusha*, person. Since the gods in the *Vedas* are the custodians of the moral order (*Ritapa*, *Ritavridh*, etc.), one can easily understand how the moral order which governs the activities of man is called by that word. The relative strength of these two actors in human activity has been a great problem in Indian thought. *Daiva* is brought into relation with *Purushakara*. Sometimes they are brought out as in mutual antithesis. Sometimes they are taken as mutually collaborating. This latter thought, the collaboration of *Daiva* and *Purushakara*, must have been a very powerful factor in the thought contents of the people, and even where there is no real relevancy for their being brought together, they are brought into mutual relationship. Thus there is a work on grammar called "Daiva", which is so called after the author who happens to be *Deva*, the work being related to this author. On that, there is a commentary and the commentator calls his work the "*Purushakara* (by Lilashuka, the great Vaishnava devotee). Just as *Purushakara* manifests the operation of *Daiva*, similarly this commentary manifests the meaning of the original text. That must have been in his mind when he gave such a name to his commentary. And this is the more prominent side in the relation between *Daiva* and *Purushakara*. *Purushakara* shall not go against *Daiva*, and at the same time, it shall not simply depend on *Daiva*. What is called *Daiva* is not like a dam across a river, stopping the current. It is more like the two banks of a river which determine the course of the river and give the individual nature to the river. If *Purushakara* is like a river current with the *Daiva*, a dam across it, then *Purushakara* can achieve nothing. If there is no *Daiva* acting like the banks of the river, then too, *Purushakara* as a current in the river cannot flow regularly; it will disperse itself in all directions without reaching the goal. Thus *Daiva* and *Purushakara* are not two conflicting factors in human life; they are two collaborating and co-ordinating factors. This is the direct consequence of the Philosophy of the *Vedas*, where there are the gods who direct the Law (the *Rita*) and where there are also men led by people who have a realisation of the Law and who function within the Law. Following their lead, the people in general also remain within the Law.

But when man was reduced to a subordinate position with only "One Man" as capable of knowing the truth, will all other condemned to suffer and to err and to sin and with a world that has no reality, the position changes. Man has to depend on the "Superman". The "Superman" represents the *Daiva*-side in human activity, and as such *Daiva* becomes dominant and *Purusha* is subordinated to it. If man's activities are not controlled by any such universal law and is subordinate to the will of a "Superman", we cannot deduce a fact in the world from its relation to another fact that has been observed. The relation between the two is not determined by any universal law but only by the changing will of a "Superman". That "Superman" ceases to be a man and becomes God. That means, man's activities are determined by the will of God; God begins to interefere with the activities of men.

It is in this state of decadence in the culture of *Vedas* that the *Ramayana* came up as a light illuminating the region with the wisdom of the *Vedas*. There came also the *Mahabharata* and the various *puranas*. The purpose of all of them is to revive the Vedic culture of man's freedom within the universal law and the independent nature of this law free from interference by any agency, even by God. I have made a complete study of the various aspects in this revival of the Vedic culture in the *Ramayana*, as a representative of the

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Itihasa-Purana group of Sanskrit literature (the ancient chronicles and the ancient lore). I have made a complete collection of all facts relating to the problem of Fate and Human Effort, found in the *Ramayana*, along with other problems like Goals and Values (*Purusharthas*), the Vedic and non-Vedic paths. I am not giving all such facts collected from the *Ramayana*, in this article. I am making only a general study of the problem as based on such facts collected. What is found in *Ramayana* is neither a surrender to Fate nor a denial of a fact called Fate, provided we mean by Fate, the *Daiva* or the universal law governing movements and changes and functions in the world. Fate is not a person, or a divine being, as in other cultures like, say, the Greek Culture with its Moira, who can even supersede the Highest God.

Since what is called the *Daiva* is of universal nature, the events in one part, either in time or in space, produce other related events in other parts. It is like temperature, inflammation, pain, change in colour and other symptoms on a human body that is subjected to ailments. This is the explanation for what are called the omens that portend certain coming events. The omens may be good ones or bad ones according to what should happen. If there is to be victory, there would be the good omens and if there is to be defeat, then there would be evil omens. It may be in the forms of some jerk or irritation in some parts of the body. It may be natural events like thunder and lightning and wind. The *Ramayana* is full of such events which portend future events. This is not any superstition. They are natural to a world controlled by a universal law relating the events in various parts of the world, co-ordinating such events. One may ask why such portends do not make their appearance in modern times. The only reply is that such events are not taken note of in modern times. They do occur. Those who know the subject and who take note of such omens find that the event indicated by such omens do happen. They are warnings about the way in which the universal law governing the movements and changes and functions operates. It is found in the *Ramayana* that when one does not take note of such warnings and when one acts against what are thus indicated by such omens, there is the result which is the opposite of what was kept in view in the undertaking.

Yama, known by many names in Sanskrit like Kritanta (one by whom the end is brought about) is associated with death. He is also known as Kala. Kala is used in its generic sense of "Time". Kala has his ropes with him and people are dragged by that rope. People become victims to that rope. Such statements are made with reference to death. People have a choice between two courses and they select the wrong one. That is due to the fact that they are a victim to Kala or Time. The time for their end has come and they are compelled to encounter death. They are warned by others. They are given proper advice in the matter. Yet they do not listen and in the end, they are compelled to court disaster. But such statements should not be elevated to the rank of doctrine. They are only statements based on popular beliefs. They are only general statements that the time for the person to face death has approached. There is no intention of saying that what is called Time is a potent factor, too strong for man to resist. There is no context in which such a statement is made as the author's view of a philosophical position regarding the relation of man's abilities and the powers of Fate. Fate and human activity are not introduced as contrasts in such contexts. There is the philosophical position that the whole world is an organism in which there is a "Life Factor" functioning, regulating the various events, in the form of changes and movements and functions. Some people make a choice against the nature of this law and they become victims of the consequences of this wrong choice. Thus the misfortune has been brought about by them. What is called Time or this universal law is not an active agent working adversely against the interests of any individual person. If the person suffers, it is what he has brought on himself. There is never a case where a good choice is met with defeat. There is no freak in the world. In many places, the word Kala means time and in other places it means Yama, who is only a poet's personification of a certain aspect of the working of the universal law. There is a law of moral life and man has to function within the sphere of this law if there is to be success and happiness. If any one goes against this law, he suffers as a consequence of his own mistake in making the choice.

There are gods in charge of aspects of this law. When the generality of mankind makes the wrong choice as a regular feature of life in the world, then the world becomes a place of sin and suffering. Such also becomes the case when the persons who make the wrong choice become very powerful in the affairs of the world. At such a time, the entire universal law of moral life, represented by the poets as the Supreme Godhead, takes cognisance of it. Such a representation would have been impossible in the Vedic period, when there was no Supreme Personal God. But when conditions changed and when belief in a Supreme Godhead became a popular and settled doctrine, no poet could go against the truth of the situation in the country. So the Vedic doctrine had to be presented in a way that would suit the altered situation. This is the meaning of the Incarnation of the Great God, Vishnu, as Sri Rama. The gods are given an assurance that a person would be born who would be more than a match to the persons who go against the universal law of moral life.

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(To be continued)

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EXCHANGE OF HOUSES— SOME ILLUSTRATIONS

K.G. SRIVASTAVA

THERE is a well-known principle of Astrology, specially natal Astrology, that planets when involved in mutual relationship by way of exchange of houses accelerate the effects of each other. Classics like *Uttarakalamruta* support this principle.

When it says planets being lords of quadrants and trines produce reputation and Rajayoga by mutual relationship.

The relationships among planets have been defined by Parasara. The first is the relationship caused by exchange of places, the second by mutual aspect; the third by one planet aspecting the other and the other not returning the aspect; and the fourth by a combination of the two planets in one house. It is noteworthy that mutual exchange of houses has been accorded the top place in the enumeration of planetary relationship by Sage Parasara himself. The author of the *Uttarakalamruta* has specifically mentioned the exchange of houses between the lords of the 9th and the 10th houses as producing Rajayoga.

The *Sushloka Shataka*, another valuable classic of Parasara Astrology, strikes the right note when it says 'The combination of the lords of houses of luck and kingdom (the 9th and the 10th) in the house of luck or kingdom or their placement in each other's house or in their own houses is taken to be a strong benefic combination'.

The lords of the 5th and the 10th are strong indicators of Rajayoga. Their placement anywhere by way of four-fold relations including exchange of houses causes Yoga.

The lord of any quadrant involved in relationship with any trinal lord gives Rajayoga.

If the 10th lord is in Lagna and Lagna lord is in the 10th the native becomes reputed, victorious and a king.

Jataka Parijata also mentions a number of yogas formed by exchange of house with the 11th lord., A number of yogas have been discussed in *Shatmanjari Rajayoga* involving planets in exchange of houses. Two of the yogas stated in *Shatmanjari* say (1) If the 10th lord is posited in Lagna and Lagna lord is placed in the 10th house and there be Jupiterian aspect on Lagna or in 10th house, the yoga formed is known as Karmuka and (2) Chandra Yoga is formed by the 11th lord being in the 5th house and the 5th lord being in the 11th house and the 4th lord combined with the Moon.

The eminent Astro-savant Dr.B.V. RAMAN states in his excellent astrological treatise *Hindu Predictive Astrology* : "If the lords of the 9th and the 10th exchange places, they produce much good."

However, what is stated by Dr. RAMAN in the case of the lords of the 9th and the 10th may be applied equally to other quadrants and trines.

In the illustration Chart No. 1 there are three sets of exchange of houses, *viz.*, between the 1st and the 7th lords, the 2nd and the 5th lords and the 6th and the 11th lords. These exchanges of houses have endowed the horoscope with much potential and vitality. As the 7th house represents "desire, diplomacy and honour in foreign lands, business tacts and the talent energies" (Dr. B.V. RAMAN in his *Hindu Predictive Astrology*) among other things the exchange of houses between the Lagna lord and the 7th lord bestows on the native undisputed hold over masses, personal charisma, honour and latent energies. No wonder the native was the darling of the masses in her lifetime. Note Saturn represents masses and democracy, "Sarvarajyani".

In the words of *Uttarakalamruta* , and the Moon signifies "popularity and human responsibility (Dr. B.V. RAMAN in *Hindu Predictive Astrology*). The exchange between the 2nd and the 5th lords, the Sun and Mars respectively bestows the native with influential sons and keen perception of public good. *Uttarakalamruta* sheds ample light on the phenomenon when it says : If the 2nd lord is related with the Sun one is capable of doing public good; he attains Vidya and wealth.

The last set of exchange, *viz.*, between the 6th and the 11th lords, *i.e.*, Jupiter and Venus gives study over enemies and diplomatic skill for the 6th represents enemies.

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Venusian placement in the 6th is an indicator of good so far as public life is concerned. Jupiter in the 11th is aspected by the Sun and Mercury in the 5th. Jupiter being retrograde is powerful. "If Jupiter occupies the 11th and Mercury aspects it, the person gains much reputation as a philosopher and lecturer" (Dr. B.V. RAMAN in *Hindu Predictive Astrology*). "If the lord of the 11th and its occupants are powerful the native will have powerful influence in society" (Dr. B.V. RAMAN in *Hindu Predictive Astrology*).

In Chart No. 2, the 5th lord exchanges places with the 8th lord. Incidentally, the 8th lord is also the lord of the 9th house and the 5th lord also owns the 12th. Saturn is exalted in the 5th and Mars attains exaltation in the 8th. As the 5th house represents issues, good deeds done by father, ministership of the state, etc, exchange of its lord with the 8th house does not auger well. Further Venusian placement in the 8th is unmitigated evil unlike his position in the 6th and the 12th. However, as Saturn and Mars are exalted in the 5th and the 8th respectively the native is endowed with profound philosophical and occult interests.

In Chart No. 3 mark the exchange of house between the 2nd and the 9th lords, viz., Mercury and Saturn. The native is blessed with profound scholarship inherited from his ancestors, gift of the gab and flair for writing and is a man with a philosophical bent of mind. The 2nd house represents "speech.....fine tongue, felicity in expression and gift of the gab, learning....." Mercury is *karaka* planet for *vidya*. (learning) *lipilekha* (writing), *jyotisha* (astrology), *bhashachamatkarata* (proficiency in language), *satpouramika shabda shastra* (proficiency in puranas and linguistics) according to Kalidasa in *Uttarakalamruta*. Of course, Mercury combines with exalted Mars accelerating his effects.

In Chart No. 4, there is exchange of places between Lagna lord and the 8th lord. Mark Ayushkaraka Saturn in Lagna. The native enjoyed long life dying at the ripe age of 80. However, he constantly suffered due to piles, on account of the exchange between the lords of Lagna and the 8th house. Abdur Rahim-Khankhana, the famous courtier of Akbar the Great, describes the trait of Mars in the 8th house as "Mars in the house of death makes one prone to disease in private parts." In Chart No. 5, the exchange of houses between the 10th and the 12th lords. The 1st and the 3rd lords from the Sun and the Lunar Lagna) Venus and the Moon is responsible for *balarishta*. No doubt, Ketu in Lagna and Saturn in the 2nd contributed to the phenomenon. The native died within six months of his birth.

In Chart No. 6, that of an Officer in the Central Government, Mars and Jupiter as lords of the 1st and the 9th exchange places. The native is lucky, endowed with interest in religion and the occult. Of course there is a combination of the 9th and the 10th lords in Lagna, assuring him steady luck.

In Chart No. 7 Venus and the Sun as the 5th and the 3rd lords are involved in exchange of houses and so are the 6th and the 7th lords, Jupiter and Mars. The lady married an officer in the Central Government, outside the community. Mark Venus is *karaka* for marriage and Jupiter for husband. The 7th is the house of marriage. The 5th house also represents love marriage. Mars and Rahu give a tendency to go in for the unorthodox and the unconventional.

In Chart No. 8, the exchange takes place between the Lagna and the 12th lord, the Moon and Mercury respectively. The native is a capable palmist. He is deeply interested in the occult, philosophy and religion. Mercury in Lagna gives him a flair for writing, fine expression and astrological knowledge. However, the exchange is not good for material aspects of life.

In Chart No.9, the 10th lord exchanges places with the 11th lord bestowing the native with professional advancement, interest in occult and Astrology and flair for writing. Although promotion in career was denied to the native during Venus sub-period of Rahu period (Venus is combust; the native was promoted during the Sun sub-period), Venus gave him possession of a house during his sub-period, thanks to his exchange of house with Mercury, the 11th lord posited in the 10th with the exalted Moon. No doubt exchange of houses by the 10th and the 11th lords is one Dhana Yoga mentioned in *Jataka Parijata*. —33.80.

CHARTS.

No. 1. Taurus - Jupiter (Retrograde), Gemini - Ketu and Pluto; Cancer - Saturn and Neptune; Leo Ascendant - Mars; Scorpio - the Sun and Mercury; Sagittarius - Venus and Rahu; Capricorn - the Moon and Herschel.

No .2 Gemini - Ascendant; Cancer - Jupiter; Leo - Ketu and the Moon; Libra -Saturn; Capricorn - Venus, Mercury and Mars; and Aquarius - Saturn and Rahu.

No. 3. Taurus - Ascendant; Gemini - Saturn and Rahu; Virgo - Jupiter (Retrograde); Sagittarius - Ketu; Capricorn - Mercury and Mars; Aquarius - the Sun and the Moon; and Pisces - Venus.

(Continued on Page 32)

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DIVISIONAL CHARTS AND PREDICTIVE COMPETENCE.—II*

V.K. CHOUDHRY, B.A, DMSM, LM (ICAS) & PROF. S.R. GUPTA

THE dawn of 1987 gave birth to exciting speculation for an alternative to the premiership of India. The man in focus was Mr. V.P. Singh. The matter has been deliberated in the press and cross-sections of the society regarding the claims of honesty and clean image in contrast to the policies of manipulation/Commissions, etc. One pertinent question comes up whether, after all, the crusade mounted by Mr. V.P. Singh will succeed. Whether he will be in a position to organise his forces and acquire premiership of the country is a moot question.

Before going into the details of horoscope of Mr. Singh, we must first make sure if a change in India's premiership is indicated at all. The coming sub-period of Mercury in the main period of Rahu in the case of Rajiv Gandhi, which runs between November 1988 and May 1991 indicates difficulties and ill health. In Dasamsa chart, Mercury rules the 3rd and 12th from the Lagna and occupies the 11th house in the company of Mars, yogakaraka for the Lagna. Mercury is seemingly favourable and the results indicated by him with regard to Dasamsa chart will go against him. His progeny will also become a cause of suffering to him. Ketu, which is the next Bhukti lord in his natal chart, fully afflicts the indications of the 5th house. The role of the 5th house with regard to one's professional matters is not to be overlooked since this house is the 8th from the 10th *i.e.* longevity of th 10th house. We are of the opinion that a malefic planet in the 5th is unable to keep the person concerned in the same position, he was sailing in before his Dasa started. It also lacks the power to promote the circumstances/signification. Taking an overall view of planetary configurations in his chart, major changes on the political front are indicated.

Born on 25-06-1931 at 7.04 A.M. (Rectified) at Allahabad (We have gone by the chart in the *A.M.*, February 1988, page 175).

Vargottama exalted Jupiter in Vargottama Lagna explains the love of Mr. Singh for truth and clean administration as well as his elevation to the rank of a Minister. In the Moon chart also, Jupiter is exalted in the 10th house, the house of Karma. Saturn, who is a yogakaraka from the Moon, is aspecting the 9th house which helped the native rise in his Dasa.

As the purpose of this analysis is to study Mr. Singh's future political prospects, we will concentrate on his Dasamsa chart, the important features of which are as under:-

The Ascendant is occupied by Rahu which indicates a lot of fluctuations in his career. *Rahu* is known for giving unsatisfactory results. The Ascendant lord Mars is exalted in the 10th house.

The current Dasa lord Mercury is placed in the 4th houses from Lagna and in the 8th from the Moon. The Sun-Saturn association in the 6th house from Lagna and 10th from Moon is not at all good and explains the fact that he always has severe differences with persons placed higher than him. The very combination makes his position unsteady in the political game.

The operating Dasa of Mercury is also of paramount importance. Mercury being combust is inherently weak and further having the malefics in the *kendras* from him completely robs him of all his merits to show favourable results for the native. One of the important aspects of the weak Mercury's Dasa which started in July 1984 is that the person under his control gambles and loses, so to speak. His judgement betrays him. Mr. Singh was having a most enviable position. He was undisputedly Number Two in the Central Government. Suddenly, in effect, Mercury made him stake everything and he lost his position in the bargain. Had his move been successful, he would have been Number One. His move might not have been a calculated one, but the planetary influences guided him as per their own inclinations. The major events in a person's life are decidedly governed by the planetary configurations.

* Part I has appeared in the *A.M.*, January 1988.

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The time when Mr. Singh resigned was not at all suitable being that of Ketu Bhukti in Mercury Dasa.

In *Ramcharitmanas*, Sant Tulsidas is of the view that Ketu in his periods is bound to behave like an evil-minded person who always brings in miseries. This fact has been proved in the case of Mr. Singh, since he started running the sub-period of Ketu from December 1986. So during the Bhukti of Ketu in the weak Dasa of Mercury, Mr. Singh was practically divested of everything in his political career and got nothing but tension. We feel that he may lose his nerves and the Indian premiership may be out of his reach in spite of the massive public turn outs at his rallies and the maximum projection extended to him by the media. A lot of efforts, on his part, is required to time properly his future moves wisely.

The current Bhukti of Venus is also not favourable as Venus is associated with the Dasa lord Mercury and is subject to all the afflictions that are faced by Mercury. The merits of both Mercury and Venus further detract by the adverse placement. Not much can be expected from the ensuing sub-periods of the Sun and the Moon.

The only promise held out is by the Bhukti of Mars in the year 1993 when Saturn in transit will also be helpful to the Dasamsa chart. Mars may brighten things but not to the extent of making him the premier of India.

The current Dasa of Mercury may also make Mr. Singh compromise his most loved principles of a clean image and honesty. This is the game of planets which make the same person behave differently under different periods. Remedial measures by way of charities for Mercury, Saturn and Rahu may be helpful. Use of emerald will not be suitable. The Sun also requires to be made strong.

Prof. S.R. Gupta has prepounded a new Dasa system, which he calls "Amsa Dasa System". A separate Amsa Dasa is calculated and used for ever Divisional Chart. For details, the esteemed readers may consult his research paper entitled "Divisional Charts and Predictive Competence (*A.M.*, January. 1988). Mr. Singh has been running the sub-periods of Saturn in the major period of Rahu since 27-4-1986 and this goes upto 3-3-1989. Saturn in the Dasamsa of Mr. Singh is not inclined to be favourable to him on account of afflictions he suffers. Even the coming sub-periods seem to belie his hopes.

— 31.88.

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KNOWING YOUR CHILD FOR THE 12 SIGNS

MAITREYI

CHILDREN are an exciting tribe. They bring joy and sunshine into life. Their prattle can chase away the gloomiest of moods. That is, when they behave. But let them get defiant, obstinate and throw tantrums. You can't, then, find worse devils even in the deepest caverns of Hades. Even Satan would have to retreat in shame before such children.

Do all children behave when happy and turn rebellious when they have a problem? Do all parents have problems with children? And if they do, are they of the same kind? And if not, is it because there is a difference in handling growing sensitive minds?

Rahu in the 5th gives problems with children. Their growing years can invite all kinds of problems, sometimes even with the police. Or if the 5th lord joins Mars as a malefic, you will never see eye to eye with your child. They, in turn, will be selfish and inconsiderate. If the 5th lord joins Mars as a benefic, they will love their independence but also have a deep affection for parents in their hearts. Saturn with the 5th lord gives moody children or children that are chronically sick or who on to themselves long and protracted problems that may never find solutions.

Jupiter or Venus with the 5th lord gives warm and affectionate children.

The signs themselves basically influence your relationship with your child. If you are, Lagna-wise, born in:-

ARIES

Your child is bright and outgoing. He is a show-off and authoritative. Give him lessons early in not monopolizing group attention. He likes to dress well and almost strut around like royalty. He is fond of sports and if you find your little one looking out of sorts, its time you put him on the tennis or cricket circuit or enrold him in karate classes. He loves attention and to be centre-stage. So ferret out his aptitudes and gives him scope to pursue his interests. He loves to be magnanimous, so it becomes important for him to be taught the value of money and that charity should begin at home. He can be choosy about food which trait must be curbed into one of adjustment especially in homes with a large number of members.

TAURUS

Your child, especially as a baby, can be a poor eater. But it adjusts itself well to routine, so plan out nutritious food programmes, but in small quantities; so once your child gets used to it, it will easily eat regularly.

Your child, as he grows up, is not much of a problem. He is the quiet and orderly type. So give him a room of his own where possible or even a partitioned space; if you can't spare a room. He will be happy in his neat little world. Genuine appreciation will do him good but don't praise him too much or too often, because he can get boastful. For hobbies, choose creative pursuits like writing, art, designing.

GEMINI

Your child hates noise. He likes quiet and harmony around him. Strive to provide just such an environment or he can get restless and tense. He dislikes physically tiresome activity and games. He would rather opt for chess, draughts, carrom and other indoor activity. He is fond of friends, so let him bring his classmates home. If you say no, he will feel it is very unfair, and may react immediately. But as he grows up only make sure his friends are the right types. Science and intellectual activities appeal to him; so subscribe to related journals.

CANCER

Your child feels intensely and that can make him possessive, emotional and even dangerously jealous if not handled with patient tact. He is a little terrorist, unless, very early in his life, you learn to respect his rights and entrust him with proper duties. He can have problems relating to siblings because of his desire to dominate. He should be taught that this is not just allowed in a world that includes the rights and the freedoms of others. He tends to display a

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lack of self-control and care must be exercised that he stays away from addictive articles pan, betel, drink, drugs and as he grows up, unhealthy company of the opposite sex. He is secretive and rarely lets others know his problems. Talk to him extra-gently, create a feeling of trust in him and hear his woes, points of view without showing your reactions. If you can win your child's confidence, you cannot find a better friend, loyal and dependable in the whole world.

Your child is fond of rock music, excitement and action. Allow him some margin without being too rigid and let him know you trust him and he will stay within safe-zones.

LEO

You are lucky in your child. Coming under the expansive, practical and genial Sagittarius, he is always bright, smiling and pragmatic. Even as an infant, he will fuss less than other children and his tantrums will be far and few in between.

Your child loves the outdoors and he is happiest playing in a park or the garden. Your child likes people and will always be surrounded by friends. He likes travel and so if you say 'no' to a school excursion or picnic it can break his heart. Not much of a problem by any standards, he is frank, outspoken, friendly and sympathetic. One weak point is he may sometimes be tempted to gamble, not necessarily with money, but with situations. So early in his life emphasise the need to always weigh matters carefully taking into account the pros and cons. He is a hard worker. Though not overly intelligent, with some application he can score good grades.

VIRGO

Your child glows under attention—that hug or a squeeze of the hand can do wonders for him. He will love playing with toys of a mechanical nature. He will show a flair for machinery, screws, nuts, bolts; so give him this kind of a toy. He will not ask for new toys. He will carefully preserve his old ones and treat them like gold. So mind you, you don't hurt him by packing off his old toys to the local orphanage. He has a tendency to cling and as he grows older, you will be doing him a favour if you can inculcate in him an awareness of the extent and limitations of relationships. He will be quick to retreat into a shell of his own if he feels, he is let down. He is a serious child, by and large, so teach him to relax and laugh at intervals and not take like too seriously.

LIBRA

Your child is forever trying to please you. Don't take this for granted but show your appreciation of the efforts he makes to make you happy. This same trait may take him to extremes, which you must not allow or else he may be forever trying to please others without understanding that is no way to treat life. At one point, one must stop and see what exactly he must do, not to please others, but for his own good.

Your child does not care much for social company. He would rather enjoy reading by himself or pottering round the garden or solving crossword puzzles. Don't push him too hard to socialize or he can be very comfortable doing something he hates. When going out to parties, let him stay back at home, if he so desires.

SCORPIO

Your child is a sweet little thing, no trouble at all. He likes the beautiful things around him and everything neat and tidy and in its place. He likes music; encourage him to learn the art and also attend concerts.

Your child is not basically intellect-oriented in his aptitudes, so don't force him into technical courses against his wishes. Painting, dance, singing, poetry are his forte. He also has a flair for nursing and you would be doing him a service if you put him in a first-aid class.

Since your child, as he grows up, may show an increasing fondness for the good things of life, it is important to teach him early the lessons of a temperate life.

SAGITTARIUS

Impulsive, reckless and angry is how the signs describe your child. As an infant, once he starts crying, he will go on and on no matter what you do. At nights, he will never let you sleep peacefully.

As a boy he will always get into fights with the neighbour's children. He will scale walls, jump from trees, race down the road and do just about everything that can send you into a fit. He is a noisy

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child. Teach him to respect others' need for quiet, especially of elders and sick-people. Or he can grow into an insensitive youth. He must also learn to respect the feelings of others and curb his brash tongue. You need to talk to him often, pointing out tactfully that he has been careless of others' feelings or rights. But handled properly, your child can grow into a very upright and straightforward man. He loves his independence and too many do's and don'ts can warp his personality.

CAPRICORN

A good eater, your child is easily satisfied if you give him the food he likes - crisp, spicy, savoury stuff. Of course such food is not good for health. So you must try to teach him the difference between food for health and food for tickling the taste-buds, and ration the latter.

Your child is often stubborn and once provoked, hard to pacify. He is extra touchy; so watch and choose the words you use with him with care and tact. Your child can easily slide into laziness, so it may be imperative to give him activity to keep him busy. He likes friends and fun and sometimes is a very charming kid. He is deeply attached to family and resents any criticism on it. He can talk well and more important, is a good listener too. He has a fairly good sense of saving for the morrow. He can even be a little miserly, so teach him to give out of compassion.

AQUARIUS

Your child is intelligent, sometimes precociously so. He can talk endlessly. He is a fast learner too. So if you give him a lot of books you can be sure he will give you no problems. You don't have to remind him it is time for study. In fact you may even have to worry he works so hard at his lessons. So ensure he gets good nutritious food and regular hours of sleep and relaxation.

He has a flair for the theatre, art, mimicry, script-writing, story-writing, electronics, communications. Encourage any journalistic skills you may spot in him. By and large he is a merry happy child and needs very little corrective attention. However, his weak point is indecisiveness. Help him at every stage but discreetly in his decision-making.

PISCES

Your child loves security and every single word or gesture in this direction will help in the healthy growth of his psyche. He is naturally shy and has to be coaxed into meeting even friends. He is a sensitive child and will easily understand another's feeling. Boy or girl, your child unconsciously projects the mother image - caring for others, worried if they have eaten their food or not and generally concerned about not only family welfare, but also of all those who figure in his life. This child is so contented you will have to do some prodding to wake him up to the competition around him in life. Sometimes this attitude of contentment is not really so bad. With this child around, you will never run short of warm affection.

EXCHANGE OF HOUSES - SOME ILLUSTRATIONS

(Continued from 28)

No. 4. Taurus - the Moon; Gemini -Mars; Cancer - Ketu; Leo - Jupiter; Scorpio - Ascendant, Mercury, the Sun and Saturn; Sagittarius - Venus; Capricorn - Rahu.

No..5. Taurus - the Sun, the Moon, Mars and Mercury; Cancer - Venus; Leo - Ascendant and Ketu; Virgo - Saturn; Aquarius - Rahu; and Pisces - Jupiter.

No. 6. Aries - Saturn, Jupiter and Ascendant; Virgo - Rahu; Libra - the Moon; Sagittarius - Mars; Aquarius - Venus and Mercury; and Pisces - the Sun and Ketu.

No. 7. Gemini - Ketu and Ascendant; Cancer - the Moon; Leo - Venus; Virgo - Mercury; Libra - the Sun; Scorpio - Jupiter; Sagittarius - Mars and Rahu; and Aquarius - Saturn (Retrograde).

No. 8. Taurus - Saturn and Mars; Gemini - the Moon; Cancer - Venus Mercury and Ascendant; Leo - the Sun; Virgo - Ketu; Sagittarius - Jupiter (Retrograde); and Pisces - Rahu.

No. 9. Taurus - the Moon and Mercury; Gemini - the Sun, Venus and Saturn; Cancer - Mars and Rahu; Leo - Jupiter and Ascendant; and Capricorn - Ketu.

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SAYANA VERSUS NIRAYANA IN ASTROLOGY-II*

JYOTISH CHANDRA GHATAK, M.A. (TRIPLE),M.R.A.S., F.R.H.S.

LET us take another case, - the case of *Guy de Maupassant*, the renowned French author, who was, towards the end of his life, seized with insanity and died in an asylum. Here also the 'Luna' is in a Common sign (the 15th degree Gemini according to Nirayana but in 'mutable, sign according to Sayana) and what is very striking is that here also both Saturn and Jupiter are in common signs opposite each other, and are even in opposition according to our Indian 'Rasi-drishti principle. Take up the case of another illustrious person the poet William Cowper who had so many violent attacks of lunacy and at last died of it also. He had six planets in the common sign (!) *viz.*, Jupiter, Saturn, Mars, Dragon's Head, Dragon's Tail and the planet most important in this connexion viz., Luna. Here also Jupiter and Saturn are not only in opposed signs but also in opposition aspect with each other. The Moon is also in Virgo (a Flexible sign) opposed to Saturn, the great afflictor, who is in Pisces. Although the exact time of the poet's birth is not yet definitely known, still the position of the Moon being in Virgo is pretty nigh certain.

In Blindness (Amaurosis or Glaucoma) it has almost always been found that certain Nebulous parts of the Zodiac are specially susceptible to emit such malign rays as to bring on this malady. Such parts are (1) the "Pleiades" in Taurus 29° (7° of Bull Nirayana), (2) "Aselli" in Leo 6° (Cancer 14° Nirayana), (3) "Antares" in Sagittarius 8° (Scorpio 16° Nirayana—answering the beginning and the middle of our Jyeshta). Blindness or impaired sight happens when the Sun and the Moon are situated in any of these three parts and are afflicted or the malefics being situated in any of these parts afflict the luminaries.

In case No. 829 of '*1001N.N*', Saturn is in 29° Taurus, but not afflicting the luminaries (according to the Sayana method) but in Nirayanic calculation both Sun and Saturn would be in the same sign (Samyoga Sambandha) and there would be affliction by conjunction according to the Indian system. In horoscope No.32 of "Message of the Stars" the Moon is 19° (Sagitarius) Sun 4° 48 (Sagitarius) Mars 14° 14' (Sagitarius). So that, of the two luminaries, the Sun is at a distance of about 10° from Mars whereas the Moon is very near to Mars (a difference of only 5°) . So that the affliction of the Moon is more injurious than that of the Sun. Now the Moon is not in touch with Sagittarius 8° even by orb (6° on each side) but according to the Nirayana calculation, the Moon and Mars are both in the Antares (Jyeshta) (the vulnerable nebulous portion).

In the horoscope of poet Milton who became totally blind about 20 years before his death, the Moon is in 29° Taurus, and afflicted by Uranus who is 6° in Gemini. According to the Sayana system both Jupiter and Moon are in the same sign Taurus (which although there is a difference of about 23°, would certainly mellow down the malign influence to a great extent), but according to the Nirayana, Jupiter is in Aries, while the Moon is in Taurus, and there is no chance of a mitigation of the rigour of the blinding influence. Again according to the Sayana method Uranus, although conjoined to the Moon, is in a different sign, but according to the Nirayana, both are in the same sign Taurus, so that the conjunction connection (according to Indian estimate) is clear.

In diseases like 'Obesity' or 'Elephantiasis of the scrotum' the Nirayana method gives the right clue. As scrotum is ruled by the 8th house, any watery planet in the 8th house conjoined by Dragon's Head or Dragon's Tail (specially the latter) would make the malady possible. The situation becomes clearer

*Part I has appeared in *A.M*, April 88 issue

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if the 8th house is a watery sign. I have abundant horoscopes of persons having 'Hydrocele' or 'Elephantiasis of the scrotum', at my disposal, where this 8th house has been a watery sign according to the Nirayana method (but it becomes fiery sign according to the Sayana method).

'Obesity' or excess of fat in the body is a defect of assimilation as also a constitutional defect especially due to a lack of proper oxeygenation (fresh air and exercise) (oxegenation being symbolised by Sun) and also due to a faulty liver and pancreas (which organs are ruled by Jupiter). Now Jupiter and Venus cause an abnormal accumulation of fat in the body by faulty assimilation and the like, especially when they are in their own signs or in exalted houses or in watery signs (so that they can draw in an exuberance of 'fat' which is nothing but "hydrocarbon) but are afflicted by malefics. I cannot but cite here the case of Daniel Lambart, one of the fattest men the world has ever seen who was born at Leicester and succeeded his father as the keeper of the town gaol in 1791 and weighed 32 stone when he was only 23 years of age and subsequently 52 3/4 stone sometimes before his death in 1809. In this horoscope, not only Sun (the great oxeygenator) is in a watery sign (Pisces) but Venus also is in a watery sign and in his exalted house Pisces, while even Mars (the great haemogenetic planet) is in Capricorn—an Earthy-watery sign his own exalted house and even Saturn (the great solidifying, drying and emaciation making planet) is in Cancer (a watery sign). Jupiter (the great disposer of fat) is (as is expected in his own Joy-house (Sagittarius) in full square aspect to Sun (the great oxygenator). Thus, there is an abnormal accumulation of fat in this gentleman due to failure of brisk and proper oxygenation and consequent constitutional stagnation and also due to a mal-assimilation forced upon the system by a defective action of the Adrenal glands (which are ruled by Jupiter and the great controller of fat in the system).

Similar is the case of the great fat boy recorded as No:65 of '1001' N.N.' Here also Jupiter is in his own house (not his own sign but the 6th house of the Kalapurusha which governs liver and pancreas) and is highly afflicted by both Uranus and Mars. Both the Sun and the Moon and also even Mercury are in the Earth-watery sign of Capricorns and Venus (the lesser of the great fat-creators, Jupiter being foremost) is in sign-conjunction with Dragon's Tail in Aquarius (which though an airy sign is considered to be watery also) (the very word 'Aqua' shows its watery character and the corresponding Sanskrit word 'Kumbha' which means 'Pitcher' *i.e.*, a pot which carries and is meant for carrying water). All this, be it noted, is in consonance with the Nirayana calculation only.

Thus the Nirayana Moon, afflicted in his own house Cancer, has been found associated with cancer of the stomach. The Nirayana Moon afflicted in Libra has given rise to Bright's disease, the Nirayana Moon afflicted in Scorpio has caused Hydrocele and Genito-urinary disturbances. The Nirayana Saturn in Libra has caused (when badly posted) renal stones, suppression of urine etc. Nirayana Saturn in Leo has caused Arteriosclerosis. Nirayana Jupiter being afflicted in Cancer has given rise to dilatation of the stomach. The Nirayana Jupiter afflicted in Virgo has caused enlarged liver and the like. Nirayana Mars in Capricorn when badly aspected and afflicted has given rise to smallpox, chicken-pox etc. The Nirayana Mars in Aquarius badly aspected and badly placed (that is either in the 6th, 8th or 12th houses) has brought on fracture of the leg. Nirayana Venus afflicted Virgo has given rise to inefficient peristaltic action, afflicted in Scorpio, has caused venereal diseases, uterine prolapses, uterine tumours and the like. Nirayana Sun afflicted in Leo (although his own house) has caused palpitation of the heart and back aches. In Sagittarius sciatica, and being afflicted in Pisces has caused perspiration of the feet and kindred phenomena. All such things have been found verified over and again and with steady persistence from Nirayana calculation alone.

(Reproduced from *A.M.* September. 1940)

(To be continued)

A.M.
FOR THE FAMILY

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Ancient Classical Writers of Jyotisha

NARAYANA PANDITHA

K.R. KRISHNAMURTHI

His Parentage

NARAYANA PANDITHA son of Nrisimha was a great scholar in Mathematics and Algebra. Three verses forming the concluding part of his outstanding work *Ganitha Kowmudi*, speak about his father, his work and the year it was completed by him. The first sloka is a tribute to his father Nrisimha, for his extensive knowledge in Sastras, inclusive of Silpa Sastra, Tarka (Logic) etc. and for his good, noble and praiseworthy qualities.

The following is about himself as an author of the work and the third is about the date of the work as the year *Durmukhi* (in Brihaspathi Samvatsara) Saka 1278 (1356 A.D.) in Krithika month, on Thursday during Krishna Chaturdasi Tithi, when he completed *Ganitha Kowmudi*.

His Age

Assuming that he wrote *Ganitha Kowmudi* when he was 30 years old he should have been in 1326 A.D. but his span of life is unrecorded, so not traceable so easily.

His Works

Ganitha Kowmudi (Moonlight of Mathematics) is divided into 14 chapters, each one being called a *Vyavahara*. Narayana begins the work by bowing to God Siva as follows:

Nathvesam Ganithaarnava Vardanahethum,
Thamonudham Vimalam
Bahujana Chakora Jeevana Sampathim
Ganitha Kowmudim Vakshye

This would mean that he has written this work, with the prime object of placing it before the learned people, only to help them to widen their mathematical knowledge and make way for the growth and advancement of this great science in their midst.

The earlier chapters deal with a variety of problems in geometry and arithmetic, besides rules for measurement of space, measurement of grains, etc.

The last two chapters deal with the combinations (*Ankapaasa*) and magic squares (*Bhadraganitha*) respectively. By magic squares it should be understood that numbers entered in the mini-squares inside the outer square resembling a chess board, would be so arranged, that their sum, whether totalled diagonally, vertically or horizontally, would be the same. Though it was a subject dealt with in our Tantras like *Bhairava* and *Siva Thandava Tantras* before Narayana, he embodied them in his mathematical work, with many improvements involving a variety of designs. In our Tantras they are called 'Yantras'.

Magic squares were first taught to [illegible] an Yaksha King by God Siva; hence [illegible] guide to [illegible] as *Bhadra Ganitha*.. [illegible] appeal to you.

Narayana has stated in his [illegible] *Mukherjee*. that he has no ideal twith the operation therein, as he has included it in his work on [illegible] This gives a clue to the fact that Narayana has [illegible] written a separate work on Algebra, before this work on Mathematics. An incomplete manuscript on Algebra is found in the *Saraswathi Bavana Library*, Banares, called *Narayani Beejam*. Aryabhata, Mahavira, Sridharacharya, Sripathi and Bhaskara II are some of our distinguished earlier Mathematicians. But, Narayana was the first to introduce 'Magic Squares' in his work *Ganitha Kowmudi*.

Professor Padmakara Dwivedi, son of the late Professor Sudhakara Dwivedi, found a complete manuscript of this work in his father's private collections. It is on this basis, the present *Ganitha Kowmudi* is published in two parts under the *Banares Saraswathi Bavana Series*.

The Hindu Mathematicians were the pioneers in the field of algebra, geometry and many topics relating to Mathematics, like value of Pye, Zero, etc.

Algebra is an Arabic term for the Hindu Beeja Ganitha, which the *Arabs* learnt from Hindu Mathematicians and later carried it to their country, from where it reached Europe later. This is confirmed by Colebrooke in his essay on 'Algebra of the Hindus'.

Ganitha Kowmudhi precedes all treatises on magic squares written by Europeans. They were first introduced into Europe only in the 15th century by Manual Moschopulus, a writer belonging to the Byzantine School.

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VIEW POINT

PROF. P.S. SASTRI, M.A., PH.D., D.LIT.

MUHURTA

MUHURTA plays an important part in human life. It is the auspicious movement when a significant act is to be performed. We require an auspicious lunar day (*tithi*), week-day, coustellation, *yoga* and *karana*. We are not to take up any important work at any moment we like. Those who have scant regard for Hindu traditions, beliefs and customs fix their own times; and the results may prove [illegible]ous. Our eighth President was sworn in at [illegible]on on July 25, 1987. It was a Saturday, a [illegible] or in[illegible]one. The lunar day was Amavasya (new [illegible] exuberan[illegible]rse moment is not possible. The Lagna [illegible] carbon) b[illegible] with Venus, Moon, Sun and Mars in [illegible]cite here the [illegible]ga was *vajra* and the *karana* is [illegible]fattest [illegible] which is inauspicious being a bad [illegible] Leice[illegible]

[illegible] detailed account of the auspicious times for [illegible]ious acts is to be found in Dr. B.V. RAMAN's valuable book *Muhurta*, 7th ed., 1986. Here we draw the attention of the readers to a few important facts only.

First is the Lagna. In its entirety no Lagna is auspicious. There is a *pushkara kala* for each Lagna and that alone is auspicious. From Aries onwards these times fall at the following degrees approximately: 21°9', 13°54', 24°6', 7°3', 20°58', 13°56', 24°56', 24°0', 21°2', 13°56', 23°57' and 6°48'. The Navamsas fall in Tauras for Taurus, Gemini, Virgo, Libra, Capricorn and Aquarius Lagnas; in Libra for Aries, Leo and Sagittarius; in Virgo for Cancer, Scorpio and Pisces. Only three Navamsas are said to be auspicious and these are ruled by Venus and Mercury alone. Only for Taurus Lagna we get the same Navamsa.

There are twenty-seven yogas starting with Vishkambha and ending with Vaidhrithi. Add the longitude of the Sun to that of the Moon, and divide it by 800 minutes. The product shows the number of the *yoga* that has elapsed. The 6th (*atiganda*), 9th (*sula*), 10th (*ganda*), 17th (*vyatipata*) and the 27th (*vaidhriti*) are inauspicious.

Karana is half of a lunar day. Of the eleven *karanas* the last five are not auspicious. There are *Vishi*, *Sakuna*, *Chatushpada*, *Nagava* and *Kinstughna*.

Of the *tithis* (lunar days) 4, 8, 9, 14 of both the fortnights and Amavasya are inauspicious. The first padas of Aswini, Makha and Moola, and the last padas of Aslesha, Jyeshta and Revati are to be avoided.

The first and the last twenty-four minutes of a lunar day and constellation and the first and last two minutes of a sign are to be given up.

Others factors to be avoided for any auspicious function are (1) Three days from an eclipse; (2) Mrityu and Dagdha yogas; (3) the time when malefics rise in Lagna or aspect it; (4) just before or after sunset; (5) the time of the solar ingress; (6) the ruling constellation being 3, 5 and 7 from that at the time of birth. The Notes on *Prasna Marga* 2.16 to 20 given by Dr. B.V. RAMAN explain these in detail.

Tuesday and Saturday are not auspicious. Bharani and Krittika are to be avoided.

Mrityu Yogas arise when the weekdays from Sunday to Saturday show the Moon respectively in Makha, Visakha, Aridra, Moola, Satabhisha, Rohini, and Poorvashadha. Dagdha Yogas arise when the weekdays from Sunday onwards coincide respectively with the lunar days 12, 11, 5, 2, 6, 8 and 9. These are also Vishaghatika portions for each Nakshatra. These are known as *tyajyakalas*, the time to be avoided. One-fifteenth part of the duration of a Nakshatra is the prohibited time from the commencement of this ghati. When the duration of a constellation is sixty ghatis, the beginning of *tyajyakala* for the constellations from Aswini are - 50, 24, 30, 40, 14, 11, 30, 20, 32, 30, 20, 18, 22, 20, 14, 14, 10, 14, 20, 24, 20, 10, 10, 18, 16, 24, 30 ghatis.

This shows how difficult it is to fix a really good Muhurta. This is being set aside by our politicians and by those who want only ministers to inaugurate their work. Let us not ignore the wisdom of the sages.

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LETTERS TO THE EDITOR

"RESEARCH RUNNING RIOT"

Sir, - Ekalavya's write-up under 'News & Views' (The *A.M.*, February, 1988) was not only interesting but, in my opinion, also overdue. In fact, Dr. B.V. RAMAN, in his lecture on 15.11.1987 at New Delhi made only a fleeting reference to the controversy on Sri Rama's horoscope, but did not spell out his views on it. But Ekalavya put the record straight and has done right by these new fangled researchers. Unlike the avant-garde researchers, who attack him "with due deference to his learning or apologies", Ekalavya makes no bones about what he feels about such outlandish theories.

The controversy about Sri Rama's horoscope seems to stem mainly from the premise that Punarvasu and Navami cannot go together. But is it an absolute impossibility? Such a combination has occurred on 22.3.1831 and 2.10.1885 to quote two instances. In fact this combination has lasted for .41 and .62 of the day in the two cases respectively. This shows that this combination, though rare, can occur and hence developing migraine on account of this aspect of Sri Rama's horoscope would appear unnecessary.

The *prima donna* of the theory that Jupiter gives exaltation results in Leo while discussing the horoscope of Mr. V.P. Singh, (*A.M.* February, 1988) writes *Jupiter gets exalted in Cancer.* Ekalavya may be able to give a more apt explanation or analogy for this sudden *volte-face.* What comes to my mind is only that 'wear the cap, if it fits you'. In fact the writer refers to the exaltation of *Jupiter in Cancer*, in not less than four places on page 175 alone.

Before I conclude, here is some more grist for Ekalavya's capable mill. The *prima donna* has stated on page 175 that "Mars gives *best results in Leo* as per my own experience".

Madras. *T.D.V. Raman*

ASTROLOGY AND MARRIAGE

Sir, - The article 'Astrology and Married Life' (*A.M*, March 1988) is really an excellent research-based analysis and the conclusions drawn should be used by practising astrologers. The use of solitary astrological dicta without comprehension and a consideration of the horoscope in full can only bring a bad name to this sacred science.

Gurgan. *V.K. Choudhry*

II

Sir, - May I request you to kindly publish the remaining parts of "Broad Timing of Marriage" in your esteemed magazine to complete the research papers? It is a very interesting article and the lovers of Astrology are waiting to go through the last portion of the thesis.

Calcutta. *B.N. Mukherjee.*

III

Sir, - May I request you kindly publish the rest of "Broad Timing of Marriage" in your esteemed magazine to complete the research papers? It would be very interesting to go through the last portion of the thesis.

I also request you to kindly publish the second volume of *Notable Horoscope.* This book is a vital book without which it is futile to study Astrology.

You, being a great guide to me in the matter, I appeal to you.

Calcutta. *Amarnath Mukherjee.*

IV

Sir, - The following is an extract of an article I have recently read. "Marriage is an all important function and the Sastras say the Muhurta for same is to be clear of as many as 21 doshas. A. Lakshmi Narayana Udupa in his *Udupi Panchanga* has pointed out how six asterisms have a tendency to cause widowhood and give separation".

I would request you to kindly elucidate this as many would be interested to know more about the matter.

Bombay. *P.R. Sharma*

HOROSCOPE OF V.P. SINGH

Sir,- Regarding the article on Mr. V.P. Singh (*A.M.* February. 1988) by Mrs.Mridula Trivedi. I cannot make out how Mr. V.P. Singh married (25.6.1956) during Saturn-Mercury with a balance of

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FROM OUR OLD READERS

MAY 1957

Exaltations of Planets

Sir, - I have read with interest the clarification of his ideas by Mr. Venkataraman on the above subject in the January issue of our magazine. May I be permitted to point out the following facts not only to the learned author, but for the benefit of your other readers?

The reasoning involved in this para of the author is not understood. If the planets are strong in Chestabala, that is in their apogee and are exalted there, why is the Seeghrocha brought into the picture at all? It is well known that the Sun is in apogee sometime during the first week of July when it is in the Nirayana sign of Gemini, why does the author not allot Gemini as the exaltation sign of the Sun, instead of going about in a roundabout way of getting the exaltation signs from their Seeghrochas?

Mr. Venkataraman has taken exception to the statement that Mercury combust is not weak. Now apart from the statement of Mr. Carter, I would like him to consult the horoscopes (taken from Dr. RAMAN's *Notable Horoscopes*) of the following people: Goethe, Annie Besant, Henry Ford and Mussolini. In every case, Mercury is combust and not in one of the houses mentioned by him, and so Mercury should be very weak. Now we know that Mercury is the *karaka*, among others, for intelligence, education, eloquence and writing. Now if Astrology is to mean anything, it must mean that if Mercury is weak those people who have such a Mercury must (barring other factors) be weak in intelligence, education, eloquence and writing. Nobody in his senses would state that the people I have mentioned above were deficient in these things. Indeed, in the case of Goethe, Dr. RAMAN states that Mercury (and three other planets) made him a versatile genius. There are other illustrations in the same book, but these will suffice. Mr. Venkataraman's argument appears to be: "If Mercury be free from combustion, wonderful dialectic skill is got, and it is consequently strong", and therefore, if Mercury is combust, it is weak. This is a very common fallacy in logic known as 'denying the antecedent". He also carefully distinguishes weak from bad effects; but we have been taught in books and countless magazine articles that a planet not otherwise bad gives bad results when weak, and good ones when strong, how does the author propose to explain this anomaly?

The author further infers that I must have Mercury in Kumbha, presumably from his experience. Unfortunately, I have Mercury in Nirayana Gemini or Sayana Cancer, and still more unfortunately, it is not even combust, being 18 degrees from the Sun! Thus once more proving that logic is not one of Mr. Venkataraman's strong points; indeed it very rarely is in gentlemen who go by tradition and rule of thumb, instead of thinking things out for themselves.

Bombay-26. *K.M. Kharegat*

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Mars Dasa (24 days) at his birth according to her calculations. Mr. Singh would undergo Saturn-Mercury not before 1967 with this balance of Dasa. Mrs. Trivedi has justified all major events in Mr. Singh's life without correct data. I also feel that Mr. Singh was born in Gemini Lagna, not Cancer.

Khandura. *A.K. Jhawar.*

II

Sir, - The author has elucidated the probable time of the successful comeback of Mr. V.P. Singh. While concluding she has considered the transit of Jupiter in Aries from 3-2-88 to 17-6-88 I differ from the author regarding the results of transit Jupiter and Mars in Taurus.

The transit of Jupiter in Taurus, *i.e.*, 8th from his Moon-sign Libra may prove somewhat unfavourable to him (17-6-89 to 6-7-89). In fact this period may engender frustrating sentiments in him. The Sun Antardasa in Venus Bhukti Mercury Dasa (3-8-88 to 24-7-88) may give rise to domestic problems. Further, the transit of Mars in Taurus (8th house—27-2-89 to 3rd week of April 89) will also not be a propitious period for him—coinciding with Rahu Antara (18-12-88 to 21-5-89)

The transit of Jupiter in Gemini from 6-7-89 for one year will be a lucky period coinciding with Jupiter (21-5-89 to 5-10-89) and (6-10-89 to 17-3-90) and Mercury (17-3-90 to 11-8-90) Antaras. Jupiter will be transiting 9th and Saturn, the 6th in that particular period.

Saugor (M.P.) *Parminder Chawla.*

III

Sir,- I have read with interest the article of Mrs. Mridula Trivedi (*A.M.* February, 1988). Her analysis is good. She tries to prove that the malefic Mercury for Cancer Lagna is beneficial by introducing karmic control planets also. Mercury, the lord of 3rd and 12th houses for Cancer Lagna, is evidently a malefic while Jupiter, the lord of 3rd and 12th for Capricorn Lagna is deemed a benefic. But we can straightaway declare that Mercury when placed in own house, whether in Gemini or in Virgo, proves always beneficial irrespective of Lagna and his placement from Lagna. I find one or two errors have crept in her article. On page 175 in the last para, Mercury is said to be *vargottama*. This may be a printing error. Mercury is in the 2nd (inimical) Navamsa. On page 176 it is said that the marriage of V.P. Singh took place during Saturn-Mercury on 25-6-1956. But it was the last day of Mercury Antradasa in Jupiter Mahadasa according to the balance of Mars Dasa given in the article. Mercury is in own house associated with 2nd lord Sun, and aspected by Saturn, the lord of the 7th house.

The Rajayoga leading to Chief Ministership can be seen from the following Jaimini principle. The lord of the sign occupied by the Moon aspecting the Moon or Janma Lagna is called a *Kevala* planet. This causes a good Raja Yoga. In Mr. Singh's horoscope, we find Venus, the lord of the sign occupied by the Moon, is aspecting both the Moon and Janma Lagna. Besides Venus is aspecting Drekkana Lagna in Drekkana chart. Hence Venus becomes a *yogada* planet by virtue of his aspect to both Janma Lagna in Rasi chart and Drekkana Lagna in Drekkana chart. Please refer my article published in the Annual Number, 1988. Besides Aquarius becomes Divya Lagna, aspected by the benefic Moon and exalted Jupiter. Hence an eminent Rajayoga is formed. He may be elevated to the highest office in the country. Fulfilment of this yoga may be judged in the sub-periods of Mars, Rahu and Jupiter in the major period of Mercury. However I reserve my judgement in the timing until I analyse his horoscope by Jaimini Dasas.

Hanamkonda *Iranganti Rangacharya*

SOME SUGGESTIONS

Sir,- I like to make it crystal clear that your world-famous journal THE ASTROLOGICAL MAGAZINE with thought-provoking articles by eminent writers cannot be read and benefited by most of the people because of its non-availability in regional languages. Will the Editor look into this matter and arrange for publication of THE ASTROLOGICAL MAGAZINE in most of the Indian languages, that too, primarily in Tamil?

Pondichery. *T. Subramanian.*

II

Sir,- I would like to suggest that articles like 'The Great Islamic Prophecy, by P.N. Oak should not find a place in your esteemed magazine. Although you have indicated your disagreement with the contents, many readers will not relish it.

THE ASTROLOGICAL MAGAZINE

Sir,- A copy of the *A.M.* July 1987, accidentally was picked up

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by me at a railway stall. I found it very useful and so I subscribed to the journal. There is no end to the underlining of the important and useful points. Almost every article is useful, lucid and simple in presentation.

Bombay. *Major Dr. T.Majumdar.*

II

Sir,- I am a regular reader of your *A.M.* for the past ten years. Of late articles not pertaining to Astrology have started appearing in your journal. "Modern Acharyas—Spiritual leaders or Religious Heads" by Dr. Bangalore Sureshwara is controversial regarding the Kanchi Kamakoti Peetam. A lie or false statements no matter how many million times repeated by a many million people, can never become the truth.

Madras. *S. Kalayanasundaram*

III

Sir,- The article "Planets and Administrative Services" by Mrs. Mridula Trivedi is superb.

Bombay. *S.V. Iyer.*

IV

Sir,- I thank you very much for publishing the article 'On the Importance of Certain Sources of Strength' by Mr. Lakshmanan in Annual reproducted from the *A.M.*, January 1945, as per my request. The other articles in the Annual contains useful information as usual.

Madras. *P.S. Sundaram*

V

Sir,- It is due to your untiring efforts and wisdom that a revival of interest in Indian Astrology has taken place in recent times—not only in India but all over the world. THE ASTROLOGICAL MAGAZINE and the various publications of Raman Associates have played the most important role in this happy development. Of late, a few all-India astrological associations also have been formed, the objects of which are or should be revival of knowledge in Indian Astrology research and propagation of true knowledge and correct interpretation of the complicated slokas of our astrological Sastras.

Guwahati *Pramod Goswami*

FRIDAY THE 13th

Sir,- Last evening (13th Nov/6 p.m. - 6.30 p.m. IST) I heard on the ABC network in their programme, 'Australia to night', a song which the composer said was a rage, in Australia, in the sixties, 'Friday on my mind'. The programme also contained certain comments regarding certain 'superstitions' prevalent about the number 13 and Fridays. It may interest some of your readers, that as modern a navy as the U.S.A.'s (engaged among other things, in the task of providing "safe passage" to Kuwaiti oil tankers (in the Gulf region) does not launch any new ship on Fridays or the 13th of any month. The compere then went into the name of a certain ship that was launched on the said "offensive" date and went down, hauled up "repaired" and relaunched but did the "sinking" trick again, resulting in the loss of all hands. It was then that the American navy, undoubtedly one of the mightiest and the most modern in the world today, decided to choose from other days and dates. I am sorry that I am unable to provide the name of the said ship as reception was poor.

It will be a good idea, if your magazine could give us more interesting insights into Fridays and the number 13.

Arrah. *Prabhat Singh.*

EXTRA SATURNINE PLANETRY

Sir,- Apropos, views of 'Agastya', in 'As It Strikes Me' (*AM* January 1988), I beg to submit that he has rightly ruled out the possibility of inclusion of these extra saturnine planets in our predictive system at this juncture, due to inadequate information about these planets. In case, if we take any hasty step towards inclusion of these planets, it will be a great disservice to the divine science itself as it would, instead of solving, create more confusion for those engaged in the pursuit of astrological knowledge.

Nadiael *R.A.Parmar, B.A., M. Com.*

II

Sir,- I suggest the following for Agastya's consideration:

(1) Uranus was discovered in 1781, Neptune in 1846 and Pluto is known to us only from 1930. On the authority of H.P. Blavatsky's "Secret Doctrine" I say that they were known to the ancients under other names. Dr. P.S. Sastri says that these are mentioned in old Indian literature. (2) As we do not know their rulerships, their exaltations, and friendly houses, how can they be integrated into the Indian system of prediction that has a set of well-defined rules and principles?

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Many empirical observations for a hundred years in the case of Uranus and Neptune and some 50 years in the case of Pluto by hundreds of astrologers have verified the effects when these planets are in conjunction with the Sun, the Moon and other planets and when they occupy angles. These are valuable in judgement. Even without this, great scholars with intuition may be able to predict, but that is another matter. (3) Astrology was once a world science and in ancient days there was no division between Western and Eastern Astrology. (4) Hindu Astrology provides us with an adequate and rational basis for making predictions. It does, but it is not sufficient *now*.

Prof. Suryanarain Rao has rejuvenated ancient Astrology and Dr. RAMAN has done his very best to establish the science within the limits of the rules and principles of Hindu Astrology. Most people in the world including my humble self owe their knowledge of Astrology to the *A.M.* built through hard effort by Dr. RAMAN.

Astrology is revealed by the Rishis like other sciences and they are always with us. They reveal as and when there is need. Astrology like other sciences must develop and now we know only a fragment of it. When we study and do research more will be given. For every planet and house there is a higher and lower side and for advanced people, we will have to apply the higher qualities and rulerships. In fact in very old times there were only 10 signs and when humanity evolved two more signs ruled by Uranus and Neptune *i.e.* Aquarius and Pisces were added. Uranus in any signs and aspected by Mercury gives a keen intellect, sometimes genius; and afflicted, gives insanity. In the 7th, chaotic marriage relations are produced. Neptune in bad aspect to Saturn, Moon or Mars produces lunatics, sex perverts, and neurotics, but in good aspect to Jupiter or Venus produces great devotees and musicians like Sri Tyagaraja. Pluto in the Ascendant or in the 10th, produces persons who are explosive and who make drastic changes. If hundreds of competent people have verified these in hundreds of instances, why should Indian Astrology neglect them?

Dr. RAMAN's able successors to the A.M. should not be strangled by orthodox Astrology. It is my hope that Dr. Raman who has given his very life to the *A.M.* would not allow any stagnation to come to Astrology and I have every hope that it will become a World Magazine giving out One World Science.

I request Agastya to give some consideration to the above and not to discourage the growth of the science. It is the only science revealing the presence of God to us and enjoining us to follow a life of virtue for the happiness of ourselves and our fellow-beings.

Ekalavya truly writes (*A.M.* January 1988) "It is a basic rule of Science that when an observed phenomenon is verified to be true, but clashes with an accepted theory, it is the latter that is rejected and not the former. So let us reject the theory that we have well-defined principles to predict and require nothing else, and take the extra-saturnine planets also into account."

Calcutta. *S.V. Chalam.*

HOW IS THIS MONTH

Sir,- The above feature stands on a very high pedestal. No monthly forecast of any journal can come close to it. Though of a general nature, it very often is intimate in many individual cases. It can be applied to individuals with 75% success though Dasas and Bhuktis are not considered there. I and some of my friends are satisfied with your able monthly forecasts. They are presented in a masterly manner.

Madras. *K.R. Krishnamurthi.*

SATURN'S TRANSIT IN SAGITTARIUS

Sir,- This is in answer to doubts raised by some readers regarding my article "How Saturn's Transit in Satittarius Affects You?" (*A.M.* January. 1988).

There has been no error in reckoning of *Vadhataras* and *Vipattaras* in the context referred to.

The reckoning has to be done from one's birth star to the star through which the planet in question is passing. Accordingly, for Rohini, Hasta and Sravana born people, Saturn will be passing through Moola which is the 16th, 7th and 25th star respectively in the 2nd, 1st and 3rd *paryayas*. Hence it should be taken as passing through *Vadhatara* only, no matter in whatever *paryaya* it is passing through.

Similarly Moola is the 12th from Pushya and the 21st from Uttarabhadrapada being the 3rd star from *Janma* in the 2nd and 3rd *Paryayas*. The rest of the article is clear in this context, namely, for Pushya Saturn will not give bad effects even though being *Vipattara*, since according

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to conventional aspect he will be passing through the 6th house doing good. For Anuradha it will be still *Vipattara* transit as well as *sadesathi* both being very bad.

Regarding para 2, page 98, the same principle is to be applied *i.e.* when Saturn passes through Poorvashadha it will be passing through 7th star from Chitta, 16th star from Mrigasira and 25th star from Dhanishta being 7th in the 1st, 2nd and 3rd *paryayas* respectively.

Readers may note *paryaya* is a group of 9 stars in succession reckoned from any star. When the 27th star is reckoned from Aswini it will be Revati, the 9th star in the 3rd *paryaya* or round.

The 3rd, 12th and 21st stars from the birth star will be *Vipattara* and similarly 7th, 16th and 25th stars from it will be *Vadhatara*.

Madras. *Prof. Pulippani.*

SATI—A MISNOMER

I

Sir,- It is rather unfortunate that the learned Ekalavya should indulge liberally in using unsavoury epithets (*A.M*, February 1988, page 167).

It is nobody's case that every woman is required to ascend the funeral pyre of her husband. No one is now holding a brief for the restoration of the custom abolished legally more than a century and a half ago.

Ekalavya needs correction in regard to his version of the Daksha Episode. Dakshayani was the name of his daughter and not *Sati*. It was only after her self-immolation that she came to be known as Sat. Dakshayani burnt herself by her own *Karpu Kanal* (fire of chastity) and not "in the Yajna fire" as stated by Ekalavya. There was no question of her body being half-burnt and portions thereof being strewn over different parts of the country. The story as related by sage Vyasa in his *Bhagavatham* says that Dakshayani burnt herself completely leaving no traces behind. She got the name Sati only thereafter.

Ekalavya has committed unwittingly a literary misdemeanour in comparing the ambrosial halo rays emanating from the face of a *Sati* to a 'detergent'. We can only say that a particular lady's face is like the Moon and not *vice versa*. The important point is that the *Upamanam* should be far greater than the *Upameyam*.

One is rather deeply pained over the way the learned Ekalavya has chosen to look at the (celestial) pigeon episode. The story is related in Valmiki's *Ramayana* to show the significance of the doctrine of surrender (*Saranagathi*). Ekalavya is adding insult to injury when he says that the female pigeon sacrificed itself not because of the separation of the male spouse but only motivated by altruistic considerations. One is tempted to turn the table against Ekalavya, as the boot is on the other leg, because his theory is a cock-eyed one. Let the learned 'scribe' please note the statement of Mother Sita that separation (from her consort—Lord Rama) is worse than hell and togetherness with Him is better than heaven. In this sense, the female pigeon sacrificed her life to follow her consort, irrespective of whether the latter was in heaven or in hell. No altruism other than total identification with the husband is enough for Ekalavya to comment upon adversely. Surely one's eyes should be free of jaundice before complaining of colouration in things seen.

The Vedic civilisation certainly had a 'robust love' of life, but it did not hesitate to recommend, at the same time, giving up a life, if and when found necessary. The great Nachiketas was offered to Yama (Lord of Death) by his own father. The revered Advaitic Acharya Kumarila Bhatta almost committed suicide by burning himself in a heap of burning paddy husk as penance for the simple fault of having turned a Buddhist for a while to learn of its fundamentals. Mandodari, consort of Ravana, gave up her life over her husband's dead body in the battle field. Ravana is reputed to be a learned Vedic Brahmin, though of Rakshasa clan. Madhuri Devi gave up her life on the death of King Pandu of the *Mahabharata*, though Kunti Devi lived after him. It cannot be said that they were all 'monkeying ' with life, as Ekalavya has been pleased to say.

Madras.

T. Ramaswamy Aiyangar.

II

Sir, - While we totally agree with Arundhati that any type of forced *Sati* is barbaric her statement that the act of *Sati* has no scriptural sanction does not stand up to scrutiny. In less than five minutes I found the following examples:-

In *Srimad Bhagavatam* 4: 28: 50 (translated by AC Bhaktivedanta Swami Prabhupada) Vidharbhi the female incarnation of King Puranjana was about to commit *Sati* while alone in the forest with the body of her re-

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cently dead husband. The Paramtma disguised as Brahmana stopped her from doing so and engaged her in a philosophical dialogue that freed her from the bodily concept. In this instance it should be noted that Vidharbhi was alone. She prepared the fire herself. She climbed on the pyre by her own will *out of devotion* without being forced by anyone.

Also from the same *Srimad Bhagavatam* translation of Srila Prabhupada we find the following verses where Narada Muni tells Yudhishthira of the passing away of Dhritarashtra. (S.B. 1: 13: 57-58).

"O King, he will quit his body, most probably on the fifth day from today. And his body will turn to ashes. While outside observing her husband, who will burn in the fire of mystic power along with his thatched cottage, *his chaste wife will enter the fire with rapt attention.*"

In the light of the above Sastraic examples we suggest that scribe Arundhati recast her thoughts along the following lines. That yes, *sati* has Sastaric force *but it is not recommended for Kali Yuga because of the great tendency to be corrupted.* There are other Vedic injunctions that are true but are banned in Kali Yuga such as *Gomedha* and *Asvamedha yajna*, begetting children in the womb of the sister-in-law (*a la* Vyasa) etc. We must be careful not to throw out the baby with the bathwater.

In this Kali Yuga there have been many perversions of Vedic principles. The *sati rite* being one and dowry being another. The principle of dowry is to protect the girl, and to get the new family started off without unnecessary economic burden. Now it has become a mockery of its original purpose and girls are actually being murdered for the dowry.

Dallas.U.S.A.

Syamasundara Das.

Arundhati Replies

Sati has no Sastraic sanction. The *Vedas* are the *Sastras*. The *Ramayana*, *Mahabharata*, *Bhagavatam* and certain other scriptures though broadly coming under Sastras are secondary to the Vedas. Wherever there are contradictions between what the Vedas say and the Upasastras (if we can use this term) say the Vedas have the final word in the matter.

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

(In the letters THE ASTROLOGICAL MAGAZINE receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few queries together with answers. If some similar doubts are puzzling you, why not write to us about them? ***A reader can put only one question at a time. This service is free to all readers of*** *THE ASTROLOGICAL MAGAZINE.-Ed., A.M.).*

Q. 1. ***Rasi:*** *Gemini - Ascendant, Mars. Mercury, Moon and Ketu; Cancer - Jupiter; Leo - Mandi; Libra - Saturn (R); Sagittarius - Rahu; Aries - Venus; and Taurus - Sun.* ***Navamsa:*** *Scorpio - Ascendant; Ketu, Mandi and Mars; Capricorn - Moon; Pisces - Sun; Taurus - Saturn and Rahu; Cancer - Jupiter and Venus; and Virgo - Mercury. (a) Does the exaltation of 9th lord and the position of Lagna lord Mercury in Lagna favour foreign assignments? (b) How will Rahu in the 7th influence marital life?*

K.M.Subramanyam, New Delhi.

Ans.(a) The 9th house and its lord are the significators for the isssue. They are Aquarius and Saturn here. Saturn, the 9th lord is exalted; but he occupies 8th from 9th which is a defect. His aspect to 7th house which is 10th from 10th too does not favour professional jaunt abroad. Again 3rd house is occupied by Mandi. All these are not encouraging enough to warrant overse assignments. Lagna lord's strength has no *locus standi* on this issue except that he is helpful for profession in general. (b) Rahu-Ketu axis along 1/7 both from Lagna and the Moon is a disincentive to happy married life. Saturn's aspect to 7th compounds the issue by delay or deferment even as his aspect to karaka Venus does.

Q. 2. ***Rasi:*** *Virgo - Ascendant, Mercury (R) and Mandi; Libra - Sun, Moon and Ketu; Sagittarius - Mars; Pisces - Saturn (R); Aries - Rahu; and Leo - Venus and Jupiter.* ***Navamsa:*** *Gemini - Ascendant; Cancer - Jupiter; Leo - Saturn; Virgo - Mercury and Mars; Libra - Ketu; Sagittarius - Venus; Aquarius - Sun and Moon; and Aries - Mandi and Rahu. Mars Bhukti, Jupiter Dasa running at present. The native is at present studying physics and is interested in studying Astrophysics or related subjects in Astronomy. Would it be a wise choice? (b) Is it good or bad to have the lord of Lagna retrograde in the Lagna? Of the 3 Lagnas (Rasi, Navamsa, Chandra), which is strong? -*

V.Devadas,Neyveli.

Ans. (a) It is better to confine to physics alone as the Sun is rather weak (b) A benefic that is retrograde and *vargottama* occupying Lagna is certainly strong. For the same reason Lagna is the strongest in the present case.

Q.3 ***Rasi:*** *Sagittarius - Ascendant; Capricorn - Jupiter, Sun, Mars, Ketu, Mercury, Venus and Saturn; Cancer - Rahu; and Leo - Moon.* ***Navamsa:*** *Cancer - Ascendant and Jupiter; Leo - Ketu; Sagittarius - Moon; Capricorn - Mars and Saturn; Aquarius - Rahu; Pisces - Venus; Aries - Sun; and Taurus - Mercury (R). (a) What is the result of all the planets except Moon occupying the 2nd house and aspecting 8th house? (b) Is the chart one of delay or denial of marriage?*

S.P. Ravikumar , Allahabad.

Ans. (a) All the planets occupying 2 Rasis only is known as Gola-yoga. Mantreswara says the native is *Alaso alpayuhu* i.e., lazy and short-lived. In the second house, some of the planets are combust and by aspecting the 8th occupied by Rahu, do not help high longevity. (b) Both 7th lord Mercury and karaka Venus are combust in the Sun. The conglomeration of so many planets in one house leads to imbalance and is technically known as Sanyasa Yoga. As 9th house contains Moon, marriage will be there even if delayed.

Q. 4. ***Rasi:*** *Sagittarius - Ascendant 7-52 and Jupiter 2-35; Aries - Rahu 12-06; Gemini - Moon 6-47; Leo - Saturn 10-34 and Venus 24-13; Virgo - Mercury 29-66; Libra - Ketu 12-06 and Sun 6-39; and Scorpio-Mars 11-18. The native is a professional accountant with quite good experience and position in public sector. At present Saturn-Ketu is running. The native resigned the Government service voluntarily and started professional career recently. What was the reason for loss of service in present Saturn Dasa Mercury Bhukti, eventhough Mercury is vargottama and exalted?*

Sub. No.11547.

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Ans. Treat 10th house Virgo as Lagna for this issue. Saturn occupies 10th from it and suggests termination of service during its rule. What better chance for it than that of Bhukti of Mercury who occupies *marakasthana* from Dasa lord? And he is a benefic! You know the rule?

Q. 5. Rasi: Gemini - Rahu; Cancer - Ascendant; Virgo - Mercury and Venus; Libra - Sun, Jupiter, Saturn; Scorpio - the Moon and Mars; and Sagittarius - Ketu; Navamsa: Aries - Jup;iter; Taurus - Mercury; Cancer - Ascendant and Ketu; Leo - the Moon; Virgo - Venus; Libra - the Sun and Saturn; Capricorn - Rahu; and Pisces - Mars. Balance of Saturn Dasa 16 years 9 months and 6 days. Born on 19-10-1982. The boy is born to ordinary middle class parents. At the age of 1, he got polio for both the legs. (a) Will he be able to walk again? If so, in which Dasa and which deity should be worshipped? There is Kalasarpa yoga. (b) Lagna lord as well as 4th and 11th lord Venus is debilitated. Though kalatrakaraka is debilitated in vargottama, the 7th lord is exalted in vargottama. Can we say that he will get married?

Mrs. C. Syamala, Hyderabad.

Ans. (a) According to the *Encyclopaedia of Medical Astrology*, Neptune is the chief afflictr of infantile paralysis. In the present case Neptune occupies 6th, the house of sickness. He is aspected by Saturn and gives rise to that malady. According to the Indian system, Rahu in the 10th is a liability for legs. The child also suffers from kalasarpa yoga. Since the 3rd house is occupied by 3rd lord and Venus in *vargottama*, there is a chance of the child walking after Saturn Dasa is over and Mercury starts. (b) Lagna lord Moon's debilitation is cancelled by association with Mars. So is 4th lord, being *vargottama*. Since 7th lord Saturn too is strong, he will get married, if belated.

Q. 6. In a Prasna chart, Capricorn is Lagna. Saturn is in Scorpio 14.20; Mars in Gemini 11-41; and Moon in Pisces 13-34. Is there Ithasala Yogas between (1) Moon and Saturn and (2) Mars and Saturn as the longitude of the faster moving planet is less than that of the slower one?

L.S. Narayanan, Calicut.

Ans. The orbs of the Moon, Mars and Saturn are respectively 12°, 8° and 9°. The Moon is the fastest and Saturn the slowest. (1) Moon the faster moving planet has a lesser longitude than Saturn's and is backward of Saturn. The difference between their longitudes falls within the applying orbs. Hence Ithasala Yoga is formed. (2) So is the case here too.

Q. 7. Rasi: Aquarius - Ascendant 23-29, Sun 23-22, Venus 13-23 and Mercury 10-47; Aries - Moon 11-52; Taurus - Mars 0-43 and Ketu 1-30; Gemini - Mandi 1-32; Virgo - Jupiter 6-34 (R); Scorpio - Saturn 22-16 and Rahu 1-30. Navamsa: Taurus - Ascendant and Sun; Cancer - Moon and Rahu; Libra - Mandi; Capricorn - Mars, Mercury, Saturn and Ketu; Aquarius - Jupiter and Venus. Since the last 4 years, I have failed in service examinations. Why is it?

Sub. No.10770.

Ans. How am I to answer you accurately without being any the wiser about ruling Dasa-Bhukti? All that I can do is only to judge by *gochara*. Saturn was in evil places *vis-a-vis* your *vidya-sthana*-cum-*udyoga-sthana*. Gulika in the 5th house does not conduce to a good memory. There is Sakata Yoga. These are some of the causes.

Q. 8. Rasi: Ascendant 151-48; Sun 209-08; Moon 136-39; Mars 159-16; Mercury 196-29; Jupiter 156-23; Venus 246-31; Saturn 356-26; Rahu 303-67; Ketu 163-37; Herschel 159-14; Neptune 212-45. Major Sun, Minor Saturn ends by 12-9-1987. Will the native succeed in administrative services?

Prabhat, Raipur.

Ans. Saturn in the 7th which is 10th from 10th is a deterrent to aspiration to I.A.S. Further Uranus-*cum*-Mars in Lagna and Neptune in 3rd squared by the Moon cause high hopes, confusion and fantasies which are contra-indicated for the said service.

Q. 9. The native is separated from the family (due to job away from home). What are his chances of transfer to a place where family can be with him? (He is seperated since August 1980). Rasi: Pisces - Ascendant 15; Gemini - Ketu 27; Cancer - Sun 28; Leo - Mercury 7 and Venus 15; Libra - Mars 15 and Jupiter 25; Sagittarius - Rahu 27; Capricorn - Moon 29; and Aquarius - Saturn (R) 15. Vimshottari Saturn Dasa Rahu Bhukti upto June 1988.

Shashikant, Bilaspur.

Ans. When Jupiter transits Gemini, transfer to a place closer to or with parents can be expected.

Q. 10. Rasi: Scorpio - Ascendant 229, Mars 225; Sun 219; Moon 71; Jupiter 281; Venus 204; Saturn 271; Rahu 118; and Ketu 298. (a) Are Sakata and Kemadruma Yogas cancelled, if not then what is the effect and their remedies? (b) Is Ketu a disturbing factor for Jupiter and Saturn?

Sub. No.10268.

Ans. (a) Sakata Yoga is not cancelled because the

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Moon does not occupy Lagna kendra. Kemudruma is cancelled because Lagna kendra is occupied. (b) Ketu in 3rd is bad for brother/sister. It does not disturb the other two planets.

Q. 11. Rasi: Leo - Ascendant; Mercury and Ketu in Makha; Venus in Pubba; Jupiter in Swati; Rahu in Satabhisha; Saturn in Krittika; Moon in Rohini; Mars and Sun both in Pushya. Does the 4th lord Mars posited in the 12th indicate illegitimate birth? The Lagna lord is also with the 4th lord.

Abhoy Shastri ,Calcutta.

Ans. No; as the Moon is exalted, it removes all doshas, if any. There is one combination for illegitimacy nearest to this: Lords of 1, 4, 6 in 12; but in the present case, the 6th lord is absent. Hence the result as explained above.

Q. 12. Rasi: Libra - Ascendant; Scorpio - Moon 19-14 and Ketu 2-47; Aquarius - Venus 9-27; Pisces - Saturn 0-04, Mercury 0-43 and Sun 25-04; Aries - Mars 9-20; Taurus - Rahu 2-47; and Gemini - Jupiter 2-10. The 4th and 5th lord Saturn is with Vidyakaraka Mercury, the 12th lord posited in 6th house. The 2nd house is afflicted but its lord Mars is vargottama aspecting the 2nd house. It is said that debilitated Mercury in dusthana gives high academic education. (a) Would the native be able to get post-graduate diploma in Mathematics? (b) In view of Kuja Dosha and Rahu in 8th kindly say something about the native's future, particularly married life in Venus Mahadasa which started in February 1987.

S.K. Gupta, Durgapur.

Ans. (a) For academic distinction, 4th house and karaka Mercury are important. Both are in unhelpful houses. The 2nd house is well -placed, n doubt; but that will not help. I do not subscribe to the view that Mercury debilitated in dusthana gives good result, because the diction against natural laws. Consequently P.G. diploma in Maths is doubtful. (b) Who said there is Kuja Dosha? As Kuja occupies own house and vargottama, there is no Kuja Dosha whatsoever. Rahu is exalted in Taurus and hence he too will not harm. Therefore I don't see any problem in his married life.

Q.13. The native of the chart below is suffering from serious mental illness and serious debility since 9 years from Rahu Dasa. Rasi: Cancer - Ascendant 10-58; Libra - Moon 7-3; Scorpio - the Sun 25-30; Sagittarius - Ketu 18-5, Mars 11-29, Venus 21-33 and Mercury 14-18; Capricorn - Saturn 25-16; Pisces - Jupiter 16-16; and Gemini - Rahu 18-5. Does the native suffer the Sun is in the 6th house. (a) Though Jupiter is strong and well-placed why is the native suffering from these maladies? (b) Does the chart show relief from these complaints? If so, when.

P. K. Parida, Cuttack.

Ans. (a) The 5th lord Mars in 6th; afflicted Mercury in 6th; Saturn's aspect to Lagna and the Moon are the causes of mental trouble. Rahu aspects the 6th house and its occupants from 12th. Hence the trouble since the beginning of Rahu Dasa. (b) As Jupiter aspects Lagna there are chances of recovery with the commencement of Jupiter Dasa.

Q. 14. Rasi: Aries - Ascendant 3; Taurus - Mandi 11; and Ketu 2; Gemini - Venus 7; Cancer - Sun 5 and Mercury 6; Leo - Jupiter 4; Scorpio - Saturn 5 (R) and Rahu 8; Aquarius - Mars 3; and Sagittarius - Moon 4. Moon Dasa and Jupiter Bhukti is on now. (a) Dasa lord Moon (4th lord) aspected by 2nd lord Venus and 9th lord Jupiter (Bhukti lord). The Ascendant and lord of Ascendant also aspected by Jupiter. Can this Yoga be said to confer gain through lotteries in the Moon Dasa? (b) Will the second round of transit Saturn on natal (R) Saturn do any good?

Laxminarayana, Udupi.

Ans. (a) The house of gain is occupied by Lagna lord Mars and 2nd is occupied by evil entities while 2nd lord occupies 3rd. This does not confer Dhana Yoga. You need Vasumati Yoga or Viparreeta Raja yoga for gain through lotteries and unexpected sources. They are absent. (b) Saturn has already left Sagittarius and this should be a relief to you.

Q. 15. Rasi: Capricorn - Ascendant; Aquarius - Rahu; Pisces - Jupiter; Taurus - Moon; Gemini - Mars, Sun and Mercury; Leo - Venus and Ketu; and Virgo - Saturn. (Born on 1-7-1951 at 8-30 p.m.) .Budha Adtiya Yoga and Lagnadhi Yoga are present. How will they manifest in Jupiter Dasa Mercury Bhukti?

R.S. Prakasa Rao, Gudivada.

Ans: (1) Budha-Aditya Yoga is a common phenomenon. May be it gives you proficiency in language and literature. Lagnadhi Yoga is very partial and feeble. Only two of the beneficsare conjoined with other planets. Do not expect much from them. The bad feature in the chart is Saturn, Lagna lord in the 9th, which will give you a good chit, although belatedly and slowly.

Q.16. Rasi: Aquarius - Ascendant; Pisces - Ketu; Gemini - Jupiter 25 and Sun 29; Cancer - Mercury 24; Leo - Saturn 5, Mars 24 and Venus 10; Virgo - Rahu 7; and Libra - Moon 18. Navamsa: Aquarius - Ascendant and Mercury; Taurus - Saturn and Jupiter; Gemini -Sun and Venus; Virgo - Moon; and Scorpio - Mars. (a) Will 5th lord Mercury in 6th cause brain-related diseases? (b) If not, how will Mercury here influence rogasthana?

T. Pattabi Rama Rao, Hyderabad.

Ans: Mercury 5th lord in 6th causes loss in speculation, mental instability and ill-health to children. As 8th lord in 6th it causes Viparreeta Raja Yoga giving unexpected wealth. Mercury in 6th can also give nervous afflictions.

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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS FOR MAY 1988

*NIRAYANA POSITIONS OF PLANETS AT 5.30 A.M. I.S.T.

DATE	Day of the Wk	Sid Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupiter *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Neptune	♇ Pluto
1	Sun	2-37-41	18-35-25	186-52-33	293-51	30-21	19-58	60-33	249-59	320-31	248-31	257-51	198-57
2	Mon	2-41-37	19-35-38	199-43-15	294-31	32-21	20-12	61-11	249-57	320-28	248-30	257-50	198-56
3	Tues	2-45-34	20-31-48	212-50-17	295-10	34-18	20-26	61-47	249-55	320-24	248-28	257-49	198-54
4	Wed	2-49-30	21-29-56	226-12-28	295-50	36-13	20-41	62-22	249-53	320-21	248-27	257-49	198-52
5	Thur	2-53-27	22-28-03	239-47-50	296-30	38-05	20-55	62-56	249-51	320-18	248-25	257-48	198-51
6	Fri	2-57-23	23-26-09	253-33-59	297-09	39-54	21-09	63-28	249-48	320-15	248-24	257-47	198-49
7	Sat	3-01-20	24-24-13	267-28-30	297-49	41-40	21-24	63-59	249-46	320-12	248-22	257-46	198-47
8	Sun	3-05-16	25-22-15	281-29-21	298-28	43-22	21-38	64-29	249-45	320-08	248-21	257-46	198-46
9	Mon	3-09-13	26-20-17	295-34-53	299-07	45-01	21-52	64-57	249-41	320-05	248-19	257-45	198-44
10	Tues	3-13-10	27-18-17	309-43-51	299-47	46-37	22-06	65-23	249-38	320-02	248-18	257-44	198-42
11	Wed	3-17-06	28-16-15	323-55-00	300-26	48-08	22-21	65-47	249-36	319-59	248-16	257-43	198-41
12	Thur	3-21-03	29-14-13	338-06-45	301-05	49-37	22-35	66-10	249-33	319-56	248-14	257-42	198-39
13	Fri	3-24-59	30-12-09	352-16-52	301-44	51-01	22-49	66-31	249-30	319-52	248-13	257-41	198-37
14	Sat	3-28-56	31-10-04	6-22-10	302-23	52-22	23-03	66-51	249-27	319-49	248-11	257-40	198-36
15	Sun	3-32-52	32-07-57	20-18-04	303-02	53-38	23-18	67-08	249-24	319-46	248-09	257-39	198-34
16	Mon	3-36-49	33-05-49	34-03-35	303-41	54-51	23-32	67-24	249-21	319-43	248-07	257-38	198-33
17	Tues	3-40-45	34-03-40	47-32-10	304-20	56-00	23-46	67-37	249-18	319-40	248-05	257-37	198-31
18	Wed	3-44-42	35-01-29	60-42-20	304-59	57-05	24-00	67-48	249-15	319-37	248-04	257-36	198-29
19	Thur	3-48-39	35-59-16	73-33-11	305-37	58-06	24-14	67-58	249-12	319-33	248-02	257-35	198-27
20	Fri	3-52-35	36-57-02	86-04-45	306-16	59-12	24-29	68-05	249-08	319-30	248-00	257-34	198-26
21	Sat	3-56-32	37-54-47	98-19-41	306-54	59-54	24-43	68-09	249-05	320-27	247-58	257-33	198-24
22	Sun	4-00-28	38-52-29	110-21-15	307-33	60-42	24-57	68-12	249-01	320-24	247-56	257-32	198-23
23	Mon	4-04-25	39-50-11	122-13-54	308-11	61-26	25-11	68-12	248-58	319-21	247-54	257-30	198-21
24	Tues	4-08-21	40-47-50	134-03-43	308-49	62-05	25-25	68-10	248-54	319-18	247-52	257-29	198-20
25	Wed	4-12-18	41-45-29	145-53-06	309-27	62-40	25-38	68-05	248-51	319-14	247-49	257-28	198-18
26	Thur	4-16-14	42-43-05	157-50-26	310-05	63-10	25-53	67-58	248-47	319-11	247-47	257-27	198-17
27	Fri	4-20-11	43-40-41	169-59-46	310-43	63-35	26-07	67-49	248-43	319-08	247-45	257-25	198-15
28	Sat	4-24-08	44-38-14	182-25-24	311-21	63-56	26-21	67-37	248-39	319-05	247-43	257-24	198-14
29	Sun	4-28-04	45-35-45	195-10-31	311-59	64-12	26-35	67-22	248-35	319-02	247-41	257-23	198-12
30	Mon	4-32-01	46-33-18	208-16-49	312-37	64-23	26-49	67-05	248-32	318-58	247-39	257-22	198-11
31	Tue	4-35-57	47-30-48	221-44-06	313-15	64-30	27-02	66-46	248-2	318-55	247-36	257-20	198-09

*For local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-5-1988 is 22° 14' 56".

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ASTRONOMICAL NOTES FOR MAY 1988

AGASTYA

*Sayana Positions of Planets at 5.30 a.m. I.S.T. on 1st May 1988

PLANETS (Grahas)	SPHUTA (Long.)	DHRUVA (R.A.)	VIKSHEPA (Lat.)	KRANTI (Decl.)
	° ′	° ′	° ′	° ′
RAVI	40-50	38-24	0S00	15N05
CHANDRA	209-08	205-57	3S05	14S03
KUJA	316-06	319-04	1S36	17S32
BUDHA	52-36	49-52	1N17	19N40
GURU	42-13	40-04	0S55	14N38
SUKRA	82-48	81-54	4N24	27N38
SANI	272-14	272-25	1N10	22S16
RAHU	350-46			

The Sun

During this month the Sun moves forward from 19° Aries to 18° Taurus entering it on 12th. The North declination of the Sun increases from 15°05' to 22°03' at the end.

The Moon

Starting from 7° Libra, the Moon makes one complete circuit of the Zodiac and ends at 6° Scorpio. The South declination of the Moon increases from 14°03' till it becomes a maximum at 28°30' on 5th; then the South declination decreases till the Moon crosses the Equator to the North on 11th; afterwards the North declination increases becoming a maximum at 28°26' on 18th; thereafter the North declination decreases until the Moon crosses the Equator to the South on 25th; afterwards the South declination increases to 27°52' at the end.

Mars

Mars moves ahead from 24° Capricorn, enters Aquarius on 10th and ends at 14° there. The South declination of Mars decreases from 17° 32' to 11° 37' at the end.

Mercury

Mercury moves forward from 0° Taurus to 5° Gemini entering it on 21st. The North declination of Mercury increases from 19°40' till it reaches a maximum of 25°20' on 19th; then the North declination decreases to 23°23' at the end.

Jupiter

Jupiter continues its forward motion in Aries from 20° to 27° at the end. The North declination of Jupiter increases from 14°38' to 16°45' at the end.

Venus

Venus moves forward from 1° Gemini till it becomes retrograde at 8° there on 22nd; then Venus moves backward to 6° Gemini at the end. The North declination of Venus increases from 27°38' till it reaches a maximum value of 27°44' on 6th. Afterwards the North declination decreases to 25°17' at the end.

Saturn

Saturn continues its retrograde motion in Sagittarius from 10° to 8° at the end. The South declination of Saturn increases from 22°16' to 22°17' at the end.

Rahu and other Planets

Rahu retrogrades from 320°31' to 318°52' at the

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-5-1988 is 22° 14' 56".

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end. *Uranus* also regrogrades fim 248°31' to 247°34' at the end. *Neptune* too retrogrades from 257° 51' to 257°19' atthe end. *Pluto* also retrogrades from 198°57' to 198°08' at the end.

Lunar Conjunctions

The Moon forms the following conjunctions with the planets at the times, in I.S.T., noted: — Pluto at 28h 03m on 1st; Saturn at 22h 59m on 5th; Uranus at 20h 32m on 5th; Neptune at 12h 48m on 6th; Mars at 11h 48m on 9th; Jupiter at 10h 45m on 15th; Mercury at 22h 15m on 17th; Venus at 18h 52m on 18th; Pluto at 11h 06m on 29th.

Planetary Aspects

The Sun: Opposition Pluto 1st; opposition the Moon 1st, 31st; conjunction Jupiter 2nd; trine the Moon 6th, 26th; square the Moon 9th, 23rd; parallel the Moon 14th, 21st; conjunction the Moon 15th; square Mars 17th.

Mars: Parallel the Moon 1st, 9th, 28th; square the Moon 2nd, 15th, 31st conjunction the Moon 9th; square the Sun 17th; trine the Moon 18th, 28th; trine Venus 23rd; opposition the Moon 23rd.

Mercury: Opposition the Moon 3rd; trine the Moon 8th, 28th; square the Moon 10th, 25th; parallel the Moon 16th, 20th; conjunction the Moon 17th.

Jupiter: Opposition the Moon 2nd, 29th; conjunction the Sun 2nd; trine the Moon 6th,24th; square the Moon 8th, 22nd; parallel the Moon 14th, 22nd; conjunction the Moon 15th.

Venus: Opposition the Moon 5th; trine the Moon 9th, 28th; square the Moon 11th, 26th; parallel the Moon 17th, 19th; conjunction the Moon 18th; opposition Uranus 19th, 27th; trine Mars 23rd.

Saturn: Parallel the Moon 2nd, 8th, 30th, conjunction the Moon 5th; square the Moon 12th, 26th; trine the Moon 14th, 23rd; opposition the Moon 18th.

Uranus: Parallel the Moon 3rd, 7th, 30th; Conjunction the Moon 5th; square the Moon 12th, 25th; trine the Moon 14th, 23rd; opposition the Moon 18th; opposition Venus 19th, 27th.

Neptune: Parallel the Moon 2nd, 8th and 29th; Conjunction the Moon 6th; square the Moon 12th, 26th; trine the Moon 14th, 24th; opposition the Moon 19th.

Pluto: Opposition the Sun 1st; conjunction the Moon 1st, 29th; square the Moon 8th, 21st; trine the Moon 10th, 19th; parallel the Moon 11th, 25th; opposition the Moon 14th.

I. Poornima (Full Moon): Krishna Paksha (dark fortnight) commences at 29h 11m I.S.T. on 1st for all places on the earth.

Nirayana Longitudes of Planets: The Sun 19°33'; the Moon 199°33'; Mars 294°30'; Mercury 32°19'; Jupiter 20°12'; Venus 61°11'; Saturn 249°57'; Rahu 320°28'; Uranus 248°30'; Neptune 257°50'; Pluto 198°56'.

Cusps (Mid-points) of Houses for New Delhi: The 1st 9°03'; the 2nd 35°33'; the 3rd 62°03'; the 4th 88°33'; the 5th 122°03'; the 6th 155°33'; the 7th 189°03' the 8th 215°33'; the 9th 242°03'; the 10th 268°33'; the 11th 302°03'; the 12th 335°33'.

II. Amavasya (New Moon): Sukla Paksha (bright fort-night) begins at 27h 41m I.S.T. on 15th, for all places on the earth.

Nirayana Longitudes of Planets: The Sun 33°01'; the Moon 33°01'; Mars 303°39'; Mercury 54°46'; Jupiter 23°31'; Venus 67°23'; Saturn 249°21'; Rahu 319°43'; Uranus 248°07'; Neptune 257°38'; Pluto 198°33'.

Cusps (Mid-points) of Houses for New Delhi: The 1st 357°08'; the 2nd 24°52'; the 3rd 52°36'; the 4th 80°20'; the 5th 112°36'; the 6th 144°52'; the 7th 177°08'; the 8th 204°52'; the 9th 232°36'; the 10th 260°20'; the 11th 292°36'; the 12th 324°52'.

III. Poornima (Full Moon): Krishna Paksha (dark fortnight) sarts at 16h 23m I.S.T. on 31st for all places on the earth.

Nirayana Longitudes of planets: The Sun 47°57'; the Moon 227°57'; Mars 313°32'; Mercury 64°31'; Jupiter 27°09'; Venus 66°37'; Saturn 248°26'; Rahu 318°54'; Uranus 247°35'; Neptune 257°20'; Pluto 198°09'.

Cusps (Mid-points) of Houses for New Delhi: The 1st 192°27'; the 2nd 223°19'; the 3rd 254°11'; the 4th 285°03'; the 5th 314°11'; the 6th 343°19'; the 7th 12°27'; the 8th 43°19'; the 9th 74°11'; 10th 105°03'; the 11th 134°11'; the 12th 163°19'.

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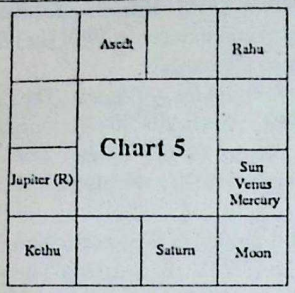
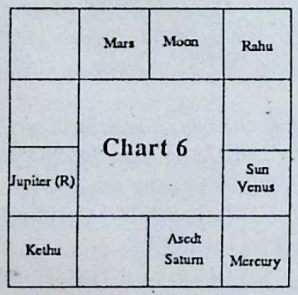
THE SEVENTH HOUSE ON ONE'S PROFESSION

(*Continued from page 23*)



combust. Jupiter aspects the Moon. These are quite favourable combinations to bestow good material position but these inherent possibilities have been greatly denied to the native. Apart from the meagre salary that he is drawing presently, he ekes out his income by making astrological predictions and suggesting *mantras* and *tantras*. The position of Saturn in the 7th though exalted has restricted the fuller utilisation of his inherent talents. The aspect of Mars, the Ascendant lord but bereft of any benefic aspect has reinforced the restrictive qualities of Saturn. Mars being the lord of his 8th house and having some influence on the lord of the 10th house and that also placed in the 7th, though it created many problems in his own marriage, also influenced his counselling in matters pertaining to occultism such as *mantras* and *tantras*.

Before we end, I would like to submit another interesting chart for the consideration of the readers. This chart (Chart 6) has great resemblance with the previous chart but the result is greatly different because of the change in the house positions. In this



case the lord of the 10th house Moon in exalted in the 8th house and is fully aspected by Jupiter though in debilitation (which may in some way be argued to bestow *Neecha Bhanga Raja Yoga*). The Ascendant lord in the 11th house cannot be considered adverse: it is a financial prosperity combination. But the impact of the chart in reality has been very different. He has already retired from the central government but not from any senior position. He has been a very stable officer; his officers and superiors always felt that he was a capable person but the conditions had never been helpful for making him better placed.

He remained throughout his life unmarried. His personal character was above board. He has *Sasa Yoga* and *Ruchaka Yoga* but nothing has been perceptible which can be considered the result of three yogas. The replacement of Mars has been very significant. He had been full of initiative; he is very loyal to his family members, to his friends, to his office. The aspect of Saturn specially from an exaltation position has given him idealism but the 7th house not having any benefic aspect and only malefics related to this house made the native bereft of a wife, bereft of good official position and did not permit him to express the various literary, creative, advisory and administrative talents he possessed.

From the above illustrations we wish to suggest that the 10th house problems require very intensive examination before any meaningful conclusions for helpful counselling can be drawn. The nature of the 10th house does not restrict it merely to the prediction of one's avocation in the ordinary sense of the term. It signifies how the individual would like to express his abilities. It shows the talents which can be expressed as the individual begins to play his role in life. It shows the store house of capabilities in different areas of life in which the individual would have the possibility of developing. This shows the latent capabilities through which the individual could establish his rapport with the world outside him, the world external to himself. The 10th from the 10th house could show the extent of actualisation of the inherent potentialities. By examining the 7th house, the individual's chances for the success of the activities, the chances for the expression of his inherent faculties can be predicted. These however do not show the renown or otherwise which the individual may get during the process of actualisation of his inherent qualities, aptitudes and capabilities. Whether the individual will have say, the musical talent will be studied in relation to the 10th house; whether he would have the possibility of developing his talents, whether the world at large will consider him fit enough to be musical or not would depend upon the disposition of the 7th house. Whether he will become famous as a musician or not will be dependent upon other factors which we may study sometime later. The fame or otherwise of a person is more difficult to predict than the possibilities of expressing one's inherent qualities. Presently, we merely wish to emphasize that the marriage of a person and the role of wife in one's development of inherent faculties need to be taken up with reverence and care. — 145.86

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FARMERS' GUIDE FOR MAY 1988

MIHIRA

(In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all cultivators.—Ed., A.M.)

1. Good for buying oxen or sheep, for sowing, for purchasing wheat, paddy, corn etc, for fixing pumpsets, for disposing of agricultural products.

2. Routine work only.

3. After 6h 25m good for manuring, for sowing, for testing instruments, for fixing pumpsets.

4. After 6h 20m good for buying oxen or sheep, for testing instruments, for deepening wells for fixing pumpsets.

5. Only routine work.

6. This day also routine work only.

7. Good for disposing off agricultural products, for storing wheat, paddy, corn, etc., for erecting sheds.

8. Good for sowing, for testing instruments for buying paddy, wheat, corn etc., for erecting sheds, for deepening wells.

9. Routine work only.

10. This day also only routine work.

11. Good for buying oxen or sheep, for borrowing, for fixing pumpsets, for deepening wells.

12. Good for disposing off agricultural products, for manuring, for ploughing, for sowing, for purchasing and storing paddy, wheat, corn etc., for erecting sheds, for deepening wells.

13. Good for borrowing, for deepening wells, for buying oxen or sheep.

14. Only routine work.

15. After 16h 33m good for borrowing, for testing instruments.

16. After 16h 01m good for testing instruments,.

17. Till 15h 00m good for testing instruments, for erecting sheds.

18. Good for buying oxen or sheep, for disposing off agricultural products, for storing paddy, wheat, corn etc., for testing instruments, for deepening wells.

19. Routine work only.

20. Till 19h 40m good for buying oxen or sheep, for ploughing.

21. Good for disposing off agricultural products, for testing instruments, for erecting sheds.

22. Good for borrowing, for testing instruments, for deepening wells.

23. Routine work only.

24. After 11h 35m good for testing instruments, for deepening wells.

25. After 14h 00m good for buying oxen or sheep, for disposing off agricultural products, for manuring, for ploughing, for sowing, for purchasing wheat, paddy, corn etc., for deepening wells.

26. After 9h 49m good for buying oxen or sheep, for disposing of agricultural products, for ploughing, for sowing, for testing instruments, for fixing pumpsets, for deepening wells.

27. Upto 12h 01m good for ploughing, for sowing, for deepening wells; after 12h 01m good for borrowing,.

28. After 13h 34m good for disposing off agricultural products, for fixing pumpsets.

29. Upto 14h 25m good for sowing, for disposing of agricultural products, for buying wheat, paddy, corn etc., for fixing pumpsets.

30. From 14h 36m to 17h 38m good for repaying debts; after 17h 38m good for disposing of agricultural products, for testing instruments.

31. Upto 14h 10m good for disposing off agricultural products, for borrowing, for testing instruments.

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TRAVEL GUIDE FOR MAY 1988

MIHIRA

(The periods against each date are suitable for those born under different Nakshatras as given below:)

ASWINI, MAKHA, MOOLA

3rd after 6h 25m., 4th till 6h 20m., 8th upto 19h 56m., 11th after 21h 26m., 12th whole day., 13th till 18h 38m., 17th upto 15h 00m., 21st till 22h 17m., 26th after 9h 49m., 30th after 17h 38m., 31st till 14h 10m.

BHARANI, POORVAPHALGUNI, POORVASHADHA

7th till 26h 58m., 12th after 19h 59m., 13th whole day., 14th till 6h 58m., 18th upto 16h 34m., 20th till 19h 40m., 25th after 14h 00m., 27th after 12h 01m.

KRITTIKA, UTTARAPHALGUNI, UTTARASHADHA

3rd after 6h 25m., 4th till 6h 20m., 8th upto 19h 56m., 11th after 21h 26m., 13th after 18h 38m., 14th till 6h 58m., 17th upto 15h 00m, 21st till 22h 17m., 26th after 9h 49m., 30th after 17h 38m., 31st till 14h 10m.

ROHINI, HASTA, SRAVANA

7th till 26h 58m., 12th after 19h 59m., 13th upto 18h 38m., 18th till 16h 34m., 20th till 19h 40m., 25th upto 14h 00m., 27th after 12h 01m.

MRIGASIRA, CHITTA, DHANISHTA

3rd after 6h 25m., 4th upto 6h 20m., 7th till 26h 58m., 8th upto 19h 56m., 11th after 21h 26m., 13th after 18h 38m., 14 till 6h 58m., 17th upto 15h 00m., 21st till 22h 17m., 25th after 14h 00m., 26th after 9h 49m., 30th after 17h 38m., 31st till 14h 10m.

ARIDRA, SWATI, SATABHISHA

8th upto 19h 56m., 12th after 19h 59m., 13th till 18h 38m., 17th upto 15h 00m., 18th till 16h 34m., 20th upto 19h 40m., 26th after 9h 49m., 27th after 12h 01m.

PUNARVASU, VISAKHA, POORVABHADRAPADA

3rd after 6h 25m., 4th upto 6h 20m., 7th till 26h 58m., 11th after 21h 26m., 13th after 18h 38m., 14th till 6h 58m., 18th upto 16h 34m., 21st upto 22h 17m., 25th after 14h 00m., 27th after 12h 01m., 30th after 17h 38m., 31st till 14h 10m.

PUSHYA, ANURADHA, UTTARABHADRAPADA

8th upto 19h 56m., 12th after 19h 59m., 13th till 18h 38m., 17th upto 15h 00m., 20th till 19h 40m., 26th after 9h 49m. :

ASLESHA, JYESHTA, REVATI

3rd after 6h 25m., 4th upto 6h 20m., 7th till 26h 58m., 11th after 21h 26m., 13th after 18h 38m., 14th upto 6h 58m., 18th till 16h 34m, 20th upto 19h 40m., 21st till 22h 17m., 25th after 14h 00m., 30th after 17h 38m., 31st upto 14h 10m.

NOTE: The respective *Chandrashtama* periods should be avoided for travel

For detailed list of books sold by RAMAN ASSOCIATES see last cover page

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DAILY GUIDE FOR MAY 1988

MIHIRA

[The ending moments of tithis and Nakshatras are accurately given. The timings are according to railway time (IST) with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.- Ed., A.M.]

1. *Sun:*— Poornima (Full Moon) upto 29h.11m. then Prathama (1st tithi). Swati, Siddha Yoga till 30h.02m. then Visaka and Marana Yoga. Good for buying cows or dogs and foodstuffs, for driving vehicles, for taking medicines, for wearing new garments, for fixing pumpsets.

2. *Mon:*—Prathama (1st tithi) upto 28h. 54m. then Dvitiya (2nd tithi). Visakha and Marana Yoga whole day. Routine work only.

3. *Tues:*— Dvitiya (2nd tithi) till 28h. 08m. then Tritiya (3rd tithi). Visakha and Marana Yoga upto 6h. 25m., then Anuradha and Siddha Yoga. After 6h. 25m. good for patients to take first bath after recovery from illness, for manuring garden, for testing instruments.

4. *Wed:*— Tritiya (3rd. tithi) till 26h. 59m., then Chaturthi (4th tithi). Anuradha upto 6h. 20m., then Jyeshta till 29h. 52m., afterwards Moola. Siddha Yoga upto 29h. 52m., then Marana Yoga. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for driving new vehicles, for testing instrumentss, for fixing pumpsets, for deepening wells.

5. *Thurs:*- Chaturthi (4th tithi) upto 25h.32m. then Panchami (5th tithi). Moola till 29h. 07mm., then Poorvashadha. Siddha Yoga whole day. Good for surgical operations.

6. *Fri:*—Panchami (5th tithi) upto 23h. 49m then Shashti (6th tithi). Poorvashadha and Prabalarishta Yoga till 28h. 07m., then Uttarashadha and Siddha Yoga. Only routine work.

7. *Sat:*—Shashti (6th tithi) till 21h. 57m., then Saptami (7th tithi). Uttarahada upto 26h. 58m. then Sravana. Siddha Yoga whole day. Good for storing food stuffs, for testing instruments, for erecting sheds.

8. *Sun:*— Saptami (7th tithi) upto 19h 56m, then Ashtami (8th tithi) Sravana and Amruta Yoga till 25h 41m then Dhanishta and Marana Yoga. Upto 19h 56m good for driving new vehicles, for thesting instruments, for deepening wells, for erecting sheds, for buying foodstuffs.

9. *Mon:*— Ashtami (8th tithi) till 17h 49m then Navami (9th tithi) Dhganishta upto 24h 19m then Satabhisha. Siddha Yoga whole day. Only routine work.

10. *Tues:*—Navami (9th tithi) upto 15h 37m then Dasami (10th tithi) Satabhisha till 22h 53m then Poorvabhadrapada. Marana Yoga whole day. Only routine work.

11. *Wed:*— Dasami (10th tithi) upto 13h 24m then Ekadasi (11th tithi). Poorvabhadrapada and Amruta Yoga upto 21h 26m then Uttarabhadrapada and Siddha Yoga. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for fixing pumpsets, for digging or deepening wells.

12. *Thurs:* — Ekadasi (11th tithi) upto 11h 10m then Dwadasi (12th tithi). Uttarabhadrapada till 19h 59m then Revati. Siddha Yoga whole day. Good for driving new vehicles, for gardening, for storing food-stuffs, for wearing garments, for taking medicines, for deepening wells.

13. *Fri:*—Dwadasi (12th tithi) upto 9h 00m then Trayodasi (13th tithi). Revati and Siddha Yoga till 18h 38m then Aswini and Amruta Yoga. Good for buying cows or dogs, for wearing new garments or ornements, for deepening wells, for appointing staff, for dealing with members of the other sex.

14. *Sat:*— Trayodasi (13th tithi) upto 6h 58m then Chaturdasi (14th tithi) till 29h 09m, afterwards Amavasya (New Moon). Aswini till 17h 27m then Bharani. Siddha Yoga whole day. Good for surgical operations.

15. *Sun:*— Amavasya (New Moon) upto 27h 41m, then Prathama (1st tithi). Krittika and Marana Yoga upto 16h 01m then Rohini and Amruta Yoga. After 16h 01m good for testing instruments.

18. *Wed:*—Tritiya (3rd tithi) upto 26h 18m, then Chaturthi (4th tithi). Mrigasira till 16h 34m then Aridra. Siddha Yoga whole day. Good for buying cows or dogs, for patients to take first bath after

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recovery from illness, for driving new vehicles, for stroring food stuffs, for deepening wells.

19. *Thurs:*— Chaturthi (4th tithi) upto 27h 08m then Panchami (5th tithi). Aridra and Marana Yoga till 17h 48m, then Punarvasu and Amruta Yoga. After 17h 48m good for wearing new garments, for taking medicines, for travel.

20. *Fri:*— Panchami (5tyh tithi) upto 28h 37m then Shashti (6th tithi). Punarvasu and Siddha Yoga till 19h 40m, then Pushya and Marana Yoga. After 19h 40m good for travel, for wearing new garments, for dealing with members with the other sex.

21. *Sat:*— Shashti (6th tithi) whole day. Pushya and Siddha Yoga till 22h 17m, then Aslesha and Marana Yoga. Good for wearing ornaments, for testing instruments, for erecting sheds.

22. *Sun:*— Shashti (6th tithi) till 6h 38m, then Saptami (7th tithi). Aslesha and Siddha Yoga up to 24h 59m then Makha and Marana Yoga. Good for borowing, for testing instruments, for deepening wells.

23. *Mon:*—Saptami (7th tithi) upto 9h 03m, then Ashtami (8th tithi). Makha and Marana Yoga till 28h 04m, then Poorvaphalguni and Siddha Yoga. Routine work only.

24. *Tues:*—Ashtami (8th tithi) upto 11h 35m, then Navami (9th tithi). Poorvaphalguni and Siddha Yoga whole day. After 11h 35m good for testing instruments, for deepening wells.

25. *Wed:*—Navami (9th tithi) upto 14h 00m then Dasami (10th tithi). Poorvaphalguni upto 7h 06 then Uttaraphalguni. Amruta Yoga whole day. After 14h 00m good for gardening, for driving new vehicles, for wearing new garments, for taking medicines, for deepening wells, for buying food stuffs, for erecting sheds.

26. *Thurs:*— Dasami (10th tithi) upto 16h 01m, then Ekadasi (11th tithi). Uttaraphalguni and Marana Yoga till 9h 49m, then Hasta and Siddha Yoga. After 9h 49m good for buying cows or dogs, for wearing new garments or ornaments, for patients to take first bath after recovery from illness, for taking medicines, for fixing pumpsets, for testing instruments, for deepening wells.

27. *Fri:*— Ekadasi (11th tithi) till 17h 28m, then Dwadasi (12th tithi). Hasta and Amruta Yoga upto 12h 01m, then Chitta and Siddha Yoga. Upto 12h 01m good for buying cows or dogs, for travel, for taking medicines, for dealing with members of opposite sex, for appointing staff, for wearing new garments or ornaments; after 12h 01m good for borrowing.

28. *Sat:*—Dwadasi (12th tithi) upto 18h 14m, then Trayodasi (13th tithi). Chitta and Marana Yoga till 13h 34m, then Swati and Siddha Yoga. After 13h 34m good for taking medicines, for fixing pumpsets.

29. *Sun:*— Trayodasi (13th tithi) upto 18h 16m then Chaturdasi (14th tithi). Swati and Siddha Yoga till 14h 25m, then Visakha and Marana Yoga. Upto 14h 25m good for taking medicines, for buying cows or dogs, for wearing new garments.

30. *Mon:*— Chaturdasi (14th tithi) upto 14h 38m, then Poornima (Full Moon) Visakha and Marana Yoga till 14h 36m then Anuradha and Siddha Yoga. Between 14h 36m and 17h 38m good for repaying debts; after 17h 38m good for wearing new garments or ornaments, for testing instruments.

31. *Tues:*— Poornima (Full Moon) till 16h 23m, then Prathama (1st tithi). Anuradha and Siddha Yoga upto 14h 10m, then Jyeshta and Marana Yoga. Till 14h 10m good for borrowing, for testing instruments.

MAY CALENDAR

1. *Sun.* Vaisakha Pournima, Buddha Pournima, May Day
7. *Sat.* Ravindranath Tagore's birthday
8. *Sun.* Shahaadath-I-Hazrat Ali.
12. *Thur.* Apara Ekadasi, Bhadrakali Ekadasi (Punjab), Ascension Day
13. *Fri.* Jamatul-Vidaa
14. *Sat.* Savitri Chaturdasi, Shab-I-Khadra
15. *Sun.* Phalaharini Kalika Puja, Vatasavitri Vrata, Ascension Sunday
18. *Wed.* Id-Ul-Fitr
22. *Sun.* Shabooth (Jewish)
26. *Thur.* Gangadasahara
27. *Fri.* Padmini Ekadasi
29. *Sun.* Trinity Sunday
31. *Mon.* Jarthoosta Nodiso (Parsi)

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HOW IS THIS MONTH (MAY 1988) FOR YOU

UTPALA

(The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements of transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE *giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.)*

MAJOR TRANSITS

The Sun transits Aries till 12th and then enters Taurus. Mars transits Capricorn till 10th and then enters Aquarius. Mercury transits Taurus till 21st and then enters Gemini. Jupiter and Saturn continue their progress in Aries and Sagittarius respectively. Venus in Gemini gets retrograde on 24th. Rahu and Ketu continue their counter-clockwise motions in Aquarius and Leo respectively.

1. MESHA (ARIES)

General: The Sun in the 1st and the 2nd, Jupiter in Janma and Saturn in the 9th are all unfavourable; Sun is under check till 21st and Jupiter till 12th. Mars in the 10th and the 11th is fully favourable. Venus in the favourable 3rd yields to Vedha. Mercury in the favourable 2nd till 21st transits thereafter the adverse 3rd. The general results are of a mixed nature with good effects having slight edge over the evil ones. The first half of the month will be more satisfactory than the second. You should guard against a tendency of going on travels with no specific aim. Bharani is better than Aswini and Krittika.

Health and Domestic: Though this is not a bad month for health, general debility may annoy you a little during the second half. The chronic sufferers will have to take more than ordinary care. With some effect you could have peace and harmony in the domestic sphere.

Finance and Speculation: The financial matters require careful watching. Investments on public issues are not recommended during the period.

Real Property, Services, profession, etc., All matters pertaining to real properties will be quite satisfactory. You will be making considerable improvements to your building properties. Services will find the month routine. The period will be profitable to businesses and professions.

Women: New contacts will enliven social life. Social workers will receive recognition and will be requested to shoulder still greater responsibilities in the field of their work. The period will be satisfactory to the working girls.

Students: You could make rapid progress in studies. Those of you who have appeared or intend appearing for the Military Academy Examination for the selection of officer cadets have good chances of success.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-11-18	2-10-16
Money dealings and enterprises	1-13-20	3-12-19
Journeys	1-17-25	4-14-21
Real property matters and educational activities	1-18-26	5-15-22
Children and speculation	6-17-25	7-16-23
Services	6-18-27	9-19-24
Partnership	6-20-29	10-21-28
Insurance	6-25-31	10-19-30
Profession and business	8-18-31	7-19-30

Chandrashtama occurs from 00-02 a.m. 3rd to 05.29 a.m. on 5th and again from 08-15 a.m. on 30 the till the end.

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2. VRISHBHA (TAURUS)

General: The Sun in the 12th and the 1st, Jupiter in the 12th and Saturn in the 8th are all adverse; Sun is under check from 21st till the end. Mars in the adverse 9th till 10th with check transits the favourable 10th thereafter with vedha. Mercury in the adverse 1st till 21st with check transits the favourable 2nd afterwards. Venus in the 2nd is favourable. In a month of mixed results the evil influences will predominate. You should resent temptations which are likely to make you fall from ideals and right conduct. Mrigasira is better than Krittika and Rohini.

Health and Domestic. Bilious complaints are indicated by the adverse transits. As the planetary influences indicate aggravation of the present ailments chronic sufferers should resort to prophylactic treatment. Domestic bliss of a high order will, however, be vouchsafed to you.

Finance and Speculation: While there is likely to be a cut in your regular income, the expenses will increase considerably. You may incur losses in some enterprises. Speculative (transactions are not recommended.)

Real Property, Services, Professions etc.,: The real estate matters may not be unsatisfactory during the second half. There may be difficulty in dealing with the tenants and Government authorities. The conditions of work and remuneration are not likely to be encouraging for the services. Professions and businesses will have a lean month.

Women: The emphasis is on expenditure which if not controlled will land you in a financial mess at the close of the month. The employed girls should be very careful in dealing with their superiors.

Students: The month cannot be said to be favourable for students. Financial difficulties are likely to worry you. Extra-curricular activities should be cut down as much as possible.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-11-20	2-10-16
Money dealings and enterprises	3-13-25	5-12-19
Journeys	4-17-26	6-14-21
Real Property matters and educational activities	6-18-27	7-15-22
Children and speculation	8-20-29	9-16-23
Services	11-25-31	10-19-24
Partnership	1-13-26	9-19-28
Insurance	3-17-27	9-19-30
Profession and business	4-18-29	2-12-21

Chandrashtama occurs from 05-29 a.m. on 5th to 09-20 a.m. on 7th.

3. MITHUNA (GEMINI)

General: The Sun in the favourable 11th till 12th transits afterwards the adverse 12th with check. Mars in the 8th and the 9th and Mercury in the 12th and the 1st are both adverse but the former is under check till 10th and the latter till 21st. Jupiter in the 11th and Venus in the 1st, are both favourable. Saturn in the 7th is unfavourable. The month tilts slightly on the favourable side. Gains and rewards are indicated. You will be successful in your undertakings. Aridra is better than Mrigasira and Punarvasu.

Health and Domestic: Barring minor complaints lasting for a day or two you will enjoy good health throughout. The chronic sufferers will have temporary relief. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation: The period will be satisfactory for finances. You will be able to settle your past financial commitments on favourable terms. The speculative transactions will yield good dividends throughout.

Real Property, Services, Professions etc.: All decisions pertaining to property deals are better postponed. Yield and rentals will tend to go down. The services will find the month very helpful and unexpected promotions may be granted to a few. This is a profitable month for businesses and professions.

Women: The period is quite satisfactory for the fair sex. The unmarried girls will get most eligible bachelors from reputed and famous families. This a good month for the employed girls.

Students: You should avoid listlessness and make serious efforts to concentrate on studies. You will be successful in tests and interviews. You will shine quite well in sports, games and athletics.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	4-11-17	8-14-23
Money dealings and enterprises	4-13-18	9-16-30
Journeys	4-17-25	2-10-21
Real property matters and educational activities	4-18-26	5-12-22

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Children and speculation	6-18-26	5-12-23
Services		6-20-27
7-16-24		
Partnership	6-20-29	9-19-28
Insurance	1-20-31	7-12-28
Profession and business	1-17-27	7-12-30

Chandrashtama occurs from 09-20 a.m. on 7th to 00-53 p.m. on 9th.

4. KATAKA (CANCER)

General: Mars in the 7th and the 8th and Jupiter in the 10th are both adverse; of these Jupiter is under check throughout and Mars till 10th. Saturn in the 6th is good. The Sun in the 10th and the 11th and Venus in the 12th are both favourable but Venus yields to vedha. Mercury in the favourable 11th till 21st with vedha transits afterwards the adverse 12th. The result is that evil influences will be more in evidence. You should develop your will-power to counteract the evil and maintain an even tenor in all your activities without resorting to any short-cut and unorthodox methods to achieve success. Aslesha is better than Punarvasu and Pushyami.

Health and Domestic: Health troubles in one form or the other will be present throughout. Chronic sufferers should take care to avoid an aggravation of their ailments. With some effort on your part you could have peace and harmony in the domestic sphere.

Finance and Speculation: The planetary transits do not generate any optimism in the field of finance. You should not stand surety for anybody. Speculative transactions should be completely avoided.

Real Property, Services, Professions etc.: The position relating to real property matters is not likely to be satisfactory. Yield and rentals are likely to go down. Penal transfers are likely for the services. Professions and businesses may have to keep their fingers crossed.

Women: You should take care of your functional health. Social and club activities should be reduced to the minimum. Employed girls are likely to find the period quite trying.

Students: With some effort on your part you could make progress in studies. You should cut down your extra-curricular activities considerably. You should go slow on games, sports and athletics.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	8-25-31	11-19-30
Money dealings and enterprises	8-20-29	2-10-16
Journeys	8-18-27	2-14-21
Real property matters and educational activities	6-20-31	2-15-22
Children and speculation	6-18-29	5-16-23
Services	6-17-27	5-19-24
Partnership	4-20-29	5-21-30
Insurance	3-13-25	7-19-23
Profession and business	1-18-26	7-28-30

Chandrashtama occurs from 00-53 p.m. on 9th to 03-04 p.m. on 11th.

5. SIMHA (LEO)

General: Mercury in the 10th and the 11th, Jupiter in the 9th and Venus in the 11th are all favourable making an allowance for the yielding to vedha by Jupiter till 21st. The Sun in the adverse 9th till 12th with check transits afterwards the favourable 10th. Mars in the favourable 6th till 10th transits thereafter the adverse 7th with check. Saturn in the 5th is none too good. The good influences, however, will be in predominance. You will be successful in your undertakings. You will gain influence in Government circles through political association. Poorvaphalguni is better than Makha and Uttaraphalguni.

Health and Domestic: You will have good health throughout. The period will offer considerable relief to the chronic sufferers. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation: The month will be satisfactory for finances. Some of the old dues which you had practically written off will be realised. Speculative transactions will yield good dividends.

Real Property, Services, Professions etc.: Acquisition of new property is most likely. Yield and rentals will be at good levels. Labour problems will be resolved satisfactorily. The period is quite good for services, professions and businesses.

Women: Courtships will blossom into happy wedding. Social contacts will be quite useful and will help you in your career. Promotions and transfers to places of your choice are likely for the employed girls.

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Students: Vidyakaraka will go all out to help you make good progress in studies. Medical students are particularly favoured. You will be successful in tests and interviews.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-13-18	2-11-19
Money dealings and enterprises	3-17-20	5-12-21
Journeys	4-18-25	7-14-22
Real property matters and educational activities	6-20-26	9-15-23
Children and speculation	8-25-31	10-16-24
Services	8-20-27	11-19-28
Partnership	6-17-31	10-16-28
Insurance	1-13-27	5-21-28
Profession and business	3-17-31	5-21-30

Chandrashtama occurs from 03-04 p.m. on 11th to 06-11 p.m. on 13th.

6. KANYA (VIRGO)

General: The Sun in the 8th and the 9th, Jupiter in the 8th and Venus in the 10th are all adverse; of these Sun is under check. Mars in the adverse 5th till 10th with check transits thereafter the favourable 6th with vedha till 21st. Mercury in the adverse 9th till 21st transits afterwards the favourable 10th with vedha. Saturn in the 4th is not favourable. The evil and good influences will be more in balance. Relief from troubles and success over enemies are the good results. Official favours are also likely. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic: Health troubles are likely. However no serious consequences will arise due to ill-health. The chronic sufferers will have to be very careful. Domestic harmony will elude you throughout the period.

Finance and Speculation: The month will not be unsatisfactory for financial matters. You may experience pressure from creditors but friends will assist you. Speculative transactions are best avoided.

Real Property, Services, Professions etc.: The matters pertaining to real property will be satisfactory. Yield and rentals will be at good levels. Labour problems will be resolved to the satisfaction of all concerned. The period will be satisfactory for the services, professions and businesses.

Women: Though mixed results are to be anticipated, the good side will be more in evidence for the fair sex. You will derive benefits through your social contacts. Employed girls will find the month satisfactory.

Students: Progress in studies will be slow. Those who have appeared before the Services Selection Board for army commission may succeed with much effort. You will shine very well in the field of sports and athletics and the chances of your inclusion in the state or national level teams are quite good.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-11-18	5-13-21
Money dealings and enterprises	1-17-25	5-14-22
Journeys	1-18-26	5-15-23
Real property matters and educational activities	1-20-27	5-16-24
Children and speculation	3-17-26	10-19-30
Services	3-18-27	10-19-28
Partnership	3-20-29	7-15-23
Insurance	3-25-31	7-15-24
Profession and business	11-20-31	7-15-30

Chandrashtama occurs from 06-11 p.m. on 13th to 10-03 p.m. on 15th.

7. THULA (LIBRA)

General: The Sun in the 7th and the 8th and Mars in the 4th and the 5th are adverse; the Sun is under check till 21st and Mars till 10th. Saturn in the 3rd is favourable. Jupiter in the 7th and Venus in the 9th are both favourable making an allowance for the yielding to vedha by Jupiter. Mercury in the favourable 8th till 21st transits thereafter the adverse 9th. The favourable influences will be more in evidence. Presently, accrual of money and renewal of contact with old friends are all likely. You should curb a tendency to undertake long journeys without specific aim. Swati is better than Chitta and Visakha.

Health and Domestic: Eye troubles are likely to worry you practically throughout. Chronic patients are likely to have temporary relief. Your eldest son will be successful in business activities. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation: The month will be satisfactory for finances. A windfall in the form of a financial legacy in your favour is most likely. You

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should refrain from speculative transactions.

Real Property, Services, Profession etc.: The real property transactions are not likely to be quite satisfactory. It is advisable to postpone decisions on property deals to more favourable periods. The month is full of promise for the services. Businesses and professions will find the month profitable.

Women: The month will be quite satisfactory for the fair sex. The unmarried girls of this sign will receive excellent marriage proposals which will fructify during this period. The month will prove quite satisfactory for the employed girls.

Students: You could make rapid progress in studies, thanks to the favourable Vidyakaraka for most part of the month. You will be successful in tests and interviews. You will have an enjoyable and memorable picnic in the company of the opposite sex during the first half.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	8-25-31	2-10-17
Money dealings and enterprises	8-20-29	2-12-18
Journeys	6-26-31	12-21-30
Real property matters and educational activities	6-25-29	12-19-28
Children and speculation	6-20-27	12-18-24
Services	4-11-25	5-10-19
Partnership	3-13-28	5-16-24
Insurance	4-13-28	5-16-28
Profession and business	2-12-23	5-16-30

Chandrashtama occurs from 10-03 p.m. on 15th to 04-03 a.m. on 18th.

8. VRISCHIKA (SCORPIO)

General: The Sun in the favourable 6th till 12th transits the adverse 7th thereafter. Mars in the favourable 3rd till 10th transits the adverse 4th afterwards. Mercury in the adverse 7th till 21st with check transits thereafter the favourable 8th. Venus in the 8th is fully favourable. Jupiter in the 6th and Saturn in the 2nd are both adverse, the former being under check till 12th. The bad side will be more in evidence during the month. Jyeshta is better than Visakha and Anuradha.

Health and Domestic: Urino-genital troubles are likely to worry you during the month. Those suffering from chronic ailments should resort to prophylactic measures. Children's health may cause mild concern. Domestic bliss will, however, be vouchsafed to you in full.

Finance and Speculation: This is altogether an unsatisfactory month for finance. The expenditure will increase considerably. Pressure from creditors may embarrass you. The speculative transactions are not recommended.

Real Property, Services, Professions etc.: During the first ten days the matters pertaining to real estate will be satisfactory. Conditions will diteriorate thereafter. No purchase of property is recommended. You may experience difficulties in the realisation of rents due from tenants. For services, professions and businesses there will be numerous obstacles, and nothing is to be anticipated by way of improvements.

Women: It is mainly in respect of health that the women should be careful. In club and social life they may find the conditions rather disappointing. They should go slow in romances and love affairs. Employed girls are likely to find the period satisfactory.

Students: Games and sports involving violent physical movements are not recommended. You should exert yourself and get over your mood of listlessness. You should watch your conduct and manners very carefully.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-8-13	7-18-30
Money dealings and enterprises	3-11-17	7-20-30
Journeys	4-13-25	10-16-28
Real property matters and educational activities	6-17-26	10-16-24
Children and speculation	6-17-27	9-19-30
Services	6-17-29	9-18-30
Partnership	6-17-31	9-20-30
Insurance	1-17-29	7-16-28
Profession and business	1-25-31	9-16-28

Chandrashtama occurs from 04-03 a.m. on 18th to 02-07 p.m. on 20th.

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9. DHANUS (SAGITTARIUS)

General: The Sun in the unfavourable 5th till 12th with check transits thereafter the favourable 6th. Mars in the adverse 2nd till 10th transits afterwards the favourable 3rd. Mercury in the favourable 6th till 21st with vedha transits thereafter the adverse 7th with check. Jupiter in the 5th is fully favourable. Venus in the adverse 7th is under check till 10th. Saturn in the 1st is unsatisfactory. The favourable influences will have the upper hand during the month. You will be successful in your undertakings. Gains and rewards are indicated by favourable Jupiter. You should curb a tendency to undertake travels for long periods without specific aims. Moola is better than Poorvashadha and Uttarashadha.

Health and Domestic: You will be in enjoyment of good health. Chronic sufferers will have considerable relief. Your eldest son is likely to land an excellent job in a reputed business house. You will have to exercise considerable tact and patience if you are keen on saving harmony in the domestic field.

Finance and Speculation: The month will be quite satisfactory for all financial matters. Income is likely from unexpected sources. You will be able to settle your past financial commitments on favourable terms. Speculative transactions will yield good profits.

Real Property, Services, Professions etc.: You are likely to acquire new properties. Income from land and buildings will be satisfactory. The services could look forward to promotions. The month will be quite profitable for businesses and professions.

Women: Notwithstanding the adverse posture of Venus, the month will be quite satisfactory for the fair sex. Firm artistes are particularly favoured. Employed girls will find the month quite satisfactory.

Students: New studies and increased knowledge will highlight the month. They will get acquired with scholars of fame and good reputation and such contacts will be of great help to them in their career later. Medical students are particularly favoured.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-8-13	2-20-30
Money dealings and enterprises	3-11-17	2-10-16
Journeys	4-13-18	5-12-19
Real property matters and educational activities	6-17-25	7-16-21
Children and speculation	8-18-26	9-19-28
Services	11-25-31	9-19-30
Partnership	6-17-29	10-21-30
Insurance	3-18-27	7-19-28
Profession and business	3-18-31	5-12-21

Chandrashtama occurs from 02-07 p.m. on 20th to 01-00 a.m. on 23rd.

10. MAKARA (CAPRICORN)

General: The Sun in the adverse 4th and 5th is under check from 12th. Mars in the 1st and the 2nd, Jupiter in the 4th and Venus in the 6th are all inimical; Mars is under check from 10th and Jupiter till 21st. Saturn is in the unfavaourable 11th. Mercury in the unfavourable 5th till 21st transits the favourable 6th afterwards. The month leans heavily on the evil side. You will be engaged in fruitless travels. You are likely to suffer humiliation and bodily injury. Misunderstandings with business partners is likely. Sravana is better than Uttarashadha and Dhanishta.

Health and Domestic: Persistent and violent headache indicative of a tumour should be attended to most promptly. Chronic patients should be extremely careful. Your child's health is likely to cause mild concern. Domestic problems are likely to cause considerable worry to you during the month.

Finance and Speculation: There is no indication of a satisfactory period for financial matters. The expenditure will increase and the income will shrink. You should scrutinise every item of expenditure. Speculative transactions should be completely avoided.

Real Property, Services, Professions etc.: The planetary transits do not indicate a favourable position for real estate matters. Decisions on major property deals should be postponed. Yield and rentals are not likely to be realised in time to meet your needs. The services are likely to find the month trying. This is not an encouraging month for professions and businesses.

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Women: Social contacts are not likely to be of much assistance. You ar advised to go slow on love affairs. Employed girls are not likely to find the month satisfactory.

Students: The month, however, shows promise for students in the field of athletics. Some of them are likely to be invited for national trials for ultimate entry into national teams. Your tendency to skip studies should be curbed.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-11-17	10-25-30
Money dealings and enterprises	1-13-18	9-16-25
Journeys	2-13-20	7-14-24
Real Property matters and educational activities	2-17-26	2-10-16
Children and speculation	4-13-26	5-12-19
Services	4-13-27	7-14-23
Partnership	6-18-26	9-19-28
Insurance	6-18-29	9-19-30
Profession and business	6-18-31	2-19-28

Chandrashtama occurs from 01-00 a.m. on 23rd to 01-46 p.m. on 25th.

11. KUMBHA (AQUARIUS)

General: The Sun in the favourable 3rd till 12th transits thereafter the adverse 4th with check. Mars in the 12th and the 1st is adverse with, however, check till 10th. Mercury in the favourable 4th till 21st with vedha transits the adverse 5th afterwards with check. Jupiter in the 3rd is not favourable but he is under check. Venus in the 5th is fully favourable. Saturn in the 11th is not good. In a month of mixed results the good side will be more in evidence. As criminal proceedings are likely to be initiated against you, you should scrupulously observe the laws of the land within letter and spirit. Satabhisha is better than Dhanishta and Purvabhadra.

Health and Domestic: Minor Stomach and rectal complains will be damenable to treatment. Those suffering from chronic diseases pertaining to stomach may find some relief. Relatives outside the family circle are likely to prove troublesome. The domestic life with wife and children will, however, be peaceful and harmonious.

Finance and Speculation: The month can be said to be satisfactory for finances. You are likely to experience relief from pressure from creditors. Some anxiety in the financial field is likely to persist throughout. Gains are likely in speculative market.

Real Property, Services, Professions etc.: The conditions pertaining to real estate are likely to prove satisfactory. Agricultural crops may suffer slightly due to pests. Transfer to the place of your choice is likely for the services. Professions and businesses will have a good month.

Women: It is mainly in respect of the functional health that the women should be careful. Social climbers should reduce the tempo of their activities. The employed girls will find the first half better than the second.

Students: With determination you could make progress in studies. Vidyakaraka will assist you. Extra-curricular activities should be reduced to the minimum. You will have an enjoyable picnic in the company of the opposite sex during the first half.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-8-17	10-16-25
Money dealings and enterprises	3-11-18	7-14-26
Journeys	6-13-20	2-10-27
Real property matters and educational activities	8-17-25	2-10-19
Children and speculation	11-18-25	2-12-21
Services	4-17-29	2-12-21
Partnership	4-18-31	5-19-30
Insurance	4-17-31	5-14-23
Profession and business	1-11-18	5-14-27

Chandrashtama occurs from 01-46 p.m. on 25th to 00-39 a.m. on 28th.

12. MEENA (PISCES)

General: The Sun in the adverse 2nd till 12th transits thereafter the favourable 3rd. Mars in the favourable 11th till 10th transits the adverse 12th afterwards. Mercury in the adverse 3rd with check till 21st transits the favourable 4th afterwards with vedha. Jupiter in the favourable 2nd yields to vedha. Saturn in the 10th is not satisfactory. The month has an accumulation of favourable influences. Gains and rewards are indicated. You will be successful in your undertakings. Revati is better than Poorvabhadra and Uttarabhadra.

Health and Domestic: Barring minor complaints lasting for a day you will enjoy good health throughout. The chronic patients could look forward to having considerable relief during the month. Your

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eldest son is likely to land a good job in a reputed business house. With some effort you will be able to save domestic peace and harmony.

Finance and Speculation: The financial position will be quite satisfactory. Your past financial commitments will be settled on favourable terms, during the month. Speculative transactions are likely to yield good dividends.

Real Property, Services, Professions etc.: The transactions pertaining to real estate will give very good results. Acqusition of new property is likely. This is a very profitable month for services, professions and business.

Women: You will be quite popular. You will be the most sought after person in social gatherings. Long awaited luxuries will be secured by you. This is a good month for employed girls.

Students: Medical students are particularly favoured. you will be successful in tests and interviews. Those keen on getting into defence department are likely to be granted commissions.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	4-11-17	1-12-19
Money dealings and enterprises	4-11-18	3-14-23
Journeys	4-11-20	3-14-29
Real property matters and educational activities	4-13-25	9-16-30
Children and speculation	6-17-26	5-15-24
Services	6-17-27	7-16-28
Partnership	6-17-30	7-16-30
Insurance	8-18-27	10-19-30
Profession and business	8-18-31	10-19-28

Chandrashtama occurs from beginning to 00-02 a.m. on 3rd and again from 00-39 a.m. on 28th to 08-15 a.m. on 30th.

ASTROLOGICAL MISCELLANY

(Continued from page 8)

a fresh body suitable for further evolution. If accrued good actions through the 10th house are to the credit of the native on the higher side as indicated by the 11th house, the native stands to enter higher realms of evolution. If the same is over drafted on the negative side, he enters lower darker planes. This is what is alternatively indicated by the 12th house called *mokshasthana*, or the house of liberation. On the material plane what one earns by way of gain is also spent in exchange of various kinds of gratification. Hence, the 12th house is attached to expenditure or *vyayam* which naturally follows the 11th house, the house of gain."

NEWS AND VIEWS

(Continued from page 6)

America 0.76 m., South-east Asia 644.22m., Latin America 0.64 m., Europe 0.59 m. and Oceania 0.26 m.

Historically world Hindu population has increased in geometric proportion and in 2000 A.D. its estimated figure is 887,332,860.

Speaking of Bharat, Hindus have increased three times from the beginning of the 20th century - from 193.53 m. to 586.70 m. in 1980 and estimated to become 882.50 m. in 2000 A.D.

However, the proportionate increase in its growth has fallen in recent years. From 84.90% in 1975, it fell to 84.50% in 1980 and expected at this rate to become 83.20 in 2000 A.D. As against this, the respective growths of Christian and Muslim communities in the same years are 3.7%, 3.9%, 4.7% and 11.41%, 11.61%, 12.00% respectively. These figures tell their own tale.

Music Therapy

Music is not merely unction for the human soul as heretofore believed, but the human body too.

It had been demonstrated earlier in this country that cows and plants responded to music yielding more milk and better foliage. In China today, music is used as a therapeutic agent to cure different illnesses. Patients suffering from neuralgia, neurasthenia, sprain and stroke are treated with music - Western, of course.

Basis of treatment consists in using a combination of psychological and physical therapies, using music to improve the patient's frame of mind and through it treat body functions.

The beat of the music is regulated by computer, to match the desired pulse of the body.

In this way doctors say, pain will be relieved and neuromuscular activity stimulated.

Hundreds of patients have been treated with good results, with over 50% success.

Methodologically two of the patient's acupuncture points are connected to pulse electrodes, as he lies on the bed totally immersed in the melody.

Different kinds of music are chosen for different illnesses.

Some of themusic pieces so chosen are Strauss' "Rose Waltz" and Beethoven's "Choral Symphony".

First developed in China in 1979, the music treatment has now aroused international interest.

India too can have a version of her own music therapy, suited to her different regions.

Will the Union Health Ministry wake up to its possibilities?

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CALCULATION OF LIFE SPAN-I

IRANGANTI RANGACHARYA, B.A.

MY humble attempt in this article is to explore the possibility of calculating life-span based on the method of determining longevity revealed from Jaimini aphorisms in the beginning of the 1st Pada of the 2nd Chapter. The factors involved in this method are:-

(1) Lords of Lagna and its 8th house, (2) Lagna and the Moon, (3) Lagna and Hora Lagna. This has been dealt with in *Studies in Jaimini Astrology* by Dr. B.V. RAMAN, wh ich is a must for the seeker of Jaimini. Besides *Vriddha Karika*'s method of calculating exact longevity has also been explained there methodically.

I have evolved a new method of calculating life-span, on the basis of the term of life ascertained. I give below the specific reckoning of 8th houses on the authority of *Vriddha Karika*, for its subsidiary use in the method of ascertaining longevity. I give also a table of *Parivritti Dwaya Horas* for use in the method of judging longevity.

TABLE OF 8th HOUSES

Sign	8th house
Aries	Scorpio
Taurus	Gemini
Gemini	Capricorn
Cancer	Sagittarius
Leo	Cancer
Virgo	Aquarius
Libra	Taurus
Scorpio	Sagittarius
Sagittarius	Cancer
Capricorn	Gemini
Aquarius	Capricorn
Pisces	Leo

Exceptions

(1) If a planet owns both Lagna and its 8th house, take the 8th house from the sign occupied by Lagna lord. (2) If this 8th house lord also is the same as the 8th house lord, take the 8th house of Hora Lagna. (3) Lordship of Rahu and Ketu of Aquarius and Scorpio may be considered also (see pages 78 and 79 of *Studies in Jaimini Astrology* by Dr. B.V.RAMAN)

TABLE OF HORAS

Sign	1st Hora 1° - 15°	2nd Hora 15° - 30°
Aries	Aries	Taurus
Taurus	Gemini	Cancer
Gemini	Leo	Virgo
Cancer	Libra	Scorpio
Leo	Sagittarius	Capricorn
Virgo	Aquarius	Pisces
Libra	Aries	Taurus
Scorpio	Gemini	Cancer
Sagittarius	Leo	Virgo
Capricorn	Libra	Scorpio
Aquarius	Sagittarius	Capricorn
Pisces	Aquarius	Pisces

Method of calculation of life-span: Add and subtract the *Kakshya* years of the planets in *Kakshya* places, as shown below, to 33 years if middle life is ascertained, or to 66 years if long life is ascertained.

Kakshya years of the planets: (*Kalpalatha*)

Sun = 3, Moon = 1, Full Moon = 6, Jupiter = 6, Exlated Jupiter = 12, Mercury =3, Venus = 6, Saturn = 5 or 6 or 7, Mars = 2 or 3.

Kakshya places:

1. Lagna and its 7th house
2. The 5th and the 9th houses of both Lagna and its 7th house.
3. Sign occupied by Atmakaraka and its 7th house.
4. The 5th and 9th houses of both Atmakaraka and its 7th house.
5. The 7th, 5th and 9th houses of Jupiter.

(1) The planets associated with Jupiter also should be taken. Add the years of the benefic planets in

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Kakshya places shown above. (2). Subtract the years of malefic planets in *Kakshya* places (3). Add if the malefics are in own houses or exalted in *Kakshya* places (4). Subtract if Atmakaraka is a malefic or debilitated (5). Add if Atmakaraka is a benefic or exalted.

Now I shall illustrate the calculation of life-span in the horoscopic charts given below:-

CHART 1: *Swami Vivekananda* (1863-1902)

Ascendant - Sagittarius 25° 30'; A.K. = Sun Aries - Mars; Taurus - Ketu; Virgo - Saturn and Moon; Libra - Jupiter; Scorpio - Rahu; Sagittarius - Sun; and Capricorn - Mercury and Venus.

Hora Lagna = Virgo (See the table)

1) Lord of Lagna Jupiter in Libra (*chara*)
Lord of 8th house, Moon in Virgo (*dwi*) | - short life.

2) Lagna = Sagittarius (*dwi*)
Moon in Virgo (*dwi*) | - middle life

3) Lagna = Sagittarius (*dwi*)
Hora Lagna = Virgo (*dwi*) | - middle life

Since two out of three factors reveal middle life, middle life is ascertained. There is neither *Kakshya Vriddhi* nor *Kakshya Hrasa*. Middle life ranges from 33 to 66. Hence 33+3 (Mars in own house, the 5th from Lagna) +6 (Jupiter in the 5th house of the 7th of Lagna) = 42 years - 3 (Sun, the malefic Atmakaraka) = 39. Vivekananda died at the age of 39 years.

CHART 2: *V.K. Krishna Menon* (1896-1974)

Ascendant - Sagittarius 10° .32' A.K. = Mars Capricorn - Moon, Aquarius - Mars and Rahu, Aries - Sun and Venus, Taurus - Mercury, Cancer - Jupiter, Leo - Ketu, and Libra - Saturn.

Hora Lagna - Leo.

1) Lord of Lagna, Jupiter in Cancer (*chara*)
Lord of 8th house, Moon in Capricorn (*chara*) | - long life

2) Lagna-Sagittarius (*dwi*)
Moon in Capricorn (*chara*) | - Short life

3) Lagna-Sagittarius (*dwi*)
Hora Lagna - Leo (*sthira*) | - long life

Hence long life is fixed from the two factors. There is no *Kakshya Hrasa*.

∴ 66+3 (exalted Sun) + 6 (Venus)+7(exalted Saturn)=82 years. 3 (Mars, the malefic Atmakaraka) 79 - 1 (Moon)=78 Krishna Menon died at the age of 78 years.

CHART 3: *My father*.

Ascendant - Taurus 24° 26', A.K. = Moon; Taurus - Mercury; Gemini - Sun and Venus, Leo - Ketu; Sagittarius - Jupiter and Moon, Aquarius - Saturn, Mars and Rahu.

Hora Lagna - Cancer

1) Lord of Lagna, Venus in Gemini (*dwi*)
Lord of 8th house, Mercury in Taurus (*sthira*) | - long life

2) Lagna - Taurus (*sthira*)
Moon in Sagittarius (*dwi*) | - long life

3) Lagna - Taurus (*sthira*)
Hora Lagna - Cancer (*chara*) | - middle life

Hence longlife is ascertained from the two factors. But Saturn is a yogakaraka for Taurus Lagna and is strongly placed in kendra associated with the malefics Mars and Rahu. Hence *Kakshyahrasa*. So long life is reduced to middle life. ∴33+6 (full Moon, Atmakaraka) + 6 (Jupiter with Atmakaraka) + 3 (Mercury in Lagna) + 6 (Venus in the 7th from Atmakaraka) = 54 years - 3 (Sun, a malefic in the 7th from A.K) = 51 years. My father passed away at the age of 50 years.

CHART 4: *Tagore* (1861-1941)

Ascendant - Pisces 4° 50' A.K. =Jupiter Aries - Sun, Mercury and Venus; Gemini - Mars and Ketu; Cancer - Jupiter; Leo - Saturn; Sagittarius - Rahu and Pisces - Moon.

Hora Lagna - Aquarius

1. Lord of Lagna, Jupiter in Cancer (*chara*)
Lord of 8th house Sun or Venus in Aries (*chara*) | - long life

2. Lagna Pisces (*dwi*)
Moon in Pisces (*dwi*) | - middle life

3. Lagna Pisces (*dwi*)
Hora Lagna Aquarius (*sthira*) | - long life

So, long life is ascertained from the two factors. But the Moon is in Lagna. According to the aphorism 9 in the 1st pada of the 2nd chapter, middle life is ascertained from Lagna (*dwi*) and the Moon (*dwi*). Atmakaraka Jupiter is exalted in the 5th from Lagna. Hence *Kakshya Vriddhi*. So the middle life is in-

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creased to long life.

∴66+12 (Jupiter exalted in the 5th from Lagna) - 1 (Moon in Lagna)=77 years. Tagore died at the age of 80 years.

CHART 5: *Pandit Nehru* (1889-1964)

Ascendant - Cancer 24° 25', A.K. = Mercury Cancer - Moon, Leo - Saturn; Virgo - Mars, Libra - Venus and Mercury; Scorpio - Sun; Sagittarius - Jupiter and Ketu and Gemini - Rahu.

Hora Lagna - Scorpio.

Lagna is occupied by the Moon. So according to the aphorism 9 of the 1st pada of the 2nd chapter, long life is ascertained from Lagna (*chara*) and the Moon in Cancer (*chara*) There is no *Kakshya Hrasa*. Hence 66+6 (Moon in Lagna) +3 (Mercury, A.K.) +6 (Venus with A.K.) +6 (Jupiter in the 9th from the 7th of A.K.)=87 years - 3 (Sun in the 5th from Lagna) - 2 (Mars in the 9th from the 7th of Lagna) -7 (Saturn in the 5th from the 7th of A.K.) = 87 - 12 =75 years. Nehru passed away at the age of 75 years.

CHART 6: *Indira Gandhi* (1917-1984)

Ascendant - Cancer 26° 45', A.K. = Saturn; Cancer - Saturn; Leo - Mars; Scorpio - Sun and Mercury; Sagittarius - Venus and Rahu, Capricorn - Moon, Taurus - Jupiter and Gemini - Ketu.

Hora Lagna - Scorpio.

The Moon is in the 7th of Lagna. According to the aphorism 9 of the 1st pada of the 2nd chapter, long life is ascertained from Lagna (*chara*) and the Moon in Capricorn (*chara*).

Hence 66+3 (Mercury in the 5th from Lagna) - 1 (Moon in the 7th from Lagna)+6 (Jupiter in the 5th from the 7th of Lagna)=74 years. 74 - 3 (Sun in the 5th from Lagna) - 5 (Saturn in Lagna) = 66 years. Indira Gandhi died at the age of 67 years.

CHART 7: *Mahatma Gandhi* (1869-1948)

Ascendant - Libra 13°.14', A.K. Jupiter Aries - Jupiter; Cancer - Rahu; Leo - Moon; Virgo - Sun; Libra - Mars, Mercury and Venus; Scorpio - Saturn; and Capricorn - Ketu.

Hora Lagna-ries.

1. Lord of Lagna, Venus in Libra (*chara*) Lord of 8th house, Venus in Libra (*chara*)	- long life

Here Venus is the lord of both Lagna and its 8th house. Again Venus is the 8th house lord from the sign occupied by Lagna lord, Venus. Hence Mars, the lord of 8th house from Hora Lagna, is accepted. Even then there is no change in the term of long life got above.

2. Lagna, Libra (*chara*) The Moon in Leo (*sthira*)	- middle life
3. Lagna, Libra (*chara*) Hora Lagna Aries (*chara*)	- long life

Hence long life is ascertained from the two factors.

Hence 66+3 (Mercury in Lagna)+6 (Venus in Lagna)+6 (Jupiter in the 7th of Lagna) = 81. 81 - 1 (Moon in the 5th from the 7th of Lagna and A.K.) - 2 (Mars in Lagna) = 78 years. Gandhiji died at the age of 79 years.

CHART 8: *Morarji Desai:* (29-2-1896 at 1 p.m. (LMT)

Ascendant - Gemini 9°40' A.K = Saturn; Cancer - Jupiter; Leo - Moon and Ketu; Libra - Saturn; Capricorn - Mars, Mercury and Venus; Aquarius - Sun and Rahu.

Hora Lagna -Virgo.

1. Lord of Lagna, Mercury in Capricorn (*chara*) Lord of 8th house Saturn in Libra (*chara*)	- long life.
2. Lagna Gemini (*dwi*) The Moon in Leo (*sthira*)	- long life.
3. Lagna, Gemini (*dwi*) Hora Lagna - Virgo (*dwi*)	- middle life.

Long life is ascertained from the two factors. 66+7 (Saturn exalted in the 5th from Lagna) +12 (Jupiter exalted) +6 (Moon) + 3 (Mars) + Mercury (3) +6 (Venus) = 103 - 3 (Sun) = 100 years.

CHART 9: *Dr. Chenna Reddy* 13-1-1919 at 10.49 p.m.

Ascendant - Virgo 7° A.K. = Sun; Taurus - Moon and Ketu; Gemini - Jupiter; Leo - Saturn; Scorpio - Rahu; Sagittarius - Sun and Mercury; Capricorn - Mars and Venus.

Hora Lagna - Aquarius.

1. Lord of Lagna, Mercury in Sagittarius (*dwi*) Lord of 8th house Saturn in Leo (*sthira*)	- long life.

OR

Lord of Lagna, Mercury in Sagittarius (*dwi*) Lord of 8th house, Mars in Capricorn (*chara*)	- short life.

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2. Lagna, Virgo (*dwi*)
The Moon in Taurus (*sthira*) | - long life

3. Lagna, Virgo (*dwi*)
Hora Lagna Aquarius (*sthira*) | - long life

Hence long life is ascertained from the above.

Hence 6+3 (Mars exalted in the 5th from Lagna) + 6 (Venus in the 5th from Lagna) + 6 (Moon in the 9th from Lagna) + 6 (Jupiter in the 7th from A.K.) =87 - 3 (malefic Atmakaraka Sun) - 5 (Saturn in the 9th from A.K.) = 79 years.

The life-span of Dr. Chenna Reddy is found to be about 79 years.

There are a few subsidiary methods of judging the term of life out of which two important methods are dealt in the pages 106 and 107 of *Studies in Jaimini Astrology*. I shall deal with the methods for calculation of life-span in my subsequent articles. I have successfully verified the method I have evolved, in many cases. There may be a negligible percentage of failure of the method I have evolved without digressing from the standpoint of Jaimini. Success of this novel method depends on the correct assessment of the term of life. I have not allotted *Kakshya* years to Rahu and Ketu, since I have yet to verify in most cases where they are involved in *Kakshya* places. I request the esteemed readers to test this method. — 188.87

HOROSCOPE OF MIKHAIL GORBACHEV

(Continued from page 9)

wife only after some months, when Karaka Venus' Dasa started. This is fully in keeping with the indications of the chart. He has only one living daughter as seen from the 5th house, Mars (R) being malefic. From October 1981 his Moon Dasa started which catapulted him along the Soviet leadership ladder. And this Dasa lasts till 1991, after which malefic Mars will rule.

Readers may please note the following highlights: Rahu-Uranus in Lagna; Jupiter-Pluto in 4th aspecting 10th; Mars-Moon in the 5th; Neptune (R) in 6th and-Saturn in the 10th - the last two demanding great sacrifices. The full aspectatrian makes interesting reading.

Advances students may probe this chart fully, especially as Saturn transits the 10th house Sagittarius currently which normally hauls one over the coal; Rahu's transit of the 12th; the Solar Eclipse of March 18 in the Lagna, as against the benign influence of Jupiter - Lagna lord - in transiting 2nd and 3rd houses parallely.

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Editor Bereaved

Mr. K.V. Nagaraja Rao, eldest son-in-law of Dr. B.V. RAMAN, passed away on Monday, the 7th March 1988 at Mysore. He was perfectly hale and healthy till the last moment when he suddenly collapsed due to heart failure.

Mr. Nagaraja Rao, popularly known as Nagaraj among his innumerable friends and relatives, leaves behind his mother, wife Smt. Saroja and brothers and sisters.

He was the Senior Administrative Officer in Vikrant Tyres, Mysore.

Born in October 1935, Mr. Nagaraja Rao had endeared himself to a large number of relatives and friends. He was known for his friendliness, winning manners and helping nature.

May his soul rest in peace.

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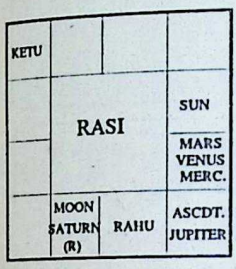
ASTROLOGY AND WOMEN'S WORLD

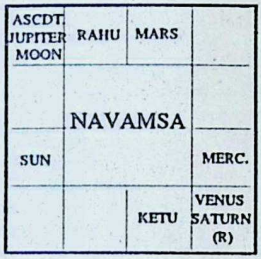
(Astrology and Women's World focusses on the problems of women only. Nothing is taboo. Write your problems to Arundhati, Astrology and Women's World, THE ASTROLOGICAL MAGAZINE, "Sri Rajeswari", 115/1, New Extension, Seshadripuram, Bangalore - 560020, enclosing complete charts and other relevant details, quoting your subscription number. Only subscribers can avail of this service. No names will be published. No correspondence whatsoever will be entertained and due to the large volume of mail received, selections by Arundhati will have to be necessarily limited. Allow 2 to 3 months for your solution).

Q. My daughter got married six years ago. She has no issues. Though she lives with her husband, they are not on talking terms and live like strangers. Will the relationship continue like this or will they ever live in cordiality?

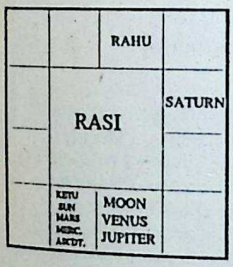
Sub. No. 10965

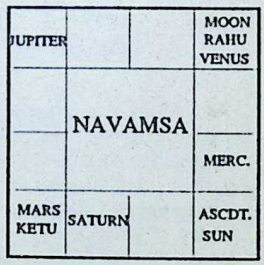
Daughter: Born 6-8-1957 at 8.45 gh. after sunrise at 10N04, 78E46 with a balance of 0 years 0 months 23 days of Mercury Dasa.





Son-in-law: Born 23-11-1946 at 0-30 gh. after sunrise at 10N50, 78E43 with a balance of 4 years 6 months 9 days of Jupiter Dasa.





In both charts, the Lagna and 7th lords are in dwirdwadasa or mutually adverse positions. In addition, in Navamsa also, in the two charts, the Lagna and 7th lords are in shashtashtaka or 6/8 positions. Therefore the relationship is a kind of cold war.

Both charts have afflictions to the 7th, 2nd and 8th houses, showing a balance of Dosha or afflictions. That means inspite of all the differences, the mariage is still enduring.

The 5th house in your daughter's chart is aspected by 12th lord Sun, 7th lord Jupiter and 5th lord Saturn (R). The 5th lord Saturn is afflicted by Mars a malefic. But from the Moon-sign also, the 5th house is aspected by 5th lord Jupiter and also Mars. The Sun aspecting the 5th house should give a lone child, even if after a protracted delay. This is likely in Moon Dasa, that is, after September 1990 at the earliest.

In the son-in-law's chart, the 5th lord is in the 12th but with 9th lord Moon. From Chandra Lagna, the 5th house is aspected by both Mars and Jupiter, while 5th lord Saturn is in a fertile sign Cancer, which also does not rule out issue.

Since you give no dates but only say that the marriage occurred six years back, we may conclude it coincided, even if only approximately, with the entry of transit Saturn into Libra which brings both charts under *sadesathi*. The boy's chart has a heavily tenanted sign in Scorpio which is also now free from the saturnine influence. The girl's chart has a slight affliction the next two-and-a-half years, after which matters may progressively improve between the couple. Both the boy and the girl have Jupiter influencing either the 7th house or the 7th lord and this, therefore, indicates reasonable happiness in marriage after the period indicated above.

Q. My niece was married in June 1986 and within 6 months the relationship broke down due to the adamant attitude of both the partners. All efforts to reunite them failed. Is it worthwhile to pursue the matter? Can we get her to remarry?

Sub. No. 10451

Born 5-9-1964 at 11-45 A.M. (IST) at Bombay with a balance of 11 years 3 months 24 days of Saturn

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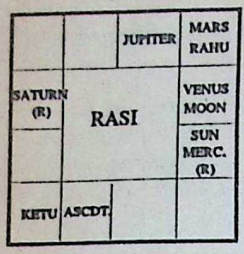
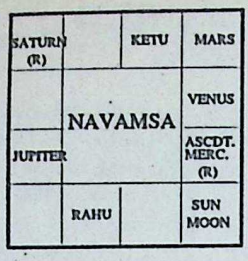
Dasa.





On the face of it the chart does not show any serious affliction. Mars is in the 8th with Rahu and this is not very good but two benefics Jupiter and Venus hemming the 8th house and its occupants diffuse the affliction by a subhakartari yoga.

The Dasa of Venus is running and that, to some extent, can explain the difficult situation. Venus is the 7th lord (showing spouse) and the 12th lord also (showing conjugal life) and he is caught in a papakartari yoga. From Chandra-Lagna, the Moon-sign and 7th lords are in shashtashtaka, a serious factor that causses consstant friction between the couple. However, Jupiter as a benefic occupies the 7th and aspects the 7th house from Chandra Lagna. Venus, Dasa lord, is also kalatrakaraka and joins 9th lord Moon. This would suggest that the marriage may yet survive. By tactful and patient effort at compromise. it is possible to get the couple to review the situation and come together again. The Dasa being of Venus placed in the 9th, suitable effort made in this direction is bound to bear fruit.

Astrologically yours,

Arundhati

The Hindu enters this world as a stranger; all his thoughts are directed to another world; he takes no part even when he is driven to act; and when he sacrifices his life; it is but to be delivered from it.

— Arthasastra

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Brain Teaser

Shankar is born in Mrigasira (3) and his wife Vijayalakshmi in Vishaka (3). They want a Muhurtam for Grihapravesam (housewarming) on April 21st 1988 for a house they have built at 13° N, 77° E 35'.

Which would be the best Lagna on this date for the occassion ?

	SUN MERC. JUPITER	VENUS	MOON
RAHU	RASI		
MARS			KETU
SATURN			

Solution: Next Month

Solution to our April Teaser:

Murthy can choose one of the following as having good teeth:

a) Libra Ascendant with Jupiter and Venus in the 4th.

b) Sagittarius Ascendant with Ketu and Jupiter and Venus in the 11th.

All other girls have either irregular or protruding teeth.

Astrology Conference

A two-day conference on astrology was organised by Jyotish Anusandhan Samsthan Samiti, Sikar at Jaipur on February 13 and 14, 1988. The conference was convened by Mr. R. C. Joshi, Hon. Director of the Samsthan.

Dr. G. L. Goswami, New Delhi, Mr. N. K. Shastri, Bombay and Mr. O.P. Sharma, Jaipur, were honoured at the meet by the chief guest Mr. Giriraj Prasad Tiwari, the speaker of the Rajasthan Vidhan Sabha.

Dr. Goswami, in his presidential address, stressed the importance of a sound theoretical and practical knowledge of astrology as found in the classical works as also of those by the modern -day savant Dr. B. V. Raman.

Participants included Dr. G. L. Goswami, Messrs. Ajaya Bhambi, J. P. Verma. N. N. Sastri and several others.

The first day's proceedings were chaired by Mr. Vaidya B. L. Bharadwaj, Minister for Panchayat Raj, who said that the large number attending the meet was itself proof of the popularity of Astrology.

Students of the Anusandhan Samsthan were also honoured by Dr. Ram Balli Upadhyaya, Vice-Chancellor of Ajmer University.

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THE
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फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 77 JUNE 1988 No. 6

OUTLOOK FOR R.S.S.

THE OFFER of an alliance sometime ago with the Congress (I) by the Rashtriya Swayamsevak Sangh appears to have caused a flutter of excited confusion amongst political observers. This is not surprising when we consider the distinctly Hindu front of this organisation. Even now, a mature and seasoned politician will describe the offer as nothing unusual considering the fact the R.S.S. is a Hindu group and its policy is to protect the interests of the Hindus. Now that there are the beginnings of a Hindu backlash in our country, even the Congress (I) has to think twice before ignoring the majority community of the country. It is against this background that the R.S.S. chief Balasaheb Deoras in his Nagpur speech on Vijayadasami day in 1987 showed the willingness of his organisation to join hands with the ruling party.

As we have indicated several times in these columns, the winds of change have already begun blowing even as Venus Dasa is just round the corner. Ketu Dasa which has been running for the last six and a half years approximately was a period of pandering to minority demands, in the process driving the catholic meek Hindu to the wall. This happened so often and with such utter disdain that the Hindu is now waking up to the dangers of becoming a non-entity in his own country.

As early as in the December 1949 issue of THE ASTROLOGICAL MAGAZINE we had said: "We hold no brief for the R.S.S. or any political or social party. But it occurs to us that the disposition of Mars in a virgin sign like Kanya, his conjunction with a benefic Mercury and is not being aspected by either Rahu or Saturn, clearly reveals that the Sangh cannot and will not be fascist in its outlook or in its programme... In the Sangh's horoscope Mars, Rahu and Saturn are not mutually related i.e., aspected or conjoined. Fascism always implies violence and violence is always associated with Mars, who here as a *kendradhipathi* is in the 9th house. His association with another malefic Sun, lord of the 8th, is capable of a two-fold interpretation. Firstly, it denotes the importance attached by the Sangh to the quasi-military training given to the members. Secondly, it denotes a domineering attitude and a somewhat aggressive outlook. But because Mercury is also a member of this satellitium, the 'aggressive'

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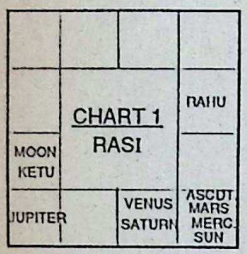
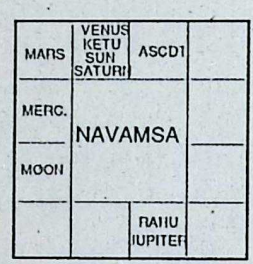
tendencies can be directed in constructive channels and national use made of this great oganisation.

"The disposition of Rahu, in the 7th, or house of public enemies, is of great significance, which gets further accentuated by being aspected by Saturn, lord of Chandra Lagna. The redeeming feature here is Saturn in his turn is not aspected by Rahu. Nevertheless, there will be in the Sangh volunteers with liberal doses of theological fervour. Thus, the presence of Mars and the Sun in the 9th and Rahu in the 7th aspected by Saturn, while suggesting no submission on the part of the Sangh to any dictation from outside, is indicative (because of the nearness of Jupiter to Moon, the conjunction of Mercury with Mars and Venus with Saturn) of noble ideals, a high sense of



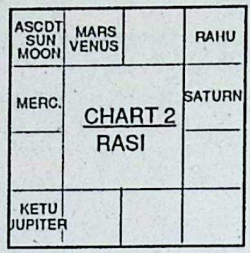


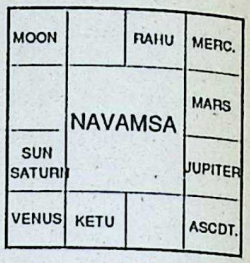
justice and a spirit of accommodation..."

At present the Dasa of Saturn (Chart 1) is running with Saturn in the centre of a powerful Mahapurusha Yoga. As lord of Chandra Lagna he is exalted in the 10th with *yogakaraka* Venus. This indicates a new status to the R.S.S. in the arena of the country's public life.

The Rashtriya Swayamsevak Sangh was the brain child of Dr. Baliram Keshav Hedgewar. Even as a small child he showed distinct signs of a freedom-fighter. When only 8 years old, Baliram defiantly threw away the sweets that were being distributed to mark the 60th Anniversary of the Coronation of Queen Victoria. He could not simply take part in the imperial celebrations of a race that had overthrown and liquidated the Bhonsle dynasty. This trivial little incident was to mark the beginning of a life-long battle against the British by Dr. Hedgewar, the founding father of the Rashtriya Swayamsevak Sangh, a disciplined organisation that concentrates on character-building activities with emphasis on the spirit of nationalism.

It is said that Dr. Hedgewar was born in the early hours of 1-4-1889 at Nagpur. The exact time is not available. Therefore, our discussion of this great man's struggle against British imperialism





will be based on Chandra Lagna (Moon-sign).

The Moon is emerging out of Amavasya and is with the Sun in Pisces, an emotional sign. Its drawback is a peculiar sentimentality that can get exaggerated beyond proportion. Perhaps at a time when the country was in a state of callous indifference under the British, it was this same trait that created in Hedgewar an irrepressible love for the mother-land which eventually colored all his life events. The Moon in Pisces joining the *rajyakaraka* Sun gave rise to a feeling of patriotic fervour. Perhaps if Saturn had been here instead, it could have taken the form of a Buddha-like spirit of renunciation. Be that as it may, the Moon-Sun combination left its mark in no unmistakable terms on the nature of life that this boy would eventually lead.

Born in a traditional family steeped in Vedic lore the 9th lord Mars in Aries with the aspect of Jupiter gave him a Vedic scholar for a father whose occupation, due to the severe strains of penury, sometimes included priestcraft. Both parents died of plague early in 1902 just when Venus Dasa began. As 8th and 3rd lord in the 2nd, this led to even greater poverty and many times Hegdewar had to go about without food.

Jupiter, lord of Chandra Lagna in a fiery sign, Sagittarius, gave him a fiery spirited nature but at the same time, he was quick to help anyone in trouble. He divided most of his growing years

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between his lessons and like-minded friends discussing and debating the wretchedness of being under foreigners. Pisces housing the Moon made him sensitive but indifferent to material gains. Jupiter in Sagittarius made him a man of great vision and resolution. Such natives are very earnest in whatever they do and are always striving towards their goal. They are also very expressive in speech with great powers of persuasion. As a young boy he developed close intimacy with revolutionaries and won them over with his charm and wit. Typical of Sagittarius, Hedgewar was the same friendly person with all, irrespective of their position in life, so long as they shared his love for the country.

Ketu and Rahu, influencing the 10th, led him on to medical studies in Venus Dasa. Although he passed the examinations successfully, he had little desire to take up a doctor's practice, which in those days was not only lucrative but also highly prestigious.

Mars is in the 12th from the 3rd; so also the 3rd lord Venus. It was in Venus Dasa, Mercury Bhukti, he lost a brother due to plague. The 11th house rules elder brothers and sisters. Saturn, the 11th lord in fertile Cancer, aspecting the 11th house gave him brothers and sisters preceding him. He was the 5th of six children in the family.

The 7th lord Mercury is in the 12th and naturally enough, Hedgewar shied away from marriage. According to his biographer, he is said to have refused marriage for the simple yet honest reason that since his life was devoted to the cause of the country, there was no point in endangering the life of an innocent girl.

With the advent of the Sun's Dasa, Hedgewar's public activities increased. Soon he was organising the distribution of *Sankalpa*, a Congress-related paper. In August 1921, he was jailed for seditious speeches he had made. This was in Rahu Bhukti of the Sun Dasa coinciding with transit Saturn's entry into Virgo which afflicted not only Janma Rasi but also Dasa lord Sun and Bhukti lord Rahu.

The Sun Dasa with the Sun joining the 5th lord Moon led him to search for answers to some of the questions that had always troubled him. By about the end of the Dasa, he had realised the basic malady of the nation and its domination by the British was due not to any external circumstances but solely because of a lack of unity amongst its people. What the country lacked was material consciousness. And to overcome this gaping drawback in the country, he pitched upon the idea of the Sangh. Its mission was to charge "people with the true spirit of national character and cohesion". So on the sacred Vijayadasami day when good is said to triumph over evil, in 1925, was born the R.S.S. at Nagpur.

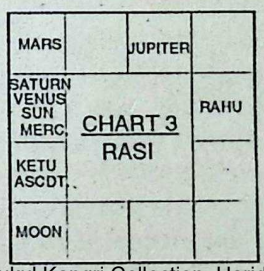
The Moon is *vargottama* and as its Dasa progressed the activities of the Sangh also grew steadily spreading from Nagpur to the Central and other Provinces.

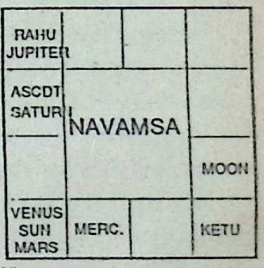
By about 1937, Hedgewar's health began to deteriorate and in June 1940, he passed away after much suffering. This was in Mars Dasa, Mercury Bhukti, both planets being strong *marakas*.

Golwalkar stepped into the shoes of Dr. Hedgewar soon after the latter's death on 21-6-1940. Hedgewar had recognised in him the qualities of leadership and groomed him for it.

Only months before the change in leadership had the Dasa of the Moon (Chart 1) ended in June 1939. In the Dasamsa, transit Saturn in Aries was afflicting the Dasamsa Saturn as well as causing *ashtama* Sani here. The planetary stage was indeed set for epochal events in the Sangh's history.

In Golwalkar's chart (Chart 3) lord of Lagna Saturn is *vargottama* in the 2nd house which happens to be his Moolatrikona sign. Golwalkar came from a well-to-do family. He had a happy





childhood and did very well in his studies. Venus Dasa at birth ran for a little more than 18 years.

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Venus is a yogakaraka well-placed in the 2nd house, which rules both *kutumba* (family) and *vidya* (academics). Golwalkar had no particular interest in the nationalistic activities of those days although, he had a religious fervour and a penchant for spiritual life so clearly indicated by 5th lord Venus (*Purvapunyasthanadhipati*) joining Lagna lord Saturn. The Moon too is unblemished and in the 12th house ruling *moksha* or spiritual emancipation round which this young man's thoughts constantly hovered.

As the Sun Dasa progressed, Golwalkar moved on to acquire a master's degree in biology at Banaras Hindu University and began his teaching career there. Clues to his short stint as an academician are provided by 10th lord Venus in Sagittarius Navamsa, a jupiterean sign which also houses Dasa lord Sun.

The first meeting of Golwalkar and Hedgewar took place in Banaras in 1931 at the beginning of the Moon Dasa. Though not significant in any way at that time, it paved the way for the future career of Golwalkar. The Moon is in the 12th in Sagittarius and apparently not connected with the 10th house in any way. In Dasamsa, the Moon occupies the 7th from Lagna and marks the beginning of a new direction in his life. In 1934 in Jupiter Bhukti of the Moon Dasa, he was made *Karyavah* or Secretary of Nagpur's main *shaka*. In 1935, in Saturn Bhukti, he was assigned more responsibilites in the organisation.

In October 1936, Golwalkar fled under an irresistible spiritual urge to Bengal to study under a Ramakrishna Math monk. This was in Mercury Bhukti. Mercury as 9th lord joining 5th lord Venus is significant. Perhaps due to badhaka Mar's aspect on the 10th house, this attempt was aborted by the death of the monk in February 1937 when he had to return to the organisation. From then on, Golwalkar threw himself heart and soul into the activities of the R.S.S.

Golwalkar was made the general secretary of the R.S.S., the second most important position in it, in 1939, in Venus Bhukti of Moon Dasa. When he assumed charge as head of the R.S.S. in July 1940, Rahu Bhukti of Mars Dasa was running with Rahu in the constellation of 9th lord Mercury. Transit Saturn significantly was on Dasamsa Moon influencing Dasamsa Lagna.

Mars, the Dasa lord, militant in nature, made him chief of a somewhat militant organisation but the inherent spiritual color of his chart helped him retain its character-building activities and maintain a staunch aloofness from politics. This policy was resented by many and in 1942 many broke off from the Sangh to form a paramilitary organisation of their own to fight the British raj. Mars as ruler of the 4th in the 3rd (12th from 4th) did cause notes of dissent amongst its constituents but without any serious threat to its integrity. The main policy of the R.S.S. continued to be the protection of the majority interests which under the then emerging political trends was neglected. Under Golwalkar, the Sangh continued to expand its branches. Its reputation for discipline and for its distance from political activity was so great that in September 1947, the Delhi Military Commander requested his help in maintaining law and order when anarchy broke out in the border areas following Lord Mountbatten's announcement of the partition of the country into India and Pakistan.

Reverting to the Sangh horoscope, transitwise Saturn entered Leo in November 1947 even if only for a short while portending the beginning of an ominous period in its life to coincide with *ashtama Sani*. On January 30, 1948, Mahatma Gandhi was assassinated by Nathuram Godse who had previously been a member of the R.S.S. Because of this, the Government suspected the R.S.S. to have engineered the assassination and arrested its leaders and banned the organisation on 4-2-1948. On July 11, 1949 the ban was lifted. Thus the first two years of Rahu Dasa was a traumatic period for the Sangh.

As Rahu Bhukti ended, the R.S.S. began to adopt a more activist orientation. The months following the ban saw negotations between Sardar Patel and R.S.S. leaders who hoped to accept some kind of relationship between the

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Congress and the R.S.S., the former with politics-oriented and the latter, with character building activites. Unfortunately, the Congress's stubborn refusal to include R.S.S. members unless they gave up their R.S.S. membership led Golwalkar to consider groups affiliated to R.S.S. but with involvement in politics. That is, Rahu Dasa saw the R.S.S. family take shape - the student wing, the political wing, the labour wing and the cultural wing and the religious wing came into being, each with its own objectives clearly earmarked. The R.S.S. continued to exude a spirit of detachment from its offspring whose main function was to transcribe its policies into areas of activity.

Balasaheb Deoras took over the reins of the Sangh following Golwalkar's death in June 1973 in Mercury Bhukti of Jupiter Dasa. Mercury as 6th lord occupies the 2nd house with 2nd lord Saturn. Mercury is a *maraka* from Chandra Lagna also. Jupiter as 3rd and 12th lord is a powerful killer, especially so, in Navamsa. Strange as it may sound, this saintly man died of cancer. A teetotaller and a man of great personal austerity and integrity, modern medicine can offer no explanation as to why the dreaded killer disease struck at this man of all people. Astrologically, the indications are clear. The 6th lords, both from Lagna and the Moon, Mercury and Venus respectively are with Saturn and combust in the Sun. The Sun being the 8th lord shows a karmic affliction such as cancer, confirmed not only by Saturn (the planet of malignancy) joining them but also being in mutual aspect with the Moon in Navamsa.

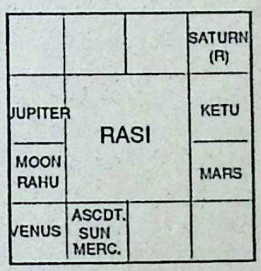
Going back to the Sangh, Jupiter Dasa was running and Jupiter is aspected by the dynamic Mars. The post-Golwalkar period saw the Sangh come up against a string of challenges which literally bludgeoned it into a more activist role, though it continued to maintain a respectable distance from politics. Consistent with Jupiter's expansive nature, the ideology of the Sangh of Hindu nationalism was given a more liberal interpretation.

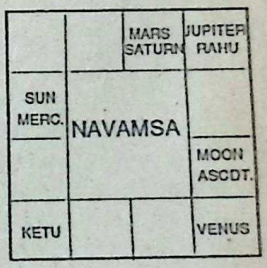
Then came the Emergency and the R.S.S. was banned for a period of 21 months coinciding with Saturn's entry and movement through the last degree of Gemini and then, Cancer. This affliction was doubly strong since transit Saturn in Cancer was afflicting not only the Moon in the Sangh's chart but also in its chief, Deora's chart (chart 4). It also acted to hasten the results of *ashtama* Sani even before Saturn began his actual passage through Leo.

The Sangh was, however, none the worse for it, for this stroke from Saturn's rod served only to inspire it to organise itself more dynamically and spelt out its role in society more distinctly than even before.

Transit Saturn paved the way for the powerful Mahapurusha Yogas in the Sangh chart to come alive with the advent of his own Dasa. Sasa and Malavya Yogas occur in a powerful kendra in the 10th and have no bearing to the political planet Sun with the result just before Saturn Dasa began, the fall of the Janata Government in 1979 forced it to review its tactics and shift its focus to its offspring and thier activities. Venus is a yogakaraka and ruler of *poorvapunyasthana*. Naturally, the emphasis of the Sangh moved on to more cultural activities through the agency of the *Vishwa Hindu Parishad* and other affiliates.

The Sangh now is under favourable directional influences supported by an equally powerful chart (chart 4) of its chief Deoras. Mars in his chart is not only Lagna lord but also aspects Lagna





and the 10th house. In a society where traditional norms and social structures are continually challenged, a chart like Deoras' becomes imperative to carry on the work of the mission the Sangh has taken upon itself. Thanks to the disposition of Lagna and Mars, he has, unlike his renunciate predecessor, pur-

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sued a more aggressive leadership and is an out-and-out activist.

In the horoscope of Deoras, the Lagna is a martian sign aspected by its ruler Mars from the royal sign Leo. Here not only does Mars obtain *digbala* but gains addtitional strength, by virtue of *parivarthana* with 10th lord Sun. The Lagna is further occupied by a benefic Mercury. The other central core of the chart — the Moon — is in the 3rd with Rahu. Although this is an affliction of sorts, the Moon is elevated by a Subhakartari Yoga caused by being flanked by two benefics, Venus and Jupiter. Thus all the three pivots of the chart are strong. The Moon in Capricorn endows one with a restrained personality which people can sometimes mistake for conceit. However such natives are fond of work and highly ambitious. Here the *parivartana* between lords of Lagna and the 10th makes the native's identification with the organisation complete and the aims of the organisation become synonymous with personal goals.

The Moon with Rahu usually makes one a little hesitant in reposing complete faith in others. Where the Moon is afflicted, it becomes coarse suspicion but if the Moon is otherwise well-placed, it can make one cautious and careful to a fault before taking another into confidence. Capricorn housing the Moon is one of the best things to happen where organisational abilities are required. It should be said to the credit of Deoras that the political and other wings of the R.S.S. bloomed under him faster than ever before with the express aim of promoting not militant Hinduism, as certain sections of the press are wont to describe, but assertive Hinduism.

As in his predecessor's chart, the 10th house disposition is such as to give a great desire for power but Jupiter's aspects on it sublimates it into a determined dedication.

Scorpio rising gives the native a large build, while the Sun in Lagna does not do much to enchance looks. This sign gives great powers of observation and one becomes a keen and shrewd judge of men and matters. By nature, it makes one very reserved although Mercury in Lagna in his own Nakshatra can give occasional flashes of scintillating humour. Serious in manner they yet have a magnetic appeal that is hard to resist. These natives have the ability to sense the "soul of things" and "knowledge of other people's difficulties" is typical of them.

The *parivartana* between the Lagna and 10th lords involved Deoras in the R.S.S. activities early in life. His rise in the Sangh was fast and when in June 1973, Golwalkar died of cancer, the mantle of the Sangh fell on his shoulders. Once under him the activities of the Sangh bloomed fast. In the Sangh's own horoscope this period coincides with part of Saturn Dasa and Saturn, we have seen, has been very dynamic for the growth of its now very active offshoots — cultural, political, quasi-political and student wings.

The Dasa of Mercury in Deoras' chart will see the further growth of the Sangh as a cohesive force amongst the youth of the country. Transit Saturn's passage through Sagittarius especially when Saturn Bhukti of Mercury Dasa begins (after April 1989) can be a difficult period for the chief. Saturn (R) in the 8th from Lagna in an *Ayudha drekkana* and Mars in the 8th from the Moon may expose the native to danger of accident and violence.

In the Sangh's chart, the Bhukti of the Sun will be running with the Sun occupying the 12th from Dasa lord Saturn. This period may foist a new leadership on the Sangh. Saturn, the Dasa lord, occupies Libra, the 6th from Taurus, the ruling sign of the Congress. Any possibility of rapproachment between the Congress (I) and the Sangh, it is clear, is quite impossible in Saturn Dasa. Politics, argues the R.S.S. "involves morally questionable means and therefore should be kept at a distance." This principle backed by the Dasas is bound to keep the R.S.S. away from any kind of arrangement with any politican party, not excluding the Congress (I). Nevertheless, the present and coming Dasas of the R.S.S. hold promise of a future that will help consolidate Indian culture and national consciousness amongst our people as no other group has been able to do in the past.

Gayatri Devi Vasudev
Written: 14-4-1988

DR. B.V. RAMAN

On 12-4-1988 Dr. B.V. Raman, Editor, The Astrological Magazine, presided over the Meeting of the Board of Studies in Jyotisha at the Telugu University, Hyderabad.

The same evening Dr. Raman delivered a lecture on "Astrology" at Bharatiya Vidya Bhavan, Hyderabad Kendra.

On 13th April Dr. Raman addressed the students of the Diploma Course in Jyotisha at the Telugu University. Prof. Shankaranarayana Raju, Professor and Head of the Department of Jyotisha, presided.

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NEWS AND VIEWS

EKALAVYA

Rishi Ushasti

IN THESE days of growing hotels and motels, indiscriminate eating anything and everything anywhere and everywhere has become commonplace. That the food one eats has a great say in our physical, spiritual and intellectual make-up needs no emphasis.

In this context an episode in the life of *Rishi* Ushasti of *Upanishadic* fame comes to this scribe's mind.

This *rishi* had to face a dilemma over food. He and his wife had gone to a village. A great famine overtook them there. A stage came when they had absolutely nothing to meet.

Life was in the balance.

At that time they met a *mahout* of the village who offered them the black gram left over from his meal. As the *rishi* was oscillating between life and death, he accepted the offer and ate it.

The *mahout* later offered a little water from his cup.

This the *rishi* refused as being objectionable.

Asked the *mahout*, "How come that the *udad* I gave was accepted and not the water ?"

The *rishi* replied, "*Udad* given by you is forbidden food for a *rishi*. If I accepted it, it was because I wanted to save my life. The water offered by you is not acceptable to me as it is not scarce. I can get plenty of it in the river ! The Sastras are clear on this point."

Sri Sankara in his commentary on this passage in *Chandogya* explains the *sastraic* standpoint thus:

Ataschaitaam avastaam praaptasya vidyaa
dharmayasovotah
Swaarthaswaathmaparo pakaarasamarthasya
ethadapikarma
Kurvatho na adhahsparshah ithyaabhiprayah

Those who are learned, *dharmic* and are capable of benefiting mankind can do this sort of forbidden thing under duress with impunity, *i.e.*, when the difference is life and death.

Not realising perhaps the weight of this statement, we, of this generation, often seek public approval for this exemption claiming there is precedence.

But Acharya Sankara anticipated this type of devious thinking and categorically chastises us thus:

Amplifying the previous statement, he says:

Tathaapi jeevitamprati upaayaantare
ajigupsitam sati jugupsitam
ethat karma doshaaya
Gnaanaavalepena Kurvato narakpaatah
syaath evetyabhipraayah pradranaka
shabdasravanaath

In the first instance this permission is only for those of extraordinary gifts, and who will be of use greatly to mankind.

Secondly, it is to be made use of when there is absolutely no alternative and death dangles over the head like the Sword of Damocles.

In either case when an alternative is available to save life, the adoption of this permission is censurable.

And one who in his intellectual arrogance claims immunity under this clause without the premise will certainly be cast into hell.

This stricture and its exception in the special circumstances in the case of food, certainly applies to other aspects of human life too. And the rule governing transgression is common; and we of today certainly cannot claim immunity however learned or great, much less those not-so-great, having as we do enough alternate modes of serving *dharma*.

Six-fold Rasis

Several minute points in prediction, particularly from Kerala employed by successful astrologers, are not stated explicitly in standard texts, but handed down from generation to generation by *gurus*, as a result of of experience. Some of them get into print in famous commentaries. I am extracting one such I have gleaned from such famous sources.

Students will remember the fourth verse, Ch. 1, in *Brihajjataka* starting *Kaalaangaani*. In the last line, Varahamihira gives six synonyms for Rasi — Rasi, Kshetra, Griha, Riksha, Bha and Bhavana.

Now, Govinda Somayaji in his *Dasadhyayi* comments on this line and reveals some guarded secrets.

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Writes he:

Raasi paryayaanaam shatkathayaa
shadraasayah chintyaah
Jaatakeshu lagnaraasirekhah
aparaschadraadhisthitaraasih
Tayoradhipatisthitaraasi
chandralagnaamsharaashi cha.

Since six synonyms are mentioned, six more synonyms too should be considered. In birth charts they are: Rasi occupied by Lagna; that occupied by the Moon; the Rasis occupied by lords of Lagna and the Moon; the Navamsa Rasis of Lagna and the Moon.

Prasnadhou tu ekah taavadudayah
Aparah aaruudah
Truteeyah udyannavaamsaraashih
Chaturthah chakraraashih
Panchamah shashtanga raashih
Shashtah chandraadhisthita rashih.

In Horary Astrology they are: the rising Rasi; second Aroodha Rasi; third rising Navamsa Rasi; fourth Chakra Rasi; fifth the Rasi indicated by the limb of the question (by touching etc.) and sixth, lunar Rasi.

This comprehensive approach is sure to yield remarkable results.

Gulika

Dr. P. S. Sastri in the November 1987 issue of THE ASTROLOGICAL MAGAZINE is sore with Gulika and Rahu Kala, possibly becuase the region to which he belongs is not familiar with them.

He tabs them as intruders and calls for their extradition from the realm of Astrology. This is too harsh a sentence on two *vyaktis* who have served the kingdom for too long and deserve at least a pension, and science knows of no regional barrier.

Let me take up the case of Gulika. Looking at the problem objectively, I feel, Sastri obviously belongs to the school which holds: "What I do not like is no good !" But is that an intelligent criterion ?

Writers from Parasara down to Mantreswara and *Prasna Marga* and other later texts from Kerala have been allotting Gulika honourable place in their repertoire and I don't think it is wise to dismiss that entity like a poor relation.

Any student who studies the evolution of the Gulika concept without bias will find that it does have a vital role to play in Predictive Astrology particularly in diagnosing specific areas like affliction and determination of birth times. It is too sweeping a statement to aver that the major planets like Saturn and Mars can do the job, and Gulika can be shoved. If that were the rule, many other planets would have to be pensioned off.

Mantreswara (Chapter III. 2, Verse 16) points to the fact that Mandi or Gulika has a vital role in fixing the Ascendant; in other words, it has something to do with human birth.

Rudra, in his commentary on verse 3 of *Brihajjataka*, gives the clue to it.

Karmapaakaabhivyanjanakaalasya
gulikasambhandhavashaath
... gulikopi sutritah.

In other words, Gulika points to the time of fruition of the Karma result. *Prasna Marga* offers it a pivotal role in diagnosing affliction; *putrabhava*, death etc. I think it is unreasonable too disown the litmus test that Gulika is for whatever reason.

Regarding the identity of Gulika with Mandi, it has been affirmed by stalwarts like Vaidyanatha (in the opening line itself of the relevant chapter), and Mantreswara. It is blasphemous to accuse them of any semantic error. The only dissenting voice is that of the maverik *Uttarakalamrita* which has other bees in its bonnet too.

There was an article on Gulika in the *A.M.* of April 1981 issue in which the writer had proved statistically and otherwise that the two were one and the same. Readers can refresh their memory by re-reading it.

It is therefore rather late in the day either to dispute or disown Gulika, as he will, in any case, continue to do the duty assigned to him by Brahma.

Finally, the proof of the pudding lies in the eating.

Comets

We read in Tamil literature of the Sangam era of a poet by name Nakkerar who had the guts to defy God saying "A mistake is a mistake even if committed by the Three-eyed !" when the latter tried to banboozle him by revealing His third eye.

Story goes that Lord Sundaresa of Madurai wrote out a poem to help an indigent poet win a prize. Nakkerar who happened to be the referee faulted it. Apparently God too realized his fault, but tried to steam-roller opposition by intimidating the referee !

It is not that God did or could blunder; it is the spirit exemplified in this anecdote that counts.

We need today *that* intellectual grit; brickbats and

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bouquets should not deflect scholars from relentless pursuit of truth.

My sole object in writing the note on Halley's comet (*A.M.*, May 1986) was to correct, in the interest of science, the erroneous statement that a phenomenon ceases to be a portent when it can be calculated mathematically.

The eclipses, for instance, are accurately computed from time immemorial but yet been deemed evil in result. Common-sense tells us that time cannot strip a phenomenon of its intrinsic good or bad astrological propensities; nor calculability of its occurrence. Varaha Mihira and a host of his predecessors concede this point. Interestingly Subrahmanya Sastri's edition of *Brihat Samhita* does not carry such an interpretation. Certainly not Bhattotpala's commentary.

Indeed, any fair-minded scholar, who reads the chapter on *Ketu-chara* of *Brihat Samhita* in the original, will understand that (1) *Ketus* are many. In ancient times their rise and setting could not be calculated. They could only classify them as celestial, atmospheric and terrestrial. Now of course many of them have been mathematically sized up. (2) Among *Ketus*, some are good and others, bad in effect.

(3) *Dhumaketu* (comet) belongs to the species of *Ketus*; its appearance is like the rainbow or two/three created. (4) Its effect is invariably evil. (5) Bhattotpala testifies to this long-held faith by sub-heading the relative (*Dhumaketu*) verse as

Athaasubhaketo lakshanamaah.

I hope I have provided the needed clarification.

I have a few more observations to make in this context.

First: If to err is human, it is divine to own it when pointed out even if by a child.

Secondly: One must make one's assessment of problems objectively and through personal knowledge and not second-hand, as his credibility is apt to be lost; says Kalidasa:

Santah pareekshyaantaratat
bhajante mudah parapratyayaneya buddhih.

Finally, it is an unedifying spectacle to see respected names for no fault of theirs being subjectively bandied about in a slanging match for no fault of theirs.

Planets and Gemini Lagna

Laghu Parasari which is also known as *Jataka Chandrika* is the haloed primer of Astrology and I quote verses from it.

Bhaagyavyayaadhipatvena randresho
na subhapradah
Sa eva subhasandhaataa
lagnadeshopi chetswayam.

A planet ruling the 8th is incapable of yielding benefic results as the 8th is the 12th from the 9th, unless he be the Lagna lord too. Note that this privilege is not extended to anybody else.

Dharmakarmaadhinetaaroh
randhralaabhaadhipou yadi
Tayooh Sambandha maatrene
na yogam labhate narah.

Parasara states earlier that a *sambandha* between the 9th and 10th lords gives rise to a Raja Yoga. In the present verse the *rishi* quotes an exception. Should any of the above two rule 8th or 11th (8th from 4th) at the same time, their mutual *sambandha*, or even with a third trinal lord, as stated in the earlier verse, will fail to yield Raja Yoga.

Under this rule, Saturn is disqualified to form Raja Yoga for Aries and Gemini Ascendants, since he simultaneously rules the 11th for the former and 8th for the latter. Indeed, Jupiter-Saturn *sambandha* even augmented by Sun for Aries and Venus for Gemini, trinal lords, will fail to yield Raja Yoga under Parasara's conditions.

Finally, Parasara categorically affirms that Saturn is malefic to Gemini while spelling out benefics and malefics for individual Lagnas. Says he:

Bhaumajeevaarunaa paapaah eka eva
subhah kavih
Sanaischarena jeevasya yogo meshabhuvo yatha.
Naalam sanirhantum
tallakshanaatpaapinastwalam
Gnaatavyaani dwandwasya phalaanyevam
prakaaratah.

For Gemini Ascendant, Mars, Jupiter and the Sun are malefics and Venus alone is benefic. Saturn-Jupiter *sambandha* is on par with that for Aries (bad as explained earlier). Saturn has no killer powers by reason of it but will content himself with yielding malefic effects.

In Morarji Desai's horoscope Saturn is exalted in the 5th house, Libra. This gives him high longevity, as *ayushkaraka* and 8th lord. He endows him with a stubborn nature. By aspecting the 7th, he denied him full benefits of that house indication. The 7th is also the 10th from the 10th. Hence he gave him a coveted position in life as Prime Minister of India at the end, [illegible] his feet, which is typical of Saturn's effect on the 10th house. Of course, there are

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other yogas too to account for high status.

Eclipses and Human Charts

In the west, the ecliptical point in human nativities is treated as a diagnostic factor.

Current opinion holds that occurrence of an eclipse tends to emphasise the signification of the house of occurrence.

You seem to exercise more energy in that area for the time being.

So much so, by eliciting the latter fact at an eclipse, astrologers tend to correct the Lagna, and even to decide it.

They however warn you that in the judgement of the area, you should give thought to even obscure matters connected with that house.

One writer gives a few instances.

Once he found that the eclipse fell on the native's 7th house, but actually the crisis in the life of that person at that time was about the health of a child, which usually belongs to the 5th house. Upon detailed enquiry, it was found, the child was the second in the order of birth and which naturally belongs to 7th !

In another case it was a 5th house incidence, but the crisis was at the time in the health of a pet dog, which is related to the 6th house. But upon enquiry it was found that the lady had no children and she doted on the pup as her child !

As 8th house eclipse, in another case proved enigmatic as the crisis at the time was on a divorce, which relates to the 7th. Now, it so happened that the cause of action was frigidity on the part of the woman which is relegated to the 8th ! Come to think of it, we Indians consider the 8th, as the house of *mangalya;* could that have an undercurrent of this unsatisfactory sex factor ? It is worth considering.

A more interesting case of the ecliptical point falling in the 9th house is also related; the crisis was, again, divorce. But then, it so happened that the cause of action was infidelity of the wife where the respondent was a clergyman and 9th house is religion and the priest !

Derived from this theory is the assumption that the immediate pre-natal ecliptical point in a baby's chart will determine its early cares and preoccupation ! Though fanciful, the theory is worth pursuing till we arrive at a satisfactory solution. There is no reason why it should not, having regard to its known role in mundane Astrology. Don't we predict the state of the nation from eclipses ? Here too they have evolved ingenious methods, using *drekkanas* for one thing. I shall describe them on another occasion.

My Credo

For growth of knowledge, one must keep an open mind and be willing to listen to and learn from a child if true, even as from the writers of *Nadi Granthas* whom I revere as second generation *rishis*, and who, from my not-too-small experience with their works in the original, in languages more than one, have never contravened basic tenets of prediction as propounded by Garga, Parasara *et al.*

I have, of course, come across several instances in their works (Mss) where texts have been mauled, mutilated and messed up, as in *Chandrakala Nadi*, by copyists, and editors, where printed, innocent of the science, leading to faulty interpretations; but it is upto the genuine student of Astrology, equipped with *asli* tools to winnow out the chaff and retain the grain alone. To be taken in by the muddle or to imagine and thus see their writers as reneging from basics, is blasphemous, to say the least.

On the contrary they fully knew and did act, as we should, **that true progress in this science, unlike natural sciences, should run along. And be confined to the four corners of basic tenets which, for practical purposes, are axiomatic and do not admit of hypotheses or compromise, but only natural extension.**

To anyone who studies the rise and growth of Astrology in our country during the centuries, it will appear preposterous to think that the founders and builders of this science would, like Viswamitra in Ravi Varma's famous painting saying 'no' to Menaka, would have raised their hands across or brows against the inclusion of new planets in their heirarchy purposes of prediction. Fact is that they did hint at their surfacing and for obvious reasons did not provide parameters for their use, particularly as they must have pinned great faith in their progeny to rise to the occasion ; and, it would indeed be a disappointment to those noble souls if we fail.

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

(In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything — birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless - so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to "Astrological Miscellany", THE ASTROLOGICAL MAGAZINE, BANGALORE - 560020.)

A Question of Time

READER T. N. Subramania Iyer of Trichur writes of a frustrated young man.

Born 25-3-1962 at 4-28 p.m. (IST) at 13 N 05, 80 E 18.

Rasi: Leo-Ascendant; Libra-Moon; Capricorn-Saturn and Ketu; Aquarius-Mars, Mercury and Jupiter; Pisces-Sun and Venus; and Cancer-Rahu. *Navamsa:* Taurus-Ascendant, Moon and Mercury; Cancer-Ketu; Virgo-Sun; Scorpio-Jupiter; Capricorn-Rahu; Pisces-Mars and Venus; and Aries-Saturn with a balance of 8 years, 5 months and 3 days of Jupiter Dasa at birth.

According to our reader "The person referred to in the horoscope had a great many ambitions as some astrologers had predicted a brilliant academic career and after that a good and paying job or profession for him. Till he completed his B.Com., in 1981 he had secured good marks. In high hopes he wished to become a chartered accountant on the advice given by astrologers. He has completed his course in 1985 and from November 1984 onwards he was appearing for the preliminary exams. During 6 attempts he failed. In the November 1987 examination he secured a minimum pass mark in part of preliminary exam. Now he has lost all hopes of passing and becoming a chartered accountant. He was trying for some good jobs for the last one year. Only in January 1988 he could get a junior clerk's job. How can you account for his bad luck ?"

The Ascendant has Mars, Mercury and Jupiter aspecting it from a powerful kendra. The 10th lord Venus is exalted in the 8th but *vargottama* and joined by the Sun. In Navamsa, the 10th lord Venus is in Pisces, ruled by Jupiter. From the Moon, the 10th lord is the Moon himself in Taurus in exaltation with Mercury and aspected by Jupiter. This combined influence of Mercury-Jupiter on the 10th lord in Navamsa shows a career relating to commerce and finance under which we can include accountancy, auditing etc. Further, for all the disappointment and frustration the aspiring chartered accountant has faced, there is really nothing to be worried about. Mercury and Jupiter as benefics aspecting the ruling sign is a favourable disposition and augurs well for the whole chart. Mars, in addition, is an excellent functional benefic and so decidedly good for the native.

Then why all the failures ?

Until 1981, the native had a good academic record. By 1986, he had done the preliminary course for the career he had chosen. But not very satisfactorily. As Saturn moved through the preceding and succeeding signs as well as the sign housing natal Moon, his grades began to deteriorate. Saturn Dasa was running and Saturn as 6th lord is with Ketu in the 6th. In Navamsa, he is in debility. The Dasa and transits were both unhelpful. Now only the unfavourable Dasa remains and after that in the last quarter of 1989, Mercury Dasa will begin. Mercury as 2nd and 11th lord is well placed and can initiate the native's career in accountancy. Until then, due to Saturn's position in the 6th, service and frustration may continue. The astrologers who foretold a good future in accountancy certainly knew what they were talking about.

All in Good Time

At one time, marriage was thought to be the only purpose of life for a woman. Things have changed so much now that many women are quite happy working and staying unmarried. From reader T. R. Kulathu Iyer of Madras we have a chart of a woman working on a four-digit

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salary. Funny, but reader Iyer wants to know if she will ever get married.

Born 2-7-1942 at 6-55 a.m. (IST).

Rasi: Capricorn-Sun and Jupiter; Cancer-Mars; Leo-Rahu; Aquarius-Ketu and the Moon; and Taurus - Ascendant, Mercury, Venus and Saturn. *Navamsa:* Gemini-Ascendant; Cancer-Rahu; Virgo-Mercury; Libra-Moon; Sagittarius-Mars; Capricorn-Ketu and Jupiter; Aquarius-Sun; Pisces-Saturn; and Aries-Venus, with a balance of 2 years, 2 months and 1 day of Mars Dasa.

The 7th lord is debilitated retrograde Mars aspected by 8th lord Jupiter and 4th lord Sun. From the Moon, the 7th is occupied by Rahu and 7th lord is in the 12th aspected by Mars (R) from the 6th.

These factors are hardly conducive to marriage. On the plus side, Venus, though 6th lord, is with benefics Mercury and Saturn. This could, therefore, bring about the event, perhaps in Moon Bhukti of Saturn Dasa. The 7th Mars (R) retrograde and Rahu in the 7th from the Moon do not rule out an unconventional match.

Planning Children

Reader Sortur's wife of Dandeli who was pregnant started bleeding suddenly during February-March 1981 during the 3rd month of pregnancy. The efforts of the doctors to arrest the bleeding proved futile. After expert advice, the pregnancy was medically terminated. At the time of the operation, we came to know that she was carrying twins in her womb and one was in good condition and the other was decomposed and that was the reason for the bleeding. Doctors opined that exact reasons for this are not known and such cases are very rare, may be one in a million.

Rasi: Gemini-Ascendant 24-26, Mercury 25-45 and Sun 5-2; Cancer-Jupiter 16-19; Leo-Saturn 16-20 and Rahu 20-9; Aquarius-Ketu 20-9; Pisces-Moon 29-6; Taurus-Mars 2-51 and Venus 16-45.

"I glanced through the horoscope of my first son. To my surprise, his 3rd house from Lagna is heavily afflicted by the presence of Saturn and Rahu and aspected by karaka Mars (6th and 11th lord) from 12th house. Even from the Moon-sign the 3rd house is occupied by Mars (karaka) and Venus (lord of 3rd and 8th). Then I had my own reservation about having further issues. Whether to have further issues or not was my dilemma? I was of the opinion that if my wife conceived again there was every likelihood of the same complication, or else my second child would not have cordial relations with my first son. After pondering over the issue for a long time, I consulted two famous astrologers one from Dharwad, who incidentally teaches Astrology in Karnatak University and the other from Bangalore. Both were of the opinion that my wife would deliver the second child without any complications and they also predicted that my second child would become very famous and they advised me to have a second child without any reservations.

"Accordingly my wife gave birth to a second male child without any complications.

Born on 6-4-1986 at 6.00 a.m. *Rasi*: Ascendant 345-50; Sun 353-41; Mars 252-09; Jupiter 318-05; Saturn 227-14; Rahu 8-34; Ketu 188-34; Moon 317-08; Mercury 327-37; and Venus 12-18.

"Though the child was having some minor health problems initially, he is now quite healthy and handsome. He is extremely active, short-temepered and naughty. Everyone, who sees him says that he will become very intelligent. In the light of these facts, I request you to discuss the horoscope of my second son."

The chart of the first boy is interesting. The 3rd house is Leo occupied by a fatal duo — Rahu and Saturn — and aspected by Mars from the 12th house. This combination was a clue, if reader Sortur had been careful enough, to time the next child under safe planetary periods. The boy was at the fag end of Mercury Dasa at birth followed by seven years of Ketu Dasa. This period could indeed be described as destructive for pregnancies. The Mars-Saturn-Rahu combine in the 3rd with Mars as 6th lord and Saturn as 8th lord led to an abortion that had to be gone through in the interests of the mother.

Venus Dasa had begun when the second child was born. From the Lagna Venus is a benefic and occupies his own sign. From Chandra Lagna (Moon-sign), Venus as 3rd lord is with karaka Mars.

The 3rd lord Venus and karaka Mars together favour affection between coborns.

In the younger boy's chart, Lagna has a malefic Sun while Lagna lord Jupiter and the Moon are in the 12th. The 3rd lord Venus is in the 2nd (12th from 3rd) with Rahu and Saturn aspects the

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FATE AND HUMAN EFFORT IN THE RAMAYANA - PART III*

DR. C. KUNHAN RAJA M.A., PH. D.

SOME modern scholars say that this event of the Incarnation of Vishnu as Sri Rama is not an integral part of the Ramayana and that it must have been a later addition to the story and to the epic. They say that there is no such belief attached to the life to the hero, Sri Rama, in the later parts of the epic. That is exactly the fact of the case. An event in a part of the world has its reaction on other parts, whether we calculate the parts in terms of time or of space. Similarly when there are big events taking place, the reactions become so strong that it cannot be confined to a particular location. It becomes a reaction to the entire law operating in the whole world as a unity. The law cannot be destroyed or terminated. Yet the law may be disturbed considerably so that there may appear to be some symptoms of a shake-up in the whole field of the law. Ultimately, the law comes out victorious. In actual fact there is no dialogue between the gods and the Great God. This dialogue in the context of the Incarnation is only a poet's presentation of the situation.

When the whole law appears as the Great God and when the gods, in general, in charge of the aspects of that supreme law are satisfied, the whole point is dropped. It has no place in the story so long as the story continues. But when the story comes to an end as in the last chapter of the Ramayana (First Part) the Great God and the various gods appear again. The hero is presented as the Incarnation of that Great God. In between, we have only the hero and the activities of the hero as against the activities of those who made the wrong choice, which brought calamity to the world. The calamity is in the form of the universal law of moral life becoming incapable of operation in the world. There is no hint that the hero himself is aware of his being an Incarnation of the Great God. Those who could have known it do not say anything about it. In the early life of Sri Rama, the hero, he is taken to a great hermitage where the evil forces were creating trouble for the operation of the law of moral life. There was a great sage named Vishvamitra who escorted the hero to that place. This great sage should have known about the real nature of the hero as an Incarnation of Vishnu for a purpose. But there is no mention of it when the sage made a request to the king to send the prince for the protection of the law in his hermitage. The sage introduces the prince to various people in different contexts during this journey till they return to the palace. There is not a single case where he is introduced as the "Saviour of Humanity", being the Incarnation of Vishnu. He is always introduced as a great prince, valiant and dexterous in wielding weapons. All human qualities are mentioned. But there is no mention of an Incarnation. Even in the beginning of the whole epic when Narada was approached by the poet to suggest a theme for the epic which he wanted to compose, there is no mention of the suggested hero to be an Incarnation of Vishnu. Great human qualities are enumerated in the hero and the eulogy ends by saying that the hero must be one before whom even the gods will quake if he becomes wrathful in battle.

The universal law of moral life may be personified as the Great God. But the Vedic culture remains pure, without being stained by any belief in the subordination of man to any higher agencies in the world. Man works out his own destiny according to this law. If the hero triumphed in the end it is not because he adhered to the law without any vacillation. The hero again and again says that he was prepared to suffer anything in defence of truth. If the adversaries failed in the end, it is not because they came into conflict with the Great God. It is simply because they had made a wrong choice and the wrong choice brought about the evil results.

In this context there are two points to be taken special note of. The hero did not have a walk-over against the enemy. It is not a question of the Great God, or His Incarnation, hurling the wicked ones down into the abyss. That is not the way of God in India. God does not interfere in the affairs of man. God does not show off or utilise his divine powers against his enemies.

* Part I I has appeared in the *A.M.* May 1988.

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He lets the law function in the world. The virtuous and the wicked fight out their cases. There are many contexts when the hero meets with defeat, though only temporarily. That shows that according to the version of the poet, the hero does not function as God or as an Incarnation. He functions as a man. The hero meets with set-backs. He also suffers like any other man when he meets with adverse situations. He even faints on various occasions. When the queen, Sita, was abducted, Sri Rama, the Incarnation of Vishnu, is overcome with grief on account of his separation from her, and the chief ground for that grief is his inability to have the company of his wife. There is absolutely no trace of the Divine in Sri Rama in the whole of the Ramayana. There is only a mention that Vishnu had promised the gods to go to the world as Sri Rama, the son of Dasaratha. Once he is so much overcome with grief that he even threatens to use all his powers, acquired through the possession of miraculous weapons, to destroy the whole earth. Sri Rama is not a God who controls the destiny of man; he is one among men.

We must also take note of the role of the Great Gods, namely, Brahma and Siva, two of the Trinity, in the affairs of the world. There is no separation of the people into good people and the wicked people, the former enjoying the favour of the gods and the latter being the victims of his wrath. Gods are equal to all. Whoever performs the prescribed rites reaps the fruits of the rituals. Thus practically all the demons in the Ramayana had gained some boon or the other from the gods as a result of the severe penance performed by them to propitiate the gods. Gods never deny the fruits that they had earned on the ground that they do not belong to the "Chosen" tribe. Such a notion of the "Chosen" people is outside the Indian creed. **Man is man and works out his own destiny. Gods do not interfere. This is a feature in the culture of the Indian nation for which there is no parallel anywhere in the world.**

There is another point that deserves our close attention. The demons in the Ramayana follow the Vedic religion. There is a description of the demons as destroying the Vedic retuals performed by the great sages in the forest settlements. At the same time, they perform the Vedic rituals themselves. Maricha was a Gandharva (a kind of demi-god) and he became a demon through the curse of a great sage. Later he takes to penance as a matter of repentance. Still he agrees to help Ravana in abducting Sita. In the description of the residence of Ravana, the enemy of Sri Rama the hero, all the religious details found in the description of the capital of Sri Rama, Ayodhya, are also found in their fullness. There are Brahmins there and there is the performance of the various Vedic rituals and there is also the recitation of the Vedas.

There is some good element in every one. Even those condemned as wicked ones have many good qualities. Even those who are supposed to be the models of virtuous life have their own human weaknesses. Thus what we find in the Ramayana is not a conflict between those who are on the side of the "Light" and those who are on the side of the "Darkness". It is a combination of what is good and bad in the same persons in different proportions. This combination and the difference in their proportion are worked out by the persons themselves. There is no insurmountable "Fate", there are no all-powerful gods, standing in the way of men. No one is rewarded indiscriminately and no one is condemned absolutely. Every one is judged according to his merits. Every one reaps what he has earned through his own work, through his own choice when there was an alternative before him.

(To be continued)

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By Prof. B. SURYANARAIN RAO

Revised and annotated by

DR. B.V. RAMAN

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BIRDS —ASTROLOGY AND WEATHER

K.N. RAO, I. A. A. S.

MIGRATION of birds from one place to another with the change of seasons in search of food is well known and has often been the delightful pastime of bird-watchers, whose descriptions of the birds reads like poetry of Nature chronicled scientifically.

Have we in India studied with such thoroughness, with observation and studies of Nature making vast strides to create interest in the most beautiful avafauna of India, an intellectually favourable climate to make valuable use of bird-migrations to anticipate weather fluctuations?

About the avafauna of India Whistler has this to say:

"....the area is so great and the fauna and flora so rich and diverse that to describe them requires more space and wealth of illustration than in the West..." The opinion of Whistler of 1949 may have to be revised if we take into account the ecological balance we have disturbed in India in these forty years of independence, when trees were chopped off, the ideal of 36% land is not covered by forests in India any more, and the cycle of droughts has become more regular and disastrous.

The astrological cycle for droughts based on time-tested planetary movements is unfailing. It is however doubtful if on the basis of planetary cycles alone we can predict the intensity of a drought unless the *bhauma* (of earth) and the *antariksha* (above the earth) phenomena are studied thoroughly to supplement astrological weather forecasts, region by region in India.

An instance worth quoting about the migration of birds indicating drought is a news-item in the *Indian Express* of February 11th, 1988 which reads thus:

"The world famous sanctuary of Ghana near Bharatpur, a haven for the migratory birds, is hosting a record number of 1,700 pelicans this year.

About 100 or 150 pelicans normally visit Ghana for their winter sojourn for a fortnight every year.

The huge migratory water birds, with extensible skin pouch below the long bill, had arrived in usual numbers in October last year. But the bird watchers were treated to over 1000 more birds who reached Ghana between January 11 and 17 this year.

The powerful flying birds are still at the sanctuary, which was also visited by 32 Siberian cranes, another species of migratory birds.

The Siberian cranes, from Russia, are already on their way back home.

Meanwhile, the bird watchers are ascertaining the reasons for this mass infiltration of pelicans at Ghana, ravaged by severe drought.

Interestingly, according to Mr. Raj Pal Singh, avid bird watcher and a regular visitor to Ghana, about 1000 pelicans had visited Ghana in 1979 which was also a drought year.

Mr. Singh feels that the migration must be related to the availability of big fish, staple food of the pelicans.

He told PTI that nesting of local birds at the santuary had been unsuccessful this year due to drought.

During the normal nesting, lakhs of local birds consume small fish leaving nothing for pelicans, which need big fish for their food, he said."

It will be seen that the nest-building actiivities of biirds in northern India start in right earnest when the Sun enters Rohini Nakshatra. Why birds who know no Astrology as we human beings know it, begin to do it clearly explained by the fact that they know instinctively that strong winds begin to blow after the Sun has entered Rohini Nakshatra. This phenomenon is described by P.K. Das, a distinguished Director General of the Meteorological Department in his book *Monsoons* published by World Meteorological Organisation thus:

"During the day both the land and the sea are warmed by radiation from the Sun. As solar radiation is unable to penetrate the soil, and as the air has a low heat capacity, the atmosphere gets heated up rapidly. On the other hand, the sea is warmed up slowly because of its larger heat capacity and the greater penetration of the solar energy through convection. As a consequence of differential heating, the warmer air over land begins to rise and spread out towards the sea. To compensate for the ascending air, winds begin to blow from cooler sea towards the land. This is the day-time cycle of a sea breeze - a well-known region of coastal re-

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gions. The situation is reversed at night, when radiation is cut off. The air over land cools rapidly while the sea remains comparatively warm. This leads to a land breeze towards the warmer sea.".

Sun in Mrigasira

Rains of June-September monsoon begin in south India when in a normal monsoon season the Sun enters Mrigasira Nakshatra but in north India the heat becomes more intense. It is then that the wonderful police officer, Hugh Whistler, during his seventeen years' service in India, mainly north India, it appears, noticed how birds intrude into everyone's privacy and begin to peck at the jute matting to collect straw for their nests!

Sun in Aridra

Barring some pre-monsoon showers the rainy season in northern India begins with the entry of the Sun in Aridra Nakshatra. A horoscope cast for the time of the entry reveals wealth of details about the type of rains one can expect, a full-steam rainfall, partial drought or full drought. This of course depends, locality to locality, region to region, on local observations starting from the month of Margasirsha, later during the Holi and finally in the month of Ashadha.

But since this subject of the paper is the Sun's entry into different Nakshatras and the nest-building activities of the birds, their breeding after laying eggs, readers are requested to see a fairly comprehensive chart compiled by me from the excellent book of Whistler to show the connection between the nest-building activities of birds and the monsoon.

As astrolgers it will be worth our while to watch this with the planetary movements. Someday it would be possile for a team of astrologers to establish empirically that planetary movements, particularly the Sun's coincides with bird's nesting and breeding activities. In abnormal seasons, we can know through their changed behaviour the climatic abnormality.

What I am emphasising is that birds are better meteorologists than human beings and better and unerring predictors than we astrologers. If I am hurting the ego of any astrologer by saying so I should perhaps apologise to none for I am praising the colourful avafauna of India which has inspired our best poetry, next to Radha and Krishna, perhaps.

Tentative Conclusions

Two of my tentative conclusions may be kept in mind before the table is seen: First, the Sun's into Rohini, Mrigsira and Aridra coincides with the nest-building activities of birds all over India; and in places known for winter rains, Sun's entry into Jyestha, Moola and Purvashadha may be the crucial Nakshatras. Any feedback from readers will be appreciated.

(Now please see the table)

REACTION OF BIRDS OF INDIA TO RAINS PARTICULARLY IN THE SOUTH-WEST MONSOON

*(From **Popular Book of Indian Birds:** Hugh Whistler Gurney and Jackson ,London:98 Russel Street W.C. Edinburgh:Tweeddale Court:4 th Edition 1949)*

Page No	Name of the Bird	Habits during the South-West Monsoon (June to September)
527	The Spotbill	The breading season is rather variable, from March to December, according to locality and the state of rainfall and at times the bird appears to be double-brooded
517	The Nukta	The breeding season is from June to September depending a good deal on the commencement of the rains.
515	The chestnut Bittern	The breeding season is in the rains from June to September.
511	The Cattle Egret	The breeding season is dependent on the monsoons, in Northern India from June to August, and in the south in November and December.
503	The Painted Stork	The breeding season follows immediately on the monsoon and is somewhat irregular and extended lasting from Septemeber till April.

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Page No	Name of the Bird	Habits during the South-West Monsoon (June to September)
493	The Indian Darter	The breading season is January and February or from June to August according to the influence of the monsoons in different parts of India.
457	The Pheasant Tailed Jacana	The breeding season is in the rains from June to August.
456	The Bronze-winged Jacana	The breeding season is in the rains from June to September.
447	The Likh Floriken	The main breeding season is from August to October, but as the bird is essentially a "rains Breeder" it is very irregular in its season.
440	The Purple Coot	The breeding season in India is in the rains from June to September but most nests will be found in July and August.
437	White-Breasted Water-Hen	The breeding season is in the rains, from June to October.
424	The Rain Quail	....It merely appears during the rains and leaves after breeding.
410	Grey Jungle Fowl	The breeding season is very irregular, depending on rain and food-supply.
407	The Common Pea fowl	In Northern India this is said to form the syllables *minh-ao* "come rain" and the bird is credited with being especially noisy at the approach of rain...The breeding season is prolonged, from January to October, the actual months varying locally and being dependent on the rains.
325	The Koel	The call consists of.. two syllables *Ko-el*... an unmistakable token of hot weather... eggs are laid in June but they are dependent on the local breeding season of the crows.
322	The Indian Plaintive Cuckoo	The breeding season is in the rains from July to October.
293	The Coppersmith	As the thermometer rises ... its note may be definitely included amongst the hot weather worries of India.
241	The Red-Rumped Swallow	The nest is remarkable structure of fine mud pellets ... The breeding season lasts from April to August, but July is the month in which most eggs will be found; probably because a structure of dry mud would more likely to give way under heat before rain commences.
216	Red Avadat	The greater number, however nest in the rains.
215	Spotted Munia	The breeding season is usually in rain in July and August.
213	White-Throated Munia	The main breeding season commences with the rains.
209	Baya Weaver Bird	... but most colonies are occupied during rains.
183	Ashy Wren Warbler	nests ... majority are undoubtedly built with the commencement of rains in June or July and the growth of the bush vegetation in which the little bird delights to have his being.
172	Franklin's Wren Warbler	The main breeding season is in the rains from July to Septemper.
168	The Faintail Warbler	The breeding season lasts from April to October, but is connected with the rains ... never breeding when weather is dry.

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Page No	Name of the Bird	Habits during the South-West Monsoon (June to September)
113	Tickell's Thrush	... Sings ... and on cloudy day with rains impending.
59	The Black Header Sibia	... but most birds do not nest till the rains have commenced.
50	Rufuous-Bellied Babbler	The breeding season ... is well defined being in the monsoon.
40	Jungle Babbler	The majority of nests ... contain fresh eggs in the first week after the setting-in of the rains.

Suggestions and Conclusions

Whistler has used English names for all the Indian birds in his book which could have been improved upon by the late Salim Ali who had revised the later editions of the book when Whistler died in 1943. Some Indian orinthologist can do that so that in different regions of India these birds, specially connected with the monsoon as far as their breediing habits are concerned, are identified and made use of for better weather forecasts of better range.

Limited Range of Meteorologists

When a storm hit England again between February 7th and 10th (thirty-six hours), it was forecast well this time by England's Meteorological Office and the statement issued was that while ten years ago their forecasting range was just only one day, now it is, as far as accuracy is concerned, five days. Similar was the conclusion of the National Remote Sensing Agency at Hyderabad (*National Herald*, February 12, 1988). It is to say the least, a defeatist approach which will not help the farmer who cannot plan his agricultural operations on such poor forecasting methods. Astrology provides unlimited range but it needs joint work by a team of astrologers all over the country, region-wise, if the country is to be saved from the terrible droughts.

In the meantime we must make intelligent use of the nesting habits of the birds to forge a dependable method of weather forecasts. Inferences drawable from the habits of the birds could be:

a) The body temperature of birds being higher than that of human beings, I learn, their reaction of dry spells is glaringly noticeable, particularly when they open their beaks very widely when thristy in summer.

b) In dry spells they do not build nests as they give up their desire to produce their offsprings which cannot survive in heat. Rains bringing in enough moisture in the atmosphere alone can help their young ones survive.

c) It thus becomes obvious that when birds which indulge in their nesting activities in the monsoon season, decide not to nest they know instinctively that a drought is impending.

d) the range of forecasts based on the behaviour of birds can be easily a month or more, which is five times better than that of meteorologists.

e) It is therefore necessary to build more birds' sanctuaries of smaller size in various states of India and besides providing chances for the survival of some species which may otherwise become extinct, valuable hints could be got about weather forecasts from their behaviour, season to season.

The arrogant physical scientist, the Indian imitator particularly, who thinks that by working out statistical averages of rainfall in different regions, he can make five to ten days advance forecast, will have failed miserably after wasting government funds provided for it.

It should be clear that Nature's most artistic remote-sensors are birds, warbling their weather forecasts always in advance and if we human beings gave up the idea of conquering Nature but made an attempt to understand Nature, holistically, as the ancients all over the world perhaps did, one of our immediate gains will be better weather-forecasts.—28.88.

A.M.
FOR THE FAMILY

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ASTROLOGY AND CANCER DISEASE

V.M.NATU

THERE was a time when diseases like influenza, T.B. and plague were incurable and by which thousands of people used to die in epidemics which are now being brought under control due to medical advancement. They have been now, however, replaced by dreadful and/or incurable diseases like cancer, heart troubles, high blood pressure and diabetes out of which cancer is the disease most dreaded.

Based upon my study of this divine science of Astrology for more than two decades, I am trying to write this paper in which all viewpoints regarding cancer, based upon Indian and Western thoughts, will be presented along with my thinking on the subject and the outcome of a statistical study of about of about 88 cancer cases available in my records involving different organs at the end of this paper. For proper presentation the subject has been dealt with under the following heads:

(1) Guidelines in classical texts.
(2) Different Rasi/Star indications.
(3) Planets and mere planetary combinations.
(4) Planets with Rasis.
(5) Planets with Bhavas.
(6) Planets with Rasis and Bhavas both.
(7) Planetary states and cancer.
(8) Parts of body affected by cancer.
(9) Time of appearance of the disease.
(10) Opinions of Western astrologers and some comments of Indian astrologers on the same.
(11) Results of some statistical studies done by Indian astrologers.
(12) Important viewpoints of some other Indian astrologers.
(13) My own opinion.
(14) Outcome of the statistical study of 88 charts.

Considering the large number of combinations presented in the details below, readers are cautioned not to get scared to see an isolated combination in their charts indicating cancer. For eruption of a serious disease like cancer of a certain organ, really serious afflictions in the chart involving that limb must be necessary, coupled with also appropriate malefic Dasas and/or simultaneous bad transits like Sadesathi, operating at suitable times. For want of such periods in the life span of the native he can even be lucky to escape the severe effects of certain combinations. Availability of a certain isolated combination in a chart can mean, therefore, some sort of proneness only to the serious disease cancer and nothing more.

Cancer is a general name applied to all malignant tumours. It is liable to damage vital organs or tissues in the human body. Both physical and psychosomatic factors could cause cancer. It appears to be largely a disease of inheritance and in some cases, acquired and in any event, Karmic. It falls under the category of *Kritaantotpatti* diseases, that is diseases arising as a result of heredity or out of one's own doings in the previous births. *Karmavipaaka* has a telling reason why one falls prey to this disease. The man who suffers from cancer must have perpetrated the heinous crime of having illicit sex relations with a widowed woman in his former birth. Some ancient astrological writers are of the view that the Lagna and the 8th house, and not the 6th house, should be afflicted to suffer from *Karma Vyaadhis*. The 6th house according to these sages has not much to do with malignant diseases. It is not, however, possible to confirm or to contradict this opinion. It is not an easy task to discover correctly from the chart one's susceptibility to cancer, because no systemetic study of the various cancers and the combinations causing the same have been so far made, yet whether one is predisposed towards suffering from a serious disease like cancer can be indicated with a fair amount of accuracy by a study of the chart asa whole. Astrology if the combinations causing the afflictions have the aspect or association of a benefic namely Jupiter or Venus, or if the Moon is strongly placed in the chart without afflictions, then by adopting suitable remedial measures, the onset of cancer can be pprevented. Moderation in life and practice of Yoga can also enable one to overcome the disease.

(1) Guidelines in Classical texts

In olden days as man was closer to Nature and moderate in his habits, suffering in general from diseases was less as many of the diseases have their

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origin in the present civilisation. In old times, therefore, suffering from serious diseases like cancer was also rare. No combinations from classical texts can be quoted which can be directly made applicable to cancer. DR. RAMAN has treated it as near *Vrana* and has given a combination applicable to cancer, which is available in *Brihat Parasara Hora* and *Jataka Parijata* as follows:-

(i) If the 6th lord is a malefic planet and is situated in Lagna, 6th or 8th house, it will create *Vrana* on the body of the native. — *B.P.H.* Bhava effects *st.* 104.

(ii) If the 6th, lord with malefics occupies Lagna, 8th or 10th house and is devoid of benefic aspects, the native suffers from *Vrana* in his body. — *J.P.* 6.70.

One other astrologer has opined that our ancients called cancer as *Arbuda* or *Raktarbuda*, the word meaning a swelling or tumour and that *Ayurveda* considers it as arising from *Pittadosha* and naturally therefore Indian astrological texts hold the planet Mars to be mainly responsible for its eruption.

In my opinion there are combinations in texts indicating *Gulma* or *Gulmaroga* which means diseases of spleen or abscess or tumour in stomach. These combinations can be made applicable especially to cancer in the abdominal region.

It will be noticed by readers that a good number of combinations quoted in the following pages from my collection have their origin in some classical texts which are actually only nearabout combinations considering the disease cancer. For example, Moon and Saturn in 6th house together are said to create leukaemia or blood cancer in the 55th year of one's life. Actually the combination has been given to indicate *Raktakushtha* or red-leprosy as per *Brihat Parasara Hora*.

(2) Different Rasi/star Indications

(i) People born in Ascendants Cancer, Virgo and Scorpio (in descending order of merit) are more prone to suffer from cancer. Next to these signs, other important signs on the Ascendant are Aries, Gemini, Sagittarius, Capricorn and Aquarius as opined by certain astrologers. As per statistical study of astrologer Mr. Kharegat, people born in Ascendants Taurus, Aquarius and Pisces are, however, the least likely to suffer from cancer. Aquarius sign as Ascendant is therefore seen to have a controversy in the lot regarding proneness to this disease. In my statistical analysis of 88 charts I have found Aquarius sign as Ascendant next in importance to cancer sign which is of maximum recurrence.

(ii) Asterism Jyeshta has something to do with tumours. especially the last quarters of Aslesha, Jyeshta and Revathi are important in investigation.

(iii) A person born in the first part of nadi-amsa *Karikara* dies of cancer in 68th year (Karikara amsa is 6° 36' to 6° 48' in movable signs etc).

(3) Planets and Mere Planetary Combinations

(i) The Sun is a karaka of any unhealthy and unrestrained growth and should be considered in cancer cases.

(ii) Affliction of the Sun along with Kalasarpa Yoga in the chart may cause cancer.

(iii) The Sun, Mercury and Venus in 4th house from Saturn during eclipse indicate uterine cancer.

(iv) If Moon combines with a malefic, the native suffers from throat diseases. With severe afflictions, throat cancer can be the result.

(v) Afflictions of Moon and Venus create stomach ailments and tumours.

(vi) Combination of the Moon, Mars and Jupiter or Saturn brings about cancer in Mars Dasa, also when Mars aspects Jupiter. Generally spleen is seen to be involved here.

(vii) The Moon, Mars, Saturn, Rahu and Ketu involved in some way with each other indicate possibility of cancer.

(viii) Out of several dicta regarding cause of cancer, the one most dependable is that, if the Moon gets afflicted heavily in any house of a natal chart by three or more malefics in any manner, then there is every possibility for the native to fall victimto cancer, the fatal disease.

(ix) Saturn is always associated with tumours and depending upon the planet associated with it causes tumours of the site represented by the associating planet. When the Moon is involved by association or aspect with a combination of Mars and Saturn, cancer of the breasts or cervix uterus is developed.

(x) In most of the cancer cases, a peculiar aspect has been observed between the Moon and Saturn. Saturn has been seen in the following positions from the Moon - conjunction, 4th, 5th, 7th, 9th, 10th and 11th.

(xi) A study of several charts has shown a link between the Moon and Saturn in cancer cases, the link

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being found in Navamasa chart. In Navamasa chart, Saturn conjoined with or aspecting Moon by usual 3-7/10th aspect seems a fairly common feature in cancer cases.

(xii) The Moon in conjunction with Rahu or Ketu located in the 3rd house either from Mars or Saturn indicates possibility of cancer.

(xiii) Rahu and Ketu mainly and all other planets complementarily play a joint role in cancer disease. Chiefly the planets Moon, Mars ruling sores, ulcers and blood, Rahu and Ketu the significators of unnatural growths like an ant-hill, the abode of serpents, and Saturn who signifies the end of a man are the quick messengers of this disease. Any good aspect like that of a strong Jupiter may be able to save the patient from death by early diagnosis and treatment.

(xiv) Weak Mars if afflicted by Rahu creates leukaemia.

(xv) Mars appears to be the villain in patients having the cancer of gall-bladder.

(xvi) Most cancer cases need surgical therapy and so Mars should be involved in cancer cases.

(xvii) Mars is connected with blood and so he must be there in blood cancer. When Mercury and Venus combine with aspect or association of Mars-Saturn combination, cancer of the blood is likely.

(xviii) Mars-Mercury under afflictions - venereal diseases which can lead to cancer. Mars is karaka for all diseases in female organs. When it is afflicted by Mercury it forms ulcer which tends to cancer.

(xix) Mars-Venus in disharmony - blood cells are damaged leading to diseases like cancer.

(xx) Mars and Saturn either in conjunction or aspecting each other or in mutual 3/11 positions indicate possibility of cancer.

(xxi) Rahu or Ketu found in 3/6/8/12th house from either Mars or Saturn or both - possibility of cancer.

(xxii) Rahu or Ketu found in Kendra or trikona from both Mars and Saturn; or found in kendra or trikona from Mars and in 3/6/8/12 house from Saturn or *vice versa* - possibility of cancer.

(xxiii) Mars-Rahu in adverse positions - boils and abscesses etc. with possible malignancy. Mars and Rahu are the agents which possess the power to destroy cells, especially if they are afflicted by Saturn. Rahu creates cancerous tumours.

(xxiv) Mercury-Rahu disharmony - venereal diseases which may lead to cancer.

(xxv) Uncontrolled growth of cells in any part of the body is known as cancer. Expansion is the function of Jupiter which is an expansive planet. Jupiter is thus the planet responsible for multiplication of cells and their growth. Whenever Jupiter is afflicted cancer is caused due to malfunctioning of the process of cell-division.

(xxvi) Jupiter-Rahu in adverse conditions - wound or poisonous gas which attacks skin and can later on lead to skin cancer.

(xxvii) Venus becomes involved with the seat of disease in almost all patients who have cancer within the oral cavity.

(xxviii) If malignancy is any clue to the definition of cancer, it can be said that Saturn and/or Rahu must have an intimate role to play in causing this disease. Rahu is responsible for all types of malignant growths. Combination of Saturn-Rahu with aspect of other malefics may excite the cause of cancer by causing cell damage.

(xix) Rahu-Ketu afflictions create boils and skin eruptions which precede cancerous growth.

(xxx) For growth to be eccentric Uranus should be involved.

4. Planets with Rasis

(i) Sun in Taurus aspected by Saturn creates tumour-forming tendency.

(ii) Sun in Pisces aspected by malefics indicates possibility of uterine cancer.

(iii) If Mars and Saturn both are in cruel Shashtyamsas and are placed in mutual kendras in inimical signs or in conjunction with the Sun and the Moon respectively, cancer and like troubles are possible.

(iv) If the Moon is conjoined with Saturn in Rasi and occupies Navamsa of Cancer, Scorpio or Aquarius, the native will suffer from tumours.

(v) If the lord of the Drekkana occupied by Saturn is the Moon, there is a possibility of tumour; and if it is Jupiter, the ailment is in the stomach and it is hidden.

(vi) When Mars and Saturn either alone or conjoined respectively by Rahu and Ketu are placed in mutual opposition positions in signs one of which is owned by Mars or Saturn, cancer and the like troubles are possible.

(vii) Cancer of spine involves 26° of Cancer and Capricorn, first degree of common signs and the planet Saturn.

(viii) For detecting cancer, the chart as a whole is to be studied to assess whether a native is susceptible to any kind of infection. All kinds of infections could

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be judged from the extra-Saturnine planets and from Cancer, Scorpio and Pisces signs. The last quarters of asterisms Aslesha, Jyeshta and Revati in these signs are most significant in this respect.

5. Planets with Bhavas

i) The Sun in Lagna aspected by Mars may create cancer of the spleen.

(2) Afflictions to the Sun, Saturn and 4th house indicate lung cancer.

(3) Saturn in 4th with Mercury and Venus when the Sun is also afflicted will either cause cancer of oesophagus or cancer of blood known as leukaemia.

(4) Malefics in 5th house and the Sun occupying 6/8/12 houses or afflicted will cause cancer in abdomen.

(5) The Sun in 6th house with malefic connections brings about ulcers, wounds and similar ailments. Rahu's association in these cases will definitely point out to cancer.

(6) If Mars and Saturn are in 6th house and aspected by the Sun and Rahu, a long-lasting or chronic disease develops.

(7) Sun, Moon. Mars and 6th lord in conjunction anywhere create blood cancer.

(8) Stomach cancer - The Sun is mostly afflicted, Rahu-Ketu axis is usally in 1-7 houses. The lord of the 6th house is usually in conjunction with or aspected by a malefic; alternatively 6th house will be tenanted by a malefic and the lord of 6th himself would be a malefic stationed in 8th or 12th house.

(9) The Moon, Saturn and the houses Lagna, 6th, 8th, 12th seem to figure prominently in the charts of cancer patients. The maiming or disfiguration of the body due to surgery to remove corrupt tissues to save life relates to the Ascendant or its lord and to the 6/8/12 houses or their lords. Saturn, characteristic of all that hardens, hinders, depletes, coagulates and suppresses would seem to be the best fitted planet to be associated with cancer. He would also explain very well the mental anguish and depression that follow the biopsy confirming the malignancy of the lump or growth. The Moon ruling the mind and also the secretions of the body system would also fit well.

(10) Lagna lord and the Moon along with 6th occupying 6/8./12 house cause bad tumours.

(11) If evil planets are combined with the Moon, and lord of Lagna is in 6/8/12 houses with Rahu/Ketu, the native suffers from an incurable disease.

(12) Cases of cancer can be diagnosed from the Moon, Mars, Saturn and Rahu. Any relation between the lords of 6th and 8th makes for a high intensity of the ailment. Extra-saturnine planets do not have significant influence on individual lives and so also on cancer.

(13) When Mars/Rahu occupies the 5th house and Saturn aspects the same from 3rd, and when Venus is in the 10th from the Moon, a hidden malady is indicated in the stomach region.

(14) The Moon and Saturn in 6th house create leukaemia in 55th year of life (This combination has been actually given for red-leprosy as per *Brihat Parashara Hora*).

(15) Leukaemia is cancer of the blood forming organs, principally bone marrow. The Moon and Mars, 4th, 8th and 12th houses and their lords need to be studied closely for this disease.

(16) The Moon and Venus in 12th, Mars occupying 6th house indicate uterine cancer.

(17) The Moon governs breasts and Mars controls glands. The 4th and 10th houses govern right and left breasts respectively. Therefore if 4th and 10th houses, their lords, the Moon and Mars are afflicted especially by Rahu and Ketu, there is a likelihood of breast cancer.

(18) The 6th lord Moon occupies Lagna, and 4th and 10th houses are afflicted - cancer of breasts.

(19) The Moon, 4th lord and 10th lord are occupying 6/8/12 houses and are spoiled by malefic aspects - cancer of breasts.

(20) There is an opinion also that afflictions of the Moon and 3rd house need consideration for cancer of breasts in ladies.

(21) Mars in Lagna or in 6th devoid of strength - spleen involved in cancer or like diseases.

(22) Lagna lord occupying Lagna, 3rd or 6th house and aspected by Mars and Rahu indicates a serious disease causing heavy expenditure.

(23) Mars joining lord of 6th in Lagna, 6th, 7th or 10th house may cause cancer.

(24) We can surmise the presence of cancer from the chart, should there be a relation between the three planets Mars, Saturn and Rahu, signifying cancer and between the 6th and 8th houses and their lords. In case of cancer it must also be established by investigation of 6th and 8th houses that a chronic and deep-seated disease is very much expected in the chart.

(25) (a) Mars and Saturn combination in 6/7/8/12

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SAYANA *VERSUS* NIRAYANA IN ASTROLOGY - III*

JYOTISH CHANDRA GHATAK. M.A.(TRIPLE), M.R.A.S.,F.R H.S.

IN the horoscope of Mahatma Gandhi who is so wonderfully magnetic in his influence, we only expect a majority of planets in the Cardinal signs and in Angles and actually that is the case; as Mars, Venus, Mercury, Dragon's Head. Dragon's Tail and even Moon (according to some calculation) are all in *Chara* or Cardinal signs according to the Nirayana method and so is his Ascendent too. But according to the Sayana calculation only one planet *viz*., Sun (and three planets if Uranus and Neptune are taken into consideration) would be in the Cardinal signs. Besides Venus would be in Scorpio and not in his own house Libra. Thus according to the Sayana method, the Ascendant would be in Scorpio (or very well high on the border of Scorpio) — the sign Scorpio would afford a nature which is quite different from that of the Mahatma, which would make the native secretive or sensual or selfish (qualities which esentially belong to Scorpio). Similar is the horoscope of late C.R. Das. There also the Ascendent (according to thhe Nirayana method) is Libra with Venus in it (as in the horoscope of Mahatma). This chiefly accounts for the great magnanimity of his soul and his high magnetic power.

In the horoscope of th great poet Rabindrauth Tagore, he Ascendent is "Pisces" with the Moon in it, and Jupiter is in Cancer this exalted sing). The Moon in Aries (which is according to Sayana) makes poetic expression of a martial type, while Moon in "Pisces" (which is not only the house of Jupiter, the planet of widom and lofty thought) but also a watery sign where the Moon a great friend of Jupiter finds a congenial soil for full development and free growth has made possible what the poet actually is. This is true only on the Nirayana basis.

Similarly in the horoscope of the great epoch-making Bengali novelist Sarat Chandra Chatterji, the Moon is in 28° Cancer (Nirayana) which is the Moon's own house and as such is in full agreement with his wonderful capacity of life-like characterisation, superb plotmaking and highly facile and happy power of expression.

Again in the horoscopes of some great Bengali poets (1) Madhusudan Dutta (2) Hemachandra Banerji (3) Nabinchadra Sen and others the Moon is in a watery sign (according to Nirayana) where she can develop her imagination's treasure best.

Similarly, the Moon is in his own sign Cancer in the horoscopes of Wordsworth, Coleridge, Byron (according to the time indicated in the Letter preserved in the British Museum) and the Moon is in the house of Venus (the great *Kavi*: *viz*., Taurus in the horoscopes of Tennyson, Milton, Keats and others. The Venus-Mars or Venus-Sun or Mars-Sun-Dragon's tail conjunction which imparts a witty facile pen would not be possible in such horoscopes as those of Bankim Chatterji (the great Bengali novelist and essayist) (Venus-Mars conjunction), D.L.Roy (the greatest of the witty and humorous poets of Bengali) (Sun-Mars conj.), Dinabandhu Mittra (the great Bengali satirist) (Venus-Mars conj.), Joseph Addison (Venus-Sun conj.), and Mark Twain (Mars-Sun-Dragon's Tail conj.). The sign conjunction (Rasiyoga) of Sun and Mercury, which confers a great writing ability especially when placed in their own houses or exalted houses or friends houses, is found amply exemplified in horoscopes of many great and good writers *e.g*., in those of Goethe, Tennyson, Wordsworth, Goldsmith, Charles Dickens, Lord Benjamin Disraeli, Indra Banerji, Hemachandra Banerji etc., and the still more rare sign-conjunction of Sun-Mercury-Venus which happens in the horoscopes of (1) George Elliot, (2) Rudyard Kipling, (3) Thackery, (4) Mathew Arnold, (5) Aravinda Ghosh and others is only on the Nirayanic basis of calculation. But such things do not happen in the Sayana computation.

Again the sign conjunction of Mercury-Venus which bestows great mathematical and scientife acumen is to be found in the horoscopes of (1) Sir Isaac Newton, (2) Lord Ernest Rutherford, (3) Alexander Graham Bell, (4) Sir Arthur Conan Doyle, (5) Thomas Henry Huxley and many others according to the Nirayana calculation. But according to the Sayana no such conjunction is to be had. Again the still more rare sign-conjunction of Mercury-Venus-Sun which endows the native with great mathematical and scientific genius is to be found in the horoscope of Sir

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William Herschel, (2) Sir Oliver Lodge, (3) Laplace (Pierre Simon Marquis De) (the French Newton) and others.

Again in the horoscope of one of our previous Viceroys *viz.*, Lord Reading, we find Mars exalted in 14° Capricorn on the basis of Nirayana calculation. Now, Capricorn is the sign of India, where he was no doubt the most exalted executive head and Jupiter also is (according to Nirayana) in the 30th degree of Cancer (his exalted sign) fully aspecting Capricorn (*i.e.*, India). Thus Gladstone, Bismark, Woodrow Wilson (all executive heads in their respective countries) had Mars exalted in Capricorn (only according to the Nirayana system). But no such exalted Mars is to be had under the Sayana method.

Taking another singular instance we find that the great poet Rabindranath's high poetical excellence teeming in profound wisdom and saturated with high philosophy is not all warranted if Jupiter is not in Cancer (his exalted house) and also the Moon in Pisces (Jupiter's house) where not only the planets of wisdom and "Muse" are powerful but are holding their houses in exchange (*Bhavana-Binimaya*). The inventive genius of the great epochmaking scientists *viz.*, (1) Thomas Alva Edison, (2) Sir Isaac Newton, (3) Albert Einstein and such others are not at all explainable or understandable unless Saturn (the planet of meditation and invention) is not placed in his own joy-house of Aquarius in conjunction with Venus (as in the horoscopes of the first two) or unless Venus (the planet of mathematics and physics) is exalted in 'Pisces' beiing in conjunction with Saturn (as in the case of the last mentioned). Similarly is the conjunction of Mercury and Venus in Mercury's exalted house (Virgo) to be sought in the horoscopes of such great mathematicians and savants as (1) Dr. Brajendranath Seal, (2) Anandamohan Bose etc. Similarly the sign conjunction of "Mercury-Venus-Saturn" in Saturn's own house Capricorn is to be sought in the horoscope of the great Bengali Mathematician Gowrishankar De.

The sign-conjunction of 'Venus and Saturn' in a good sign, which is the hall-mark of scientiife genius and invention, is to be found also in the case of the great Swedish Chemist Alfred Bernhard Nobel (the inventor of dynamite), where both the planets are placed in Virgo (a sign where Saturn is advancing towards his exaltation house ('Ucchabhitashmi') and is thus supposed by Astrologers to be far more powerful and calibre-making than when actually placed in his exalted house Libra. All this is so according to the Nirayana. The late great Tantric Judge of the Calcutta High Court Sir John George Woodroffe has his Moon, Venus and Mars in Scorpio (according to Nirayana). Thus, not only clearly explaining his innate for occult (Scorpio) Science but also his profundity of knowledge in the Science of Tantra. The deep and well-adjusted knowledge of Religion, Science and Philosophy which the great Theosophist Annie Besant had, speaks not only of a uranian influence on the Ascendant mixed up wiith the ray of the Dragon's Tail, both being placed in Jupiter's (the Planet of wisdom) house, and aspected by an exalted Mercury but also of the location of Saturn (the great meditative and yogi planet) in his own joy-house of Aquarius. But the whole case should be totally altered if we go with Sayana Calculation. In a very large number of horoscopes of judiciaries it would be found that Jupiter (the planet of wisdom and justice) is placed in "the Balance" (Libra) (Balance' being an instrument here symbolises the measurement of man's action in the light of right and wrong) or in his own house or in the house of his exaltation. But all this would be true only on the Nirayana basis.

Now turning our attention to Accidents, we would find that cases of (1) Burning have been found in nativities where Sun or Mars is afflicted in fiery sign or mars or Uranus afflicting the lord of the Ascendant who is in a fiery sign. Turning to (2) Drowning fatalities, the 8th house or the location of the 8th house, has often been found to be Watery signs (according to Nirayana). Neptune (water) or Moon's (water's) opposition to Sun (Life-spring) has a great susceptibility to droowning, if conjoined by other malign factors. Again, Neptune or Moon in watery signs afflicted by malefics, the malefics themselves being located in watery signs: is a fruitful source of drowning fatalities, again the sign conjuction of Neptune and Dragon's Tail or Moon and Dragon's Tail in watery signs, brings about death by drowning. If we consult the horoscope of W.Thomas Stead (Editor of Review of Reviews) who was drowned in the Titanic disaster in April, 1912, we would find that the Moon is afflicted by Saturn (in Pisces), (according to Nirayana) annd that there is a conjuction of Neptune and Dragon's Tail in a Watery-Airy (Aqurius) sign. But here, the drowning fatality is more in tune with the Sayana method, for the conjuction of Neptune and Dragon's Taiil in a Watery sign happens only in the

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ASTROLOGY AND CANCER DISEASE

(continued from page 22)

houses. (b) Mars in 6th and Saturn in 12th or *vice versa*; (c) Mars or Saturn occupies 6th house and aspects cruelly the other planet mutually - cancer is possible.

(26) Whenever the 4th house is heavily afflicted and Mars is also associated with the same, lung cancer is expected which spreads fast.

(27) When the lord of the Ascendant and the 4th are placed in the 6th house in combustion or retrogression and are aspected by Mars and Satuurn, cancer is possible.

(28) Mercury creates skin cancer when afflicted in Lagna or 12th or by 6/8/12th lords or by the malefic planets posited therein.

(29) Jupiter, 5th house and 5th lord when afflicted badly lead to stoomach cancer, cancer of liver etc.,

(30) Venus rules over the ovaries and when afflicted by 6/8/12 house lords, it tends to create trouble of ovaries which can result in cancer of the same with serious afflictions.

(31) Saturn with Ketu in 7th house - tumour and the like troubles.

(32) Satuurn with Rahu in 8th house - possible involvement of uterus in cancer.

(33) Saturn in 2nd house can indicate destruction of cells beginning with a heat disease. Saturn in 4th or in 5th is an indication for stomach trouble and imbalance in stomach region strating with a heat problem and can lead to cancer with serious afflictions.

(34) Especially Rahu and the lords of 6/8/12 houses are responsible for malignant growth. All other cruel planets also require attention.

(35) Rahu in Lagna is a warning that hidden disease can surface.

(36) when the lord of the 6th house is in conjunction or aspect of Rahu, the individual can suffer from cancer and the part of the body affected by this disease will be known by the house aspected by it or the lord of that house.

(37) Lord of 6th house falling in Lagna, 8th or 10th house with association or aspect of malefics, especially Rahu, gives rise to *vrana roga* or *mamsarbuda* roga that is cancer (some opine that lord of 6th house should be in Lagna and Gemini this combination which is however not justified in actual experience). The part of the body indicated by the house or the house lord will suffer form cancer.

(38) Rahu/Ketu should be in the 6/8/12 houses from either Lagna or Lagna lord in Rasi chart and simultaneously in Navamsa chart Rahu/Ketu should be in kendra or trikona from either Navamsa Lagna or from the position of Lagna lord in Navamsa chart - possibility of cancer.

(39) The 3rd house and its lord are involved in throat cancer and 3rd and 4th houses and their lords are involved in breast cancer.

(40) Cancerous or malignant growth can be inferred from the 4th house.

(41) The 6th lord in 12th, 12th lord being in 6th - troubles of spleen and cancer of the same with further afflictions.

(42) Lord of 11th house in 6th house - a complicated disease may appear. —103.87

(to be continued)

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SOME LOUD THINKING ON PLANETS

R. LAKSHMANAN., M.A.,B.L.

IN *Sri Sankara Vijayam*, there is a discussion between Adi Sankara, who established Advaita and Shamantheshtapakam of Bharat, before title could be conferred on Sri Sankara of "Sarvajna". In it, it is said they could discuss all subjects under the sun, except Astrology and medicine — *Jyotisham beshajam vina.*

Astrology is a vast ocean and we are like children gathering pebbles on the sea shore. But even Brahma, the creator who writes everyone's destiny on his or her forehead, cannot decipher and re-read the destiny (Brahma lipi), so written.

Jyotisha is one of 6 Vedangas and Brihaspati or Jupiter controls full knowledge of Astrology, more than Mercury or Budha. The sages have stated we predict results somewhat on the basis of planetary positions in a nativity but *Ko vakta taratamyasya vedhasam vina.*

Mercury or Budha gives learning. But Jupiter or Brihaspati bestows *gnanam* (wisdom). Of all the planets, Guru or Jupiter alone is capable of conferring all 3 yogas (1) Rajayoga (power and position), (ii) Dhanayoga (wealth) and (iii) Gnanayoga or wisdom and other worldly knowledge leading to emancipation. Venus gives sex life, a good wife and wealth. These 3 planets Guru, Sukra and Budha are inherent natural benefics.

Mars is Bhoomiputra, or son of the earth. Of the earth he gives power like a king or *sarathi* (a commanding general in an army) or even a lower position like superintendent of police. Saturn is for longevity and leads labour, inflicts suffering and summons to (chasten) a native. The Sun is very important for lordship in a democracy. The Moon is the mental planet. And, the Moon, if full, with or aspected by Guru or Jupiter is a powerful yoga. Rahu is like Saturn (*sanivad Rahu*) and Ketu is like Kuja. Sani, Rahu and Ketu are well placed in 3, 6 or 11. Rahu in 3 or 6 or 11 and aspected by a benefic like Jupiter becomes highly favourable. Guru chastens Rahu and is not eclipsed by Rahu; but Sukra-Rahu association is not good.

The lord of Lagna or the Ascendant at birth is the ruling planet. He should be in the 1st or 4th or 7th or 10th or 5th or 9th to give health and longevity. He, lord of Lagna, should be stronger than the lord of 8th. The lord of 8th is best placed in the 3rd, for longevity and success over enemies.

The 9th and 10th lords give Rajayoga. The 2nd and 11th lords like 9th and 11th lords give Dhanayoga. But the lords of 3rd, 6th, 8th and 12th cause yoga-bhanga. The 12th lord, if a benefic like Jupiter or Venus is not so bad, though the native spends away on the poor and savings are comparatively poor, as in the case of Jupiter, lord of 9th and 12th for Aries and Venus lord of 5th and 12th for Gemini. For Libra, Mercury is lord of 9 and 12. But, in practice he is found better in 3rd or 9th or 12th than in a kendra like 4th or 10th, as Mercury's Mooltrikona is not good. Further, the Moon, lord of 10th, is ill-disposed to Mercury. The 9th and 10th yoga is not so praised or commended. And the Moon should be rather full Moon than new Moon. For Scorpio-Ascendant the Sun and the Moon are Yogakarakas. And Guru or Jupiter, lord of 5th in a kendra from the Moon, confers Akhanda Samrajya Yoga. But Jupiter is not so good in 5th for happines from children. — 93.85.

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A NEWLY DISCOVERED YOGA

K.K. PATHAK, B.A.S.

IN THE ASTROLOGICAL MAGAZINE, February 1977, Punya Priya formulated the idea of Maha Sakti Yoga in his article "A New Theory of Prediction". According to him, Saturn or Rahu behind the Moon in Rasi or Navamsa either by a Rasi or in longitude constitutes a powerful auspicious yoga which may be described as Maha Sakti Yoga. Punya Priya says that a person having this yoga is destined to go very far in life and progress in whatever field of activity he or she is engaged. Punya Priya further holds the view that Maha Sakti Yoga results in abundant courage and success in one's efforts.

Mr. D. Narsinga Rao, in his article on Maha Sakti Yoga published in July 1977 issue of THE ASTROLOGICAL MAGAZINE, made an improvement on Punya Priya's theory. According to Mr. Rao, Maha Sakti Yoga occurs under the following circumstances:-

(a) When Rahu is located with the Moon or is in the 1st or 12th house from the Moon;

(b) If simultaneously with the situation as laid down under condition (a) Rahu is also in the 3rd or 6th or 9th from Janma Lagna;

(c) One or more malefics are present in the 11th from the Moon;

Mr. Rao has further opined that Maha Sakti Yoga is more potent when Rahu is in the 11th from the Moon. It is true that the concept of Maha Sakti Yoga as propounded by Mr. Punya Priya or Mr. D. N. Rao does not find mention in any classical text of Astrology but that cannot be the sole criteria for rejecting this new combination. Discovery or invention is not the prerogative of any age or any land. Astrology claims to be a science. If it is so, it pre-supposes constant discoveries. None of the astrological principles are divine ones. They are all the result of human experience based on observation of facts. If any modern astrologer presents some new idea, we must test it before passing a verdict on it. It is but natural that in the process of trial and error principles evolved in the beginning may get modified in subsequent stages. I have tested the principles of Maha Sakti Yoga as propounded by Mr. Punya Priya and Mr. D. N. Rao and record my conclusions as follows:-

(1) Maha Sakti Yoga is more potent when Rahu is in the 12th from the Moon.

(2) Imposition of conditions like the one that Rahu should also be in the 3rd or 6th or 9th from Janma Lagna is unnecessary in the case of Maha Sakti Yoga formed in relation to Chandra Lagna. Rahu in the 3rd, 6th and 11th houses from Lagna is considered auspicious and powerful. Rahu in kendra associa-ted with or aspected by trinal lord and Rahu in a trine associated with or aspected by a kendra lord is considered as a Raja Yoga -karaka. But Maha Sakti Yoga does not depend upon the position of Rahu from Janma Lagna. In the examples discussed here, Rahu is in the 3rd in the case of Krishnaraja Wadiyar IV and in the 6th in the case of Mrs. Indira Gandhi. In the cases of Adi Sankara and Ramanuja, Rahu is in the 11th from Janma Lagna. So the imposition of the aforesaid condition is hardly justified.

(3) One or more malefics must be present in the 11th from the Moon. Merely Rahu in the 12th from the Moon is not enough for this yoga. The 11th house from the Moon should not remain vacant. While malefics in the 11th from the Moon and the 12th from Rahu are helpful for gain of material power and position in a more effective manner; even some benefics in these positions are found to give success in other fields as well.

(4) Rahu with the Moon or Rahu in the 2nd from the Moon is not found to be very effective in causing this yoga. The occupation of the 12th house from the Moon by Rahu is the most potent factor for this yoga. Saturn's location in the 12th from the Moon cannot be a substitute for Rahu in the 12th.

(5) Malefics in the 2nd from the Moon are not essential for this yoga. Chandra Lagna (the Moon-sign) and the 11th and 12th houses from it only are involved in this yoga. But if there are malefics in the 2nd from the Moon, they may add further strength to this yoga.

It may be asked, how is it possible? Classical texts approve of malefics in the 11th from the Lagna, the Moon and the Sun but malefics in their 12th and 2nd have been condemned as they are said to constitute Papakartari Yoga. But experience shows that in Kali

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Yuga malefics give more gains than the so-called benefics. Of all the malefics, Rahu is the most important in the sense that it causes surprises. Rahu is not a *Chandala* as commonly believed. While Ketu indicates nuclear potentiality, Rahu indicates explosion of that energy. It was for this reason that Goddess Durga, the deity of Mahasakti, is worshipped for pacification of Rahu. Rahu is thus the true karaka for Maha Sakti from the material point of view. The Moon that stands for Goddess Gauri is the originator of Maha Sakti Durga. A planet in the 12th from Chandra Lagna is supposed to enhance the impact of its signification or Karakatwa just as the planets in the 12th from Janma Lagna increase the results of their Karakatwa. So, Rahu in the 12th from the Moon gives more success in various fields of activity.

But Astrology is not just a display of good logic. Even a case based on a sound logic may fail in actual practice whereas an astrological principle appearing to be not very sound in logic may get wider acceptance on the strength of experience. This is a peculiar phenomenon in Astrology. I am therefore citing a few birth-charts in support of Maha Sakti Yoga.

Adi Sankara

Rasi: Cancer-Lagna; Scorpio-Ketu; Sagittarius-Saturn; Aquarius-Jupiter; Pisces-Mars; Aries-Sun, Mercury and Venus; Taurus-Rahu; and Gemini-Moon.

Adi Sankara had Rahu in the 12th from the Moon and the Sun in the 11th from the Moon. So, he had Maha Sakti Yoga in his birth-chart. The Sun and Moon are both karakas for royal power. The Sun-Mercury-Venus combination is the noblest and best combination for elevation of the soul. Readers may test it in any chart.

The Sun-Jupiter combination comes only after it. The Sun-Mercury-Venus combination is not only a beautiful blending of Atmakaraka, Vidyakaraka and Kavyakaraka but it is also the real active form of Lord Vishnu. Sun-Jupiter may stand as karaka for Atma-Gnyana but persons having Sun-Jupiter combination may cause suffering to their own men for their ideological ends. But a chaste Sun-Mercury-Venus combination always saves one from various kinds of blood-baths.

Adi Sankara chose the path of saving Hinduism and the success that he achieved in this field is an unparalleled one. Who can deny that Sankara was not the most favoured child of Maha Sakti?

Sri Ramanujacharya

Rasi: Cancer-Lagna; Leo-Mars; Scorpio-Ketu; Sagittarius-Saturn; Aries-Sun, Mercury and Venus; Taurus-Rahu; and Gemini-Moon and Jupiter.

Ramanuja too had planets in the 11th and the 12th from his Moon like Adi Sankara and the same Maha Sakti Yoga gave him similar success in the religious field.

Sri Krishnaraja Wadiyar IV

Rasi: Cancer-Lagna, Jupiter and Venus; Leo-Mars; Virgo-Rahu; Libra-Moon; Pisces-Ketu; Taurus-Sun, Mercury and Saturn.

Wadiyar, the ruler of the princely state of Mysore had Hamsa and Gaja Kesari Yogas. But his yogakaraka Mars in the 11th and Rahu in the 12th from the Moon also caused Maha Sakti Yoga which gave him tremendous success as a ruler.

Mrs. Indira Gandhi

Rasi:- Cancer-Lagna and Saturn; Leo-Mars; Scorpio-Sun and Mercury; Sagittarius-Venus and Rahu; Capricorn-Moon; Taurus-Jupiter; and Gemini-Ketu.

Mrs. Gandhi had Mahabhagya Yoga, Budha-Aditya Yoga, Maha Yoga, etc. But the Sun in the 11th and Rahu in the 12th from her Moon constitute Maha Sakti Yoga. It was due to this Maha Sakti Yoga that she successfully ruled over the country for about 16 years.

Maha Sakti Yoga is not a figment of imagination. It is a valid and powerful yoga. It is a yoga of divine protection and protects one from dangers to life and career. It also gives one tremendous success in one's endeavours. Favoured children of Maha Sakti Yoga, however, should always bear in mind that constant misuse of power may ultimately rob them off all the privileges of the yoga. By making proper use of power and through resort to spiritual means alone can one reap the full advantages of Maha Sakti Yoga for a long time.

Maha Sakti Yoga has got little to do with longevity of life. But it cannot be denied that those having this yoga are prone to dangers and if there are other adverse indications to longevity, they may have a sudden end to their life, irrespective of age. But in other circumstances, this yoga will always protect one from dangers to life.

The discovery of Maha Sakti Yoga in Astrology is a fine contribution of modern astrologers to the science. I request the readers to test this yoga and share their views through the columns of THE ASTROLOGICAL MAGAZINE. —179.87.

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MARITAL PROSPECTS FROM THE MOUNTS

BANDLA S. GIRI

THE relationship of palmistry with other faculties of occult science, especially Astrology, is a subject of importance as both these sciences are intimately interrelated with each other. One of the main common interests of the two is the rating of marital prosperity (*vivaha saukhya*) in man's life. Marriage being a very important event in one's life an occult scientist needs to pay keen attention in forecasting the fortune of a man/woman in this respect. The present article deals with specific mounts and lines on the palm that contribute to rich and happy married life. It discusses the formations in the light of both advantageous and disadvantageous signs and symbols.

The evaluation of marital prosperity starts with the Mount of Venus(*kalatrakaraka*). This Mount is to be well formed. Under or bony development of the Mount of Venus is an unhealthy sign for a happy married life. A well-developed Mount is a positive sign to predict good results about marriage. One should not ignore various signs and lines (rekhas) found on this Mount. Over developed and a satin smooth Mount of Venus indicates high sexual activity the subject, such persons characteristically bear moles on the genetalia or groin. Grill on this Mount supports pre or extra marital relations of the subject. A mole on the Mount of Venus could indicate problems regarding potency of the native. Such subjects may suffer from sexual disorders (minor/major). I have observed moles on this Mount in cases of abnormal delay in getting children also.

Next to the Mount of Venus, considerable attention must be paid to the Mounts of Jupiter and Mars. A star on Jupiter's Mount indicates wealthy marriage. Mars should not be over-developed. Late marriage chances lie in the hands in which this particular Mount is well developed. After an overall observation of these Mounts one must not forget the Mount of Mercury on which only the prominent line of union appears. Proper development of Venus, Jupiter and Mercury always make preliminary observations more fruitful. Prominence of various Mounts in the hand also yields different results. They have their effect in deciding characters of the partner. Following is a brief description of the influence of various Mounts (planets) on the marital life of the subject.

Jupiter promises good partner and in general, happy married life. He will be friendly.

Saturn gives a miserly partner. He will be hard hearted. A large age-gap can be expected between the wife and husband. A prominent Mount of the Sun gives a proud and firm minded partner. If the partner is male, he is hated by ladies.

A sharp-minded, bad-tempered and cunning husband or wife may be predicted for the hands with a prominent Mercury Mount. The partners are lustful.

A kind hearted and docile partner is the gift of Moon. However, he/she will be fickle minded and sensitive. The show no honesty in love.

Marital life will be happy in the hands with well-developed Moon. They like elegance and have more amorous feelings.

Mars gives disturbance in marital life. The partner will be quarrelsome and tries to dominate. Lust dominates their lives.

The prominence of a certain Mount in a hand shows up as that planet being present in the 7th house (*Kalatrasthana*) of the native's horoscope. Any Mount with good signs on it indicates that particular planet is well-placed in the horoscope.

While the Mounts determine the nature of the partner the degree of happiness and longevity of the union are decided by the lines only. Lines yield confirmatory results. The first observation starts with the Mount of Mercury. The marriage or union line is mainly observed on this particular count.

1. Dominance of the wife/husband can be judged by a deeply formed marriage line. Deeper the union line the more dominating the partner. A deeply formed marriage line speaks about no true harmony in marital life (Fig. A^1-A).

2. A wealthy union line is spoken to be formed as a fine and straight line lying parallel to heart line. It should be pinkish in colour with the reflection of life (Fig. A^1-A).

3. Marriage brings glory to the subject if the union line is long and straight reaching upto the Mount of Sun (but not cutting Sun line). If, such a long line cuts the Sun line, it indicates marriage will be a matter of ill-fate to the subject (Fig. A^1-A).

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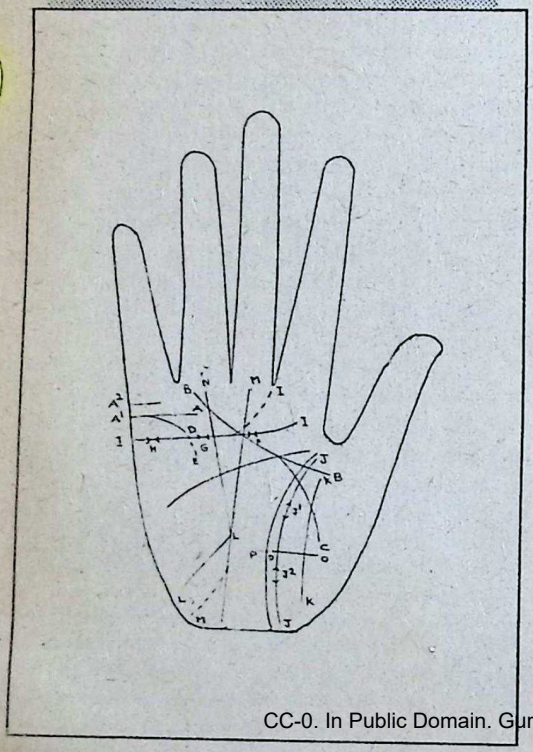
4. Presence of more than one line on the Mount of Mercury clearly suggests a controversial marriage (Fig. A¹-A). The degree and nature of controversy can be assessed with the help of opposition lines. If an opposition line is raising from the Mount of Mars trouble can be expected from male members (Fig. B-B) and from female members if the opposition line moves from Venus (Fig. C-B).

5. A point to note in love marriage is that if the opposition lines are Mars-originated lines, it indicates no materialisation of the event whereas Venus-originated ones indicate materialisation of the marriage after hot and long discussion in the family.

6. In contrast to the straight and well formed Union Line, if the same is drooping down towards the Heart Line it predicts death of partner first (Fig. A¹-D). If the same drooping line ends after cutting the Heart Line it indicates an undesirable separation from spouse (Fig. A¹-E)

7. Along with the Union Line equal importance must be given to the Heart Line. The Heart Line reveals many facts which cannot be assessed by the Union Line.



8. For a healthy and happy married life, a person must have clear and well-formed Heart Line. It should not bear breaks anywhere. Breaks in Heart Line foretell disappointment in affections.

9. If the Heart Line is broken under the Saturn Mount, it indicates accidental/legal separation of wife and husband. This break results in starvation for affection (Fig. F).

10. Widowhood can be expected if the Heart Line is broken below the Sun Mount (Fig .G).

11. Break in the Heart Line below the Mount of Mercury may result in the separation of wife and husband due to both working in different places (Fig. H).

12. Dignity of one's partner can be judged by the length of Heart Line. If the Heart Line is found to be long ending in the Mount of Jupiter or between the first and second figures, one can expect his wife or husband to be well mannered and educated but at the same time dominating too (Fig. I-I). If the Heart Lidne ends beneath the Saturn Mount the subject's wife or husband will not be a broad-minded person and at the same time he will be less educated (rarely equally educated, even if equally educated, partner will be low placed) than the subject. (This will be more pronounced if the Heart Line is broken beneath the Saturn Mount). I found in many of these cases a struggle for dominance where ultimately marital disturbances result (Fig. I-F).

13. Shorter the Heart Line the more narrow-minded and money-oriented will the partner be.

<u>We must next switch over to the inner Mars Line.</u>

14. Presence of inner Mars Line is a good sign to be found in the hand. It should lie close to the Life Line. Length of happy union of wife and husband can be judged with the help of this line. A continuous, long and well-formed line indicates happy married life (Fig. J-J). The termination of this particular line from a particular age indicates sad things (may be ill-health, separation, death etc.).

15. Sometimes this line starts close to the Life Line and gradually deviates away from it. Such a line is not a good sign as it indicates a mechanical attitude to marriage.

16. Disappearance of this line at a certain age indicates stress in marriage. (Fig. J¹-J²).

17. If a line is found formed away from Life Line starting from the area of Mars positive Mount, it is not

(continued on page 66)

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BRIHAT JATAKA

of VARAHAMIHIRA

English Translation with original Slokas in Bold Devanagari by

PROF.B.SURYANARAIN RAO

EDITED BY DR. B.V. RAMAN

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CALCULATION OF LIFE SPAN - II*

IRANGANTI RANGACHARYA

IN THIS article, I would like to make an exposition of the subsidiary methods of ascertaining longevity and the calculation of life-span.

Method - I

Aphorism-19 in the 1st pada of the 2nd chapter. If the lord of the 8th house from Lagna, is in a kendra from Lagna, long life is indicated. If he is in a panapara, middle life is indicated. If he is in an apoklima, short life is indicated. Ascertain similarly from the lord of the 8th house from the 7th house of Lagna. Decide the term of life indicated by the stronger of these two lords.

Method - 2

The 2nd part of the aphorism-19: If the lord of the 8th house from Atmakaraka is in a kendra from Atmakaraka, long life is indicated. If he is in a panapara, middle life is indicated. If he is in an apoklima short life is indicated. Ascertain similarly from the lord of the 8th house from the 7th of Atma-karaka. Decide the term of life indicated by the stronger of these two lords.

Method - 3

Vriddha Karika

Factors for ascertaining longevity

1. Lagna lord and 8th lord
2. 8th house and 8th lord.
3. Chandra Lagna and 8th lord from Chandra Lagna.

Examine the above three factors by chara (moveable), sthira (fixed) and dwiswabhava (common) signs aand ascertain longevity indicated from any two factors of the three. If the three factors differ, declare middle life.

Method - 4

This method is applicable only when Lagna lord becomes an Atmakaraka. Treat the sign occupied by Lagna lord as Lagna. Treat the sign occupied by the 8th house lord as Hora Lagna. If Lagna is stronger than Hora Lagna, count the number of signs from Lagna to Hora Lagna and divide this number by 4. If the remainder is 4, long life is indicated. If the remainder is 3, middle life is indicated. If the remainder is 2, short life is indicated. If the remainder is 1, very short life is indicated. If Hora Lagna is stronger than Lagna, count the number of signs from Hora Lagna to Lagna. Divide this number by 4, and ascertain longevity from the remainder as mentioned above.

Assess correctly the term of life by judging the subsidiary methods, exposed above besides judging the principal method of ascertaining longevity from the factors, *viz.*, Lagna lord and 8th house lord, Lagna and Moon and Lagna and Hora Lagna.

Judge whether there is Kakshya Vriddhi (increase of the term of life) or Kakshya Hrasa (decrease of the term of life). Then calculate the life-span with the help of Kakshnya years of the planets in Kakshya houses, given again in this article for the purpose of ready reference to the readers.

Conditions for Kakshya Vriddhi:

1. Occupancy of Jupiter in Lagna or its 7th house.
2. Occupancy of the natural benefics only in both Lagna and its 7th house or in its trikona places.
3. Natural benefics with Atmakaraka or in the 7th, 5th or 9th.
4. Atmakaraka should be exalted.
5. Jupiter should be Atmaklaraka.

Conditions for Kakshya Hrasa:

1. Saturn should become yogakaraka. This interpretation of "sanau yogahetau kakshya hrasah" is not clear and does not seem to conform to the spirit of Jaimini. Hence I give alternate interpretations which are valid to Kakshya Hrasa. If Saturn is associated with Lagna lord or with Hora Lagna lord, Kakshya Hrasa exists. If Saturn occupies t he 8th house of Lagna or of Hora Lagna. Kakshya Hrasa exists. If Saturn is associated with the 8th house lord of Lagnas or of Hora Lagna, Kakshya Hrasa exists (see my previous article "Calculation of Life-Span" for the reckoning of Hora Lagna).
2. Both Lagna and its 7th house should be occu-

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*Part I has appeared in the *A.M.*, May 1988.

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pied by natural malefics only.

3. The 5th and 9th of Lagna should be occupied by natural malefics only.

4. The 5th, 9th and 7th of Atmakaraka should be occupied by natural malefics only.

5. Malefic Atmakaraka should be debilitated.

6. Malefic Atmakaraka sholuld be associated with natural malefics in the signs other than the exaltation sign.

Kakshya years of the Planets:

Sun = 3, Waning Moon = 1, Full Moon = 6, Moon in own house or exalted = 6, Jupiter = 6, exalted Jupiter = 12, Mercury = 3, Venus = 6, Saturn = 5 or 6 or 7, Mars = 2 or 3.

Kakshya places:

1. Lagna and its 7th house.

2. The 5th and the 9th houses of Lagna and its 7th.

3. Sign occupied by Atmakaraka and its 7th house.

4. The 5th and 9th houses of both Atmakaraka and his7th house.

5. The 7th, 5th and 9th houses of Jupiter and the sign occupied by Jupiter.

Add the years of the benefic planets in Kakshya places. Subtract the years of the malefic planets in Kakshya places. Add if the malefics are in own house or exalted, etc., in Kakshya places. Subtract if Atmakaraka is a malefic or debilitated. Add if Atmakaraka is a benefic or exalted. *Benefics:* Jupiter, Venus, Moon, Mercury (though associated with malefics) *Malefics:* Saturn, Mars, Waning Moon (on *Chaturdasi* and *Amavasya*), Rahu and Ketu.,

Illustrations:

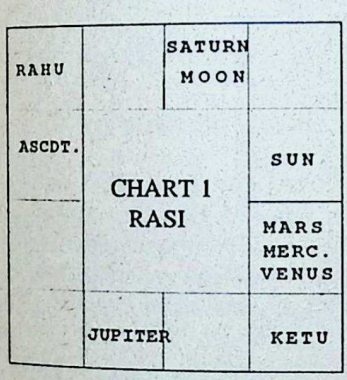

Chart-1: Birth Ascendant - Aquarius, Atmakaraka=Moon.

Method 1: In Chart - 1 lord of the 8th house of Lagna is Mercury. He is in the 7th house, Leo, a kendra from Lagna. Hence, long life is indicated. Saturn, the specific 8th house lord of Lagna is also in the 4th house, Taurus, a kendra from Lagna, to confirm long life. The lord of the 8th house of 7th of Lagna is Jupiter who is in the 4th house, Scorpio from the 7th house Leo. So long life is indicated. The Moon, the specific 8th house lord of the 7th of Lagna, is also in Taurus, the 10th kendra from the 7th house, Leo, to support long life. Thjus all the factors of Method-12 reveal long life.

Method-2: Jupiter, the 8th house lord from Atmakaraka, Moon, is in the 7th kendra from Atmakaraka, Moon. Hence long life is revealed. Mercury is the specific 8th house lord from the 7th from Atmakaraka. Mercury is also in the 4th kendra from Atmakaraka Moon supporting the long life revealed above. Mercury, the 8th house lord from the 7th of Atmakaraka is in the 10th kendra from the 7th of Atmakaraka. Jupiter, the specific 8th house lord of the 7th of Atmakaraka, Moon, is in the 7th of Atmakaraka supporting the long life revealed above. Thus all the factors in Method 2 also reveal long life in Chart 1.

Method 3 :

1. Lagna lord, Saturn in Taurus (*sthira*) — short life. Mercury, the 8th house lord in Leo (*sthira*) — short life.

2. 8th house, Virgo (*dwi*) — long life. Mercury, the 8th lord in Leo (*sthira*) — long life.

3. Chandra Lagna, Taurus (*sthira*) — short life. Jupiter, the 8th house lord in Scorpio (*sthira*) — short life.

Hence short life is ascertained as revealed from the two factors of the three. Short life is increased tol the middle life, since Atmakaraka, Moon, is exalted.

Method-4 is not applicable to Chart 1 since Saturn, the lord of Lagna, is not the Atmakaraka.

Short life is indicated by the principal method of ascertining longevity from the factors Lagna lord and 8th house lord and Lagna and the Moon. Short life is increased to middle life due to the exaltation of Atmakaraka Moon. But the l.ong life is decided as revealed from all the factors of the first two methods

Calculation of Life-span :

66 + 3 (Mercury) + 6 (Venus) + 6 (exalted Atmakaraka Moon) + 6 (Jupiter) = 87. Now add 5 years of Saturn in friend's house, associated with the exalted Atmakaraka, and two years of Mars in friend's house associated with two benefics. Now the total number of years is 94. Deduct 3 years of the Sun (in the 9th house from the 7th of Atmakaraka or from Jupiter). So life-span comes to 91 years.

Chart 2 - N. Sanjeeva Reddy. Birth Ascendant = Sagittarius; Atmakaraka = Moon.

Method-1: The Moon, the 8th house lord of Lagna is in the 11th (panapara) from Lagna. Hence middle life is indicated. Saturn, the 8th house lord of the 7th of Lagna is in the 12th (Apoklima) from the 7th of Lagna.

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Hence short life is indicated. These two factors differ in ascertaining the term of life.

Method 2: Venus, the 8th house lord of Atmakaraka, is in the 7th (kendra) from Atmakaraka, Moon. Hence long life is indicated. Mars, the 8th lord from the 7th of the Atmakaraka is in the 12th (Apoklima) from the 7th of Atmakaraka. Hence short life is indicated. These two factors differ in ascertaining the term of life. Thus from Method-1, middle life is obtained by the Moon who is stronger than Saturn, as the Moon is the Atmakaraka. Middle life is increased to long life, since Jupiter occupies Lagna, and two benefics are in the 7th from Atmakaraka. From Method 2, long life is obtained by Venus who is stronger than Mars, as Venus is associated with Mercury.

Method-3:

1. Lagna lord, Jupiter in Sagittarius (*dwi*) — short life. Moon, the 8th lord in Libra (*chara*) - short life.

2. 8th house, Cancer (*chara*) — long life. Moon, the 8th lord in Libra (*chara*) - long life.

3. Chandra Lagna, Libra (*chara*) long life. Venus, the 8th lord in Aries (*chara*) - long life.

Thus long life is obtained from the two factors out of three by Method-3. Hence the long life is concluded in Chart 2 though the principal method reveals short life increased to middle life.

Calculation of life-span:

66 + 6 (Jupiter) + 6 (Venus) + 3 (Mercury) + 6 (Atmakaraka Moon) = 87 years. The Sun, Saturn, Mars, Rahu and Ketu are not involved in Kakshya places.

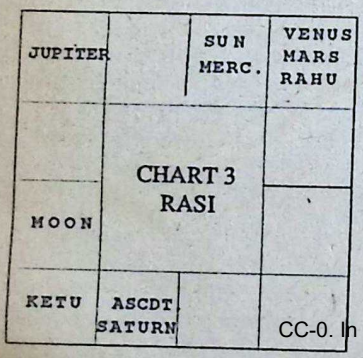

Chart 3: 21-5-1927 at 6.30 p.m. Birth Ascendant = Scorpio, Atmakaraka = Mars.

Method 4 is applicable to Chart 3, since the lord of Lagna, Mars, is Atmakaraka. Mars, the lord of Lagna is in Gemini. So Gemini is deemed as Lagna. Mercury, the lord of the 8th house of Lagna Scorpio, is in Taurus. So Taurus is deemed a Hora Lagna. Between Lagna (Gemini) and Hora Lagna (Taurus) Lagna (Gemini) is stronger than Hora Lagna (Taurus) since Gemini is occupied by three planets, and is a dual sign. So counting from Gemini to Taurus, we get 12. Divide this number by 4. We get the remainder 4. Hence long life is ascertained. The same term of life is revealed from the subsidiary Method-3, and the principal method as well. Atmakaraka, Mars is associated with a benefic Venus and a malefic Rahu. Hence kakshya Hrasa does not exist. Both Lagna and its 7th are occupied by malefics. The resulting Kakshya Hrasa is cancelled by the association of the benefic Mercury with the 7th house. Besides Jupiter alone in the 5th, gives kakshya vriddhi which can cancel Kakshya Hrasa.

Calculation of Life-span

66 + 6 (Jupiter) + 3 (Mercury) + 6 (Venus) + 1 (Moon) = 82 years.

82 - 5 (Saturn) - 3 (Sun) - 2 (Mars) = 72. So life-span comes to 72 years.

So far I have given an exposition of calculating life-span for middle life and long life. For short life add or subtract Kakshya years of the planets to 12 years. — 14.88.

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Ancient Classical Writers of Jyotisha

SRI PARAMESWARA

K. R. KRISHNAMURTHI

Personal History

STUDENTS of Indian Astronomy and Astrology owe a deep debt of gratitude to the reputed author Sri Parameswara, for his writing some sixteen valuable astronomical and six astrological and Prasna works, inclusive of his original ones, to enlighten those in quest of knowledge, in these subjects.

This centenarian scholar was a Rig Vedi Nambuthiri Brahmana, of Aswalayana Sutra of Bhrigu gothra, belonging to the village called Alattur in South Malabar. He is the only known eminent Astronomer in South India, who devoted 55 years of his precious life in celestial studies inclusive of eclipses and astronomical calculations, before he wrote his famous work *Drigganitha*, in Saka 1353 (1431 A.D.).

Neelakanta Somayaji, author of *Tantra Sara Sangraha* in his commentary on *Aryabattiyam*, says that as a boy he studied under Damodara, son of Parameswara and had discussions with Parameswara on occassions and calls him as Paramaacharya thus:

Thadeva paramaacharya mamaaha
parameswara

Parameswara was a disciple of Rudra and Madhava of Sangamagrama near Cochin.

His Age

From the words of Parameswara, we understand that he as a boy, commenced his astronomical researches starting from the year 1376 A.D. As presumed by many if he did it when he was 16 years old, then the year of his birth would come to 1360 A.D. From what Neelakanta says, our author's life extended upto 1460. So Parameswara can be considered to have lived for a full span of life and pass away as a centenarian, after bringing out his major astronomical contribution, the *Drigganitha*, on the completion of 70 years.

His Works

Parameswara is as well known for his original works as for his commentaries. His original contributions in the field of Astronomy are the following:

Drigganitha, Goladipika, Vakya Karana, Grahana Mandana, Grahana Nyaya Dipika and *Grahanaashtaka.*

In the same way he has commented on some of the following well-known astronomical works such as:

Aryabhatiyam, Laghu Bhaskariya, Maha Bhaskaria, Laghu Manasa, Surya Siddhantha, Leelavathi, Vyathipathashtaka and *Goladipika* (his own work).

Parameswara was as skilled in Astrology and Prasna as he was in Astronomy. *Achara Sangraha, Jataka Paddhati*, Commentary on *Muhurtha Ratna* of Govinda, Commentary on *Jataka Paddhati* of Sripathi, Commentary on *Prasna shatpanchasika* of Prituyasas and *Parameswari* are some of his works in Astrology. A few more are not traced as yet.

The system of Astronomy known as *Parahitha*, was followed in Kerala, a work based on Aryabhatiyam, propounded by Haridatta (683 A.D.) prior to the *Drigganitha*. From the days *Drigganitha* came into use, many relied upon it for casting horoscopes, Prasna and for eclipse purposes and followed the old *Parahitha* for fixing *Muhurthas*, etc.

Parameswara has said in (1.2.7) of his Drigganitha as follows in clear terms:

'Siddham na poorva tantrath yat tat
kathanaaya me yathaha'

It means that he set forth his rules only on those points, where disagreement operates, leaving aside points where none existed.

Drigganitha lies not in the enunciation of any methodology of working, but in the revision of the different astronomical constants, tables of sines, etc., New multipliers and divisors are given for the derivation of the days in Kali Era and for the calculation of the mean positions of the planets at zero Kali.

Chaaya Ganitha (shadow measurements and calculations) constitutes the Hindu astronomers' method for ascertaining the exact time of occurrences of any event on the basis of the shadow cast by the Sun or the Moon. Many of the astronomical works written in Kerala (in accordance with earlier works) contain

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(continued on next page)

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VIEW POINT

PROF. P. S. SASTRI

Combust Mercury and Longevity

Satyakriti's View

WHILE discussing the eighth Bhava Satyacharya states:

naasta yaatau saumya
sukrau (Sl.10)

Mercury (Saumya) and Venus (Sukra) do not suffer combustion (*astangata*). Later writers include only Venus and Saturn; and they do not refer to Mercury. Thus Varahamihira says:

Suryocchinna dyutishu ca
dalam
projjhya sukraarkaputrau
(5.2)

The combust planets other than Venus and Saturn lose half the longevity they give. And yet he speaks highly of Satyakirti (7, 9, 10, 11, 13). Kalyanavarma rejected Varahamihira's view about reductions and increases in the years given by the [planets saying that such a view is not to be found in the ancient works (39.9); and yet he states

naasta gau sita bhargavau
(39.10)

Here the word "sita" being a synonym for Venus, the correct word may be "Saumya" or "Sani". Vaidyanatha has lifted (5.7) the line from Varahamihira; and he paraphrases the same in the next verse. We find Mantreswara (22.20) reproducing Varahamihira's verse (7.13) eulogising Satyakirti; and he denies reduction of longevity for Venus and Saturn when these are combust — *maudhye sitaarki vinaa (22.18)*. Are we to follow Satyakirti's view and deny reduction to combust Mercury and Venus, since Varahamihira appears to have closely followed this author alone. Should we reject Mercury in favour of Saturn?

The complete verse in *anushtabh* metre given by Satyakirti reads thus:

Satru Kshetra gatha sthisham
neechoargha suryaga sthatha
Nastha yaathou soumy sukro na
kujaha sanu shashigaha

Metrically the fifth letter should have a short vowel sound, not a long one. Here "sau" in "saumya" is long. This may tempt one to argue that it was not the word used originally. But such usages do appear in Vyasa, Valmiki and others. This verse does raise a serious problem about combust Saturn and combust Mercury. If we read "sani sukrau" the metre would be correct, but it fails to sound like a good *anushtabh*. Still if we have to accept such a correction, why should we not read it as *budha sukrau*? This would atleast retain the original sense. That all later writers referred only to Venus and Saturn is no argument. All the later writers followed Varahamihira who himself followed Satyakirti.

In the second part of *Parasara Hora* (11.18) we read:

Astham gathanaam sarve-
shaam dhalam dhaya
smrutha sthadha

All planets that are combust lose half the longevity they give. Here no exception is made. In a later verse (11.28) it is stated:

Astham gathanaamargaham
syadhvina bhrigu sutham
shanim

Venus and Saturn are exempted.

Whom are we to follow? Does the longevity given by Mercury get reduced if he is combust? We leave it to wiser counsels to solve the problem as this will defend the valdidity of Satyakirti's view in calculating *amsa* and *pinda* ayurdayas .— 101.87

SRI PARAMESHWARA
(continued from previous page)

sections devoted to *Chaaya Ganitha* both of the Sun and the Moon. A proper study of the shadow of the Sun during the equinoxes, solistices and other times enabled Hindu astronomers to arrive at the latitude and longitude of a particular place taken for study. This study would come usually under the head *Triprasna*. From the study of the longest day, time and the shortest one, in a year, the latitude of the place would usually be determined.

By fixing on ground, a gnomon (the upright rod, for taking the Sun's altitude by its shadow) one should watch the shadow until it reaches the stipulated length to perform the religious rite at the right moment. This process of shadow measurement and computation for any specific time is known as *Krama Chaaya* (direct shadow computation).

Parameswara has defined his village as one lying 10°51' north latitude. — 29.88.

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LETTERS TO THE EDITOR

The Astrological Magazine

Sir, - I am extremely happy to acknowledge that today I received the copies of February and March issues of THE ASTROLOGICAL MAGAZINE that you sent me. Your magazine is of a higher quality than I expected and please believe that I had high expectations. I look forward to subscribing for many years.

Utah. *Robben L. Hixson.*

II

Sir, - I am fond of THE ASTROLOGICAL MAGAZINE though my knowledge of English is limited. I read *A.M.* with interest. I made brief notes of Annual editorial and showed it to my friends about *Vibhava*. They praised our editor. Long live our Editor. Let the magazine flourish for ever as *Divya Vibhuti* of Vasudeva.

Rajahmundry. V.K.S. Prakasa Rao.

1988 Annual Number

Sir, - Dr. P.S. Sastri is very informative. His conclusions are worth considering and factual. For example, he writes our experience falsifies the view that the significator Jupiter denies children by placement in the 5th.... This is true. I have five daughters and one son. My birth Ascendant is Scorpio and Jupiter is placed in the 5th house, Pisces, unaspected by or unassociated with Mars, Saturn or Rahu.

Ekalavya, who usually writes varied topics of great interest and significance in his own inimitable style has not come upto his usual mark of interest this time. The articles of Mrs. Mridula Trivedi and Messrs. C.S. Kothari, K.N. Rao, Pulippani, Kelkar, Bepin Behari and others are quite interesting and illuminating. Mr. Yeluripati Krishna Rao, who claims to be the disciple of the late Rama Murthy Sastrygaru, a veteran Jaimini astrologer, extends Jaimini not only to Parasara but also to the Western method! If he does not misunderstand me, I would advise him to read also "Studies in Jaimini Astrology", adnauseum for a better practical grasp of Jaimini.

Hanamakonda. *Iranganti Rangacharya.*

Slump in 1989!

Sir, - I came by a finding by Mr. K. N. Kapoor of Varanasi regarding the impending slump in 1989. Says the writer that in the beginning of 1989 Jupiter will be in Taurus. In its 60-year cycle Jupiter will have 16th *Chitrabhanu Samvatsara*. Of the 12 yugas (in 60 years) *Chitrabhanu* will be the 4th yuga and its lord will be Lohit. *Chitrabhanu* will be followed by *Subhanu, Tarana, Parthiva* and *Vyaya*. Saturn has also completed its 2 cycles. The slump that came in 1929 had also *Chitrabhanu* Samvatsara and Jupiter entered Taurus in May 1929. Saturn entered Sagittarius in December 1928. After moving to Capricorn in April 1931 it was again retrograde on May 31 in Sagittarius and stayed there till December 1931. In the meantime Jupiter moved in Gemini and Cancer - *Subhanu, Tarana* and *Parthiva* operated till 1932 and kept the slump worldwide. Before 1929 none expected such a nerve-shaking crash. History seems to be repeating itself when prices are sky-rocketing and disturbing the mental balance. The yogas between 1929 and 1932 need a probe. In 1929 Jupiter in Taurus had *Shashtashtaka* Yoga with Saturn. In 1930 Jupiter-Saturn had pratiyuti and again in 1932 Jupiter in Cancer had *Shashtashtaka*. Same yoga was made when Jupiter entered Leo in May 1932. Only when Jupiter came to Virgo in August 1932 and was in trine with Saturn, that prices got a spurt and the market saw stability. Uranus was in Pisces and Neptune in Virgo. They also had *Shashtashtaka* yoga. Uranus Sa-turn had (square) *kendra yoga*. Neptune-Jupiter had also *kendra yoga*. In April 1933 Uranus entered Aries - the Duryogas came to an end.

In 1989 beginning, Jupiter will have *Shashtashtaka* yoga with Uranus, Neptune and Saturn *Pratiyuti*. Till 1991 *Pratiyuti* will repeat 3 times and then *Shashtashtaka*. Rahu comes to Capricorn in the end of September 1989 and will join Saturn in January 1991. In 1992 Uranus-Neptune conjunction comes thrice, in March, June and December. In June 1991 there will be Mars-Jupiter conjunction. Mars-Saturn *Pratiyuti* and in

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FROM OUR OLD READERS

March 1951

Adhi Yoga

Sir,- I found in THE ASTROLOGICAL MAGAZINE for February 1950 a letter from Sri N.S. Kalyanam of Nagpur, praying that his doubts about the effects of "Adhi Yoga" in respect of the horoscope published therein, be cleared.

I hasten to point out certain excusable flaws he had committed, being a beginner in the art admittedly, in making certain observations in his letter.

1. Jupiter, for persons born in "Ubhayarasis" particularly "Kanya" is very dangerous except when in trikona, as he becomes a "Badhakadhipathi", being the lord of the 7th house and also gets "Kendradhipatya". Sages say:

If a person is born in Kanya Lagna, Jupiter will cause much harm except in Trikona. Ancestral assets and landed properties will be lost.

2. Sakatayogam: If Moon happens to be in the 6th, 8th (as in this case) or 12th from Jupiter, it causes this yoga. The result is fear of life and loss of wealth.

3. Jupiter is godliness himself. But, for persons born with Jupiter in 6, 8 and 12 from Lagna (here it is in 8 from Lagna and 6 from Moon) godliness will be miles and miles away from them.

4. Though exalted Mercury is the lord of the 10th, what about the planet occupying the 10th house, which also has to be considered very seriously in commenting on 'Karma'. Mars, the lord of 3 and 8, is there. What is the function of the lord of the 8th house? Indeed, destruction or loss of 'Karma'. The same has happened here. There is nothing surprising in it.

5. Then about the 'Dhanabhagyadhipathi': Lord of 2 and 9 is Venus. At the time of birth, his position was at 176 degrees from Mesha, and an advance of 1 more degree will make him fall into 'Paramaneecha'. What benefit can be expected from such a planet?

6. Are not the effects of 'Gochara' to be considered in this matter? Jupiter Bhukti in Mercury Dasa rules from 1948 June 15th to 1956 September 20th. Looking into the positions of Jupiter and Saturn during the interval by June 15trh of 1948 Jupiter has retrograded from Dhanus to Janma - Vrischigam, and re-entered Dhanus by October 20th, 1948. Again he left the 2nd by 9th March 1949, and got into the 3rd 'Makaram' and continues there till 19th March 1950. Saturn continues to be in 'Leo', the 10th house from Moon, otherwise called ' Kandaka'. Usually, when Saturn is in 10th from Moon, one comes under death pollution. But who is the likely victim? Gulika is in the 3rd from Lagna, *viz.*, Vrischika. He spoils the lord of that house, *viz.*, Mars also (Sahodarakaraka) who is already on the high road to Neecha. Among 'Marakasthanas', it is said that the 3rd and 11th bhavas are marakas for those bornb with a person. Here the lord of 11th Moon, a female planet occupying 3rd, a female Rasi, with another proverbial 'Maraka'. Saturn and Gulika cannot but destroy sister.

7. Planets in 'Sandhis' have no strength. "Sandhistho na phalapradah". Here Mercury, Venus and Mars fall in Rasi Sandhi.

I believe the above will open the eyes of Sri Kalyanam and help him see the chart in its perspective.

Irinjalakuda.

M.K. Ganapathier.

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March 1992 Mars-Saturn Pratiyuti and in March 1992 Mars-Saturn Yuti (Mars in exaltation and Saturn in own house).

Thus in the coming years when Jupiter in the 60 years cycle and the 2 rounds of Saturn repeat possibility of what happened in 1929 seems to be very strong. In 1985 Jupiter in Capricorn was in *Bahudhanya Samvatsara* and Saturn after 2 rounds was having its evil 3rd aspect from Scorpio. Share market had its spurt. Accordidng to Mr. Kapoor, *Chitrabhanu* is setting on 12th October1988. So the market could be expected to slump down from this year end itself and a big crash can be anticipated next year.

I hope this will provide interesting reading and research material. Do you subscribe to Mr. Kapoor's view? If so, please be good enough to publish your expert opinion. Mr. Kapoor advises traders to be careful and not to stock much. What will actually happen can only be surmised.

Dombivli *Sub.No. 15035.*

Rajyabhisheka Nakshatra

Sir, - I wish to draw your kind attention to my letter *(A.M.*, June 1986) on the above wherein I predicted that "the country will suffer serious drought, deaths by starvation and earth will burst for want of rain"

At that period in the month of *Sravana* there was unfortunately not even a drop of rain. At that time I had also cautioned that our prime minister should be careful about his food.

Rajiv Gandhi is passing through Rahu Dasa which has completed 10 years and 4 months. Currently Mercury is passing in Rahu. In this respect the great Varahamihira states:

Dasadhou dukhamapnoti
dasamadhye mahasukham
Dasanthe paninathastha
pitrunasham padachyutim

The sloka means "at the outset of the Dasa of Rahu the person suffers sorrow and distress. In the middle of the Dasa one may experience much enjoyment, change of place, appreciation and recognition and towards the end of the Dasa the native may experience bereavement, loss of Guru, well wishers and may suffer setback in status"

Late Prof. Suryanarain Rao confirms all this in his brilliant treatise *Sarvartha Chintamani.*

Rahu in the commencement of the Dasa causes sorrow. In the middle period of the Dasa it enhances reputation, change of place and brings happiness. Later, after the middle of the period of the Dasa the native may experience loss of respect and guardians including loss in status and the loss of faithful well-wishers."

I would like to stress that our prime minister should keep away from hangers on and should show consideration and regard to Gurus and men of and wisdom.

New Delhi. *K.G. Datta.*

Religious Rites and Eclipses

Sir, - This has reference to the article on the lunar and solar eclipses by Prof. L.V.S. Mani (A.M February 1988). The lunar eclipse of March 3 will be over by the time this letter reaches you. I feel the data provided on the lunar eclipse needs some discussion for clearer understanding of lunar eclipses in the future.

A partial lunar eclipse is defined as the one where a part of the Moon passes through Earth's umbra or a total shadow. However, we must remember the Moon must enter partial shadow (penumbra) prior to passing through umbra, and then again leave through partial shadow. In the case of the March 3rd lunar eclipse, the umbra phase of the eclipse is 13 m. and 24 s. Technically, the eclipse "begins" with the Moon entering through the outer part of the shadow (partial shadow) or penumbra. It enters the umbra phase, and finally "ends" passing through penumbra. The Moon enters penumbra and umbra at 19h 13m 36s. and at 21h. 36m. 06s. respectively. The Moon leaves umbra and penumbra at 21h. 49m. 30s. and 24h. 11m. 54 s (0h. 11m. 54s. on March 4), respectively.

Therefore it appears the total duration of shadow through which the Moon passes is 4h. 58m. 18s. The issue we need to consider is whether for the purposes of religious rites one should consider the umbral phase of lunar eclipse or the total time (penumbral to penumbral) of lunar eclipse? It appears to me that the eclipse begins as soon as the Moon enters the partial shadow (penumbral). Therefore we must consider 4h. 58m. 18s. as the total duration of eclipse for religious rites, regardless of our current practices. The nature of religious rites to be dperformed is another subject.

Lake Zurich, Illinois.
Dr. B. Sureshwara.

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"Modern Acharyas"

Sir, - The article on the above by Dr. Bangalore Sureshwara and "The Rationale of Mantras" reproduced from the *A.M.*, May 1941 in the March 1988 issue of the *A.M.*, are very interesting and excellently written. Dr. Sureshwara's views on the modern Acharyas' responsibility towards society is worth appreciating. Dr. Sureshwara's question "Will our today's Acharyas wake up to be spiritual leaders, and not merely heads of religious seats?" should certainly wake up the modern Acharyas. They should not confine themselves to age old customs and traditions restricting their movement but use modern transpdort system to reach the people to spread their message and safeguard the religion. This article serves as an answer to many Hindus who had apprehensions and speculations when Acharya Jayendra Saraswathi left the Kanchi Kamakoti Peetam, without understandidng the real cause for which the Acharya took such a decision.

The article "The Rationale of Mantras" unfolds the imoprtance of Mantra Sastra in our Hindu philosophy. The ASTROLOGICAL MAGAZINE has rendered yeomen service to the readers by publishing such valueable articles in the past. Now by republishing such hidden treasures in the *A.M.* the present generation readers are given an opportunity to be highly benefited by them.

Hyderabad *K.V. Subba Rao.*

II

Sir, - In his letter Jan., 88 *A.M.*, Dr. B. Sureshwara had equated Hindu Fundamentalism to Hindu Awakening. By February he has changed his colours and writes something which is somewhat rational (*A.M.*, March '88)

He may please note that priestly-class in all religions have all along been killing the scientific temper and opposing rational thinking for more than two rthousand years. Hindu Acharyas too have been "hiding their faces in sand" since centuries, without a will to investigate and change.

He may also note that in the present-day Hindu society, religiosity has increased in direct proportion to the amount of black money in circulation. Even educated societies (women in particular) have become slaves to absurd rituals. Thus the custodians of Hinduism think that "everything is alright" and the roaring business that is Hinduism, goes on.

Ojhar . *S.S. Borade*

A Suggestion

Sir,- The effort of THE ASTROLOGICAL MAGAZINE to bring to its readership with crusading and constructive zeal , various facts of our ancient culture and civilization is laudable and commendable. It is no doubt, devoted almost entirely to astrology and I do not ask for a change in its basic character. But still I would like to make a suggestion, which is most certain to raise a howl of protest from its very committed readership. While most who read the magazine must be very well versed, I am sure with several aspects of our culture, there are some like me who are not as fortunate. It is for the likes of one that I ask you to publish at least few articles in every issue devoted to fairs, festivals (with their significance) religious gatherings even odf other relikgious groups and other events of mythological importance . And dperhaps something or Bhabti and Suji traditions., To give you an inkling of what I have in mind - space in the nature of articles could be dcevoted to the Pushkar Mela of Rajasthan, Harihar Kshetra Mela of Sonepur (Bihar); Onam and Pongal of the South etc.

The most obvious argument against these suggestions would be that such information can be gleaned from any other magazine, journal etc., and that the ASTROLOGICAL MAGAZINE should continue to present to its readers, an unadulterated fare of astrology. My point is why not even those in this particular magazine.

As I am a relatively new reader of the magazine (1984) I am willing to withdraw without murmur these impertinent suggestion if the majority of its readers feel otherwise.

Arrah. *Prabhat Singh.*

"Planets and Adminstrative Services"

Sir, - I congratulate Mrs. Mridula Trivedi for her thought-provoking article in the 1988 Annual A.M. "Planets and Administrative Services". The article is well written with numerous examples from practical life.

I also thank the editor for his excellent selection and printing of such articles for the benefit of readers. I wish some more articles of the like, for career minded persons, are published.

Bombay *S.V. Iyer*

II

Sir, - Apropos the above article (*A.M.*, January and March 1988),

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I beg to state that it is a beautiful analysis of planetary combinations responsible for jobs.

However, while presenting the discussion, Mrs. Trivedi has missed one vital point concerning the subject.

I.A.S. is a highly specialised qualification. It is one type of educational degree, which requires alround capability. Only after passing this exam people are taken up for the job. In astrological parlance, matters relating to education are allotted to 4th house, its occupant, its lord and karaka Mercury. Unless we incorporate all these factors in our study for education of the native, any generalisation derived, in this regard will not be complete and sometimes it may be fallacious.

In this connection, I invite the attention of the readers to the following observation of DR. B.V. RAMAN *in How to Judge a Horoscope* (P.199):

"Consistent with the inherent nature and indication of planet mainly connected with the 4th house, either as a lord, occupant or associate, one hs to infer the type of education one is likely to get !."

This statement underlines the importance of 4th house in matters relating to educational degrees. I have also observed in the majority cases that whenever, 4trh house or its l,ord or Karaka is subjected to any malefic influence, (though other conditions are congenial) it has disturbed the educational career of the native disallowing him to have his degree in his coveted lines.

Nadiad *R.A. Parmar*

Uniformity in Chart Design

Sir,- Unfortunately despite all the laudable efforts and achievements, there is no uniform system of writing the horoscopes and charts in India. The natal chart is prepared in Eastern India by drawing a circle-like diagram placing Aries at the upper centre division and then positioning the subsequent Rasis in anti-clockwise direction. The Lagna is placed in the house of the appropriate Rasi. In North India, a square is drawn showidng Lagna on the upper left house. Under the South Indian system also, a square is drawn but consecutive Rasis and Bhavas are positioned in the clock-wise direction. (I may not have described this correctly.)

I feel a uniform system for the whole of India should be adopted. This is the first requisite for development and propagation of Indian Astrology on a country-wide concerted manner. The various all Indian forums for Astrology should take up this task.

On the back inside covers of some issues of the *A.M.*, you publish "Hints for the Guidance of Readers". This is very useful. Until a uniform system of writing the horoscope is adopted, you should include explanations/ clarifications of the system of writing horoscopes/charts etc., as published in your magazine. This will make the various articles, illustrations etc. published in the *A.M.* more readily understandable to non-professional subscribers.

Guwahati. *Pramod Goswami*

Vrishabha Lagna

Sir,- Commenting on Vrishabha Lagna (St. 1 of *Bhavartha Ratnakara*), DR. RAMAN observes: "For a person born in Vrishabha Lagna, Saturn does not become yogakaraka in spite of his owning the 9th and 10th houses from Lagna". The learned translator adds "Probably the author felt that Saturn, though he may produce Rajayoga by owning the 9th and 10th houses, might render the native unable to achieve in full measure the fruits of such yoga because Saturn is by intrinsic nature a malefic". May I suggest that another reason could be that Vrishabha Lagna being a fixed sign, the 9th is a "badhaka" house.

Secunderabad. *S. Doraisamy.*

Planets and Indian Affairs

Sir,- The Annual Number of 1988 has provided detailed and useful predictions and one of which, regarding Tamilnadu has already seen the light of the day. One should extol the Editor for such accurate predictions.

Another prediction cautioning political leaders born under Sagittarius, Leo, Virgo and Capricorn against violent attacks is also worth noting. I would like to add to the list Taurus-sign also as the Sastum-Mars combination in the 8th house has taken place this year with Jupiter.

The Saturn-Mars combination occuring in the 8th sign of the Indian Independence chart and tenth sign from Republic chart may prove detrimental to those in the field of art, literature and

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reldigion.

The Mars-Saturn combination in Sagittarius and the Rahu-Sun and Rahu-Mars combination in Aquarius may provide some anxious moments to those in power in M.P. and Maharashtra. The transit of Mars in Capricorn from 27th March to 13th May should prove propitious for the Government against GNLF in West Bengal.

The Rahu-Mars combination, taking place in Aquarius, the 7th house from Russia's horoscope could see a decline in its international prestige. Also some incident affecting the travel and communications both in U.S.Aand U.S.S.R. cannot be ruled out this year.

Saugor (MP). *Praminder Singh Chawla.*

II

Sir, - In India's Independence horoscope, Mars' longitude is 2s-8-6 and at the moment of commencement of conflagration in C.O.D. Jabalpur, transit Saturn's longitude was 8s-8-38. Thus there was almost exact opposition between radical Mars and transit Saturn. On 31-10-1984, at the time of the attack on Mrs. Gandhi, Saturn's longitude was 6s-24-6 while radical Jupiter was at 6s-25-52. At the moment of commencement of gas tragedy of Bhopal also transit Saturn was 6s-27-59. Thus the conjunction of radical Jupiter and trasnit Saturn played tremendous havoc in the country's public and political life.

Those who are doubting Thomases should learn from the above as to how scientific predictive Astrology is.

Your esteemed self also hinted at the possibility of fire in public buildings in January 1988 editorial. The tremendous service to the cause of Astrology on your part is beyond words.

Indore. *Narendra Kumar Dixit.*

"News and Views"

Sir,- I agree with Mr. Borade (*A.M.* April 1988, page 39) about Mr. A.V.S. Mani's letter (*A.M.* October 1987). But I strongly object to his remarks about Ekalavya.

I have been a reader of the *A.M.* for a long time and I have found that the quality of the magazine has more or less remained steady throughout. So far as Ekalavya is concerned, not only is his language witty and scintillating but at times sparkles with a rare erudition. I don't see what is 'gutter language' about Ekalavya's language. His writing is spiced with scholarship and he excels not only in expression but also in content value. The feature "News and Views" which he has been doing since some years relieves the otherwise serious contents of the magazine.

I am in full agreeement regarding his views on Varshaman (*A.M.* October 1987, page 754). Ekalavya has backed his conclusion that for Dasa calculation the 360-day year gives correct results with authoritative references to Parasara, the *pater familias* of Astrology, to quote his own words.

If anything Ekalavya's feature only enlivens the *A.M.* as no other feature does.

Rourkela. *Chidambaram Pillai.*

II

Sir, - Hearty congratulations and best wishes to Ekalavya for the learned scholarly write-up in the *A.M.*, 1988 Annual Number, page 14 "Rectification of Birth Time - A Theory" under News and Views. I benefited greatly by reading it.

Cochin. *V.R. Parameswaran Nair.*

Palmistry and Neurosis

Sir, - I thank you very much for publishing the article "Palmistry and Neurosis" (*A.M.*, December 1987) in your esteemed magazine by Mr. Neeraj Gupta. His article is informative and interesting.

From my experience and research, in Medical Palmistry for the last 56 years, I have found that it is easy to diagnose diseases by examining hands. There is a system of diagnosing diseases by looking at the ridges of the palm.

Dr. Noel Jaquin who was a practising physician in London has written a valuable book on this subject. When expert doctors failed in diagnosing diseases, patients would approach him for correct diagonises whichd he would do from the hands alone. Mrs. Catherine Saint Hill has published an authoritative book called "Medical Palmistry'. Mrs. Robinson had also written books about diagnosing disease by looking at the Mounts in her own system.

We should not forget the internationally famous palmist "Cheiro" who has done yoeman service for the propagation of Palmistry in writing a number of books which are very useful in diagnosing diseases by looking at the palms, nails and fingers. He follows the system followed by the ancient Rishis of India where he had come and studied the subject. I have had the good fortune of conducting research work in medi-

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cal palmistry for the last 56 years by reading the hands of more than one and a half lakhs of patients in general hospitals, opthalmic hospitals, mental hospitals and even in Central Jails including people who approached me for personal consultation.

I regret to note that the author has not mentioned anything in his article about the system of diagnosing diseases by examining the ridges found on the palms.

Trivandrum. *Prof. P. Velu Pillai.*

Uncharitable Remarks

Sir,- By raising the issue of Ghogha and Bhaddari (March 1988 issue) Mr. K.N. Rao has tried only to divert others' attention from the main issue. Mr. Rao ought to have read my articles on Ghagha and Bhaddari intelligently. Ghagha and Bhaddari were legendary figures and so we have different versions about their time and place all based on local stories. I, therefore, summarised all the prevailing stories about Ghagha and Bhaddari without my preference for any version. One should not examine legendry tales from historical or commonsense angles. Can it be ever believed that Sri Rama ruled for 11,000 years or that Lord Krishna had lakhs of queens or that Ravana had ten heads and the like? That is why I specifically mentioned that for an astrologer sayings of Ghagha and Bhaddari are of greater importance than a knowledge about their whereabouts.

Patna. *K.K. Pathak.*

(Correspondence on the subject is closed. *Ed.*)

Wrong Quotations

Sir,- Though the ideas in the article "Astrology and Married Life" (*A.M.*, March 1988) are well developed by the team of writers, some errors have crept into the Sanskrit quotations. The Pada

Lagne turye cha patale

is wrongly translated because both *turyaha* and *paatalaha* mean the 4th house and there is no other word in it to show the 12th house as mentioned by them. Instead of *turye* it should be *vyaya*. But the popular *sloka* is

Dhane vyay cha pathale

So the places for Kuja Dosha are 2, 12, 4, 7, 8. For *aje lagne* it should be Mars in Aries Lagna instead of Mars in Leo Lagna. The top *sloka* on page 3-22 is not properly quoted and therefore, not properly understood.

Hanamakonda. *Iranganti Rangacharya.*

On Gotras

Sir, - I am very much indebted to you for your clarification on *Gotras* (*A.M.*, December 1987).

While discussing about matrimonial alliances I have come across many Bharadwaja and Vashishta *Gotra* people and found that in case of two families in a particular *Gotra*, the caste varies. Moreover in one of the old issues probably of 1986, it was mentioned that some of the disciples of Rishis also adopted their *Gotra*, hence it is difficult to find out even the difference between a Brahmin and non-Brahmin, if that be the fact. Will you kindly elucidate more precisely ?

Bombay *P.R. Sharma.*

Paradoxical

Sir, - I am referring to your editorial of February 1988 *A.M.* wherein you assert that "Planets impel and do not compel".

Sri Krishna in the *Bhagavad Gita (3-33)* says: "even he who knows acts only in conformity with his own nature, what can prevention do?" Even a *Sthita Prajna* is merely a witness.

Sri Adi Sankara says if one acts being impelled by nature, there is no p[lace for the Sastras at all. If one conquers likes and dislikes one will not be under their sway. This again, is in essence, what Sri Krishna says.

Therefore I am not able to understand how they do not compel.

Prakash Chandra Sinha.
Similiguda.

Sex Indications on the Palm

Sir, - Knowing that the hand is capable of revealing a wealth of information about us all, it is always advisable to marrya partner whose temper is compatible with one's own as revealed by the hand.

Here are a few points regarding the sex factor as indicated by the hand. A Heart line that is straight indicates the idealistic type of lover. Thick lines on the palms and short thick fingers indicate the practical man who has little need for idealism and sentiment in his sex life.

A narrow Mount of Venus indicates coldness of sexual behaviour. Passions will be absent in this case. If the Girdle of Venus

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BOOKS ON REVIEW

OUR LITERARY EDITOR

VALLAR'S VISION OF NUCLEAR PHYSICS AND NERVOUS SYSTEM by T. R. Tulasiram. (International Society for the Investigation of Ancient Civilisation, 31, Poes Garden, Madras 86, Pp. 238 + xii, Rs. 30.00.)

Swami Ramalinga or Vallalar was the foremost poet-saint of Tamil Nadu who lived in the 19th century. His poetical output consists of six volumes, known as Arutpa or divine songs. They are non-pareil in respect of Spiritual effusion, transformation, deathlessness of body, etc. To some extent they run parallel to the thoughts of Sri Aurobindo about which a chapter has been included in the present book. The Swami started a Spiritual fellowship called Sama Rasa Suddha Sanmarga Sangam and founded a symbolic shrine of worship called Satya Gnana Sabha, where the diffused light of a lamp is worshipped. Many siddhis or miracles are attributed to him. The Swami withdrew into seclusion in a closed room from which he de-materialised his body.

Although his poems are well known, his siddha aspect is not so well known. The present book fills that lacuna and contains a detailed discussion of how the Swami instinctively perceived that the physical element of the world owes to ultimate intelligence. He describes seven kinds of atoms and nuclear particles under the heads effectual, causal-effectual and causal particles of matter. He also discusses the concept of the five elements and shows how the supra-physical and supra-mental forces are linked. What the scientists are finding out today with great difficulty on proton, electron, photon, neutrino, graviton etc. the Swami has described in detail with great clarity. He has also dealt elaborately with the Chakras of the body, the nervous system, causal heat and plasma heat, the motor physiological nervous system. The appendices contain much information on the magnet as an aid to yoga, colour therapy and an index. This book must be placed in the hands of nuclear scientists to expand their vision and augment their knowledge on the subject. The author must be congratulated for the fund of material he has dug out on the Swami's work and for having shown him in a new light.

SOME ASPECTS OF HINDU CULTURE by V. K. Gokak. (IBH Prakashana, Gandhinagar, Bangalore 560 009. Pp. iv+78, Rs.10.00.)

Prof. Gokak is a poet, scholar, critic and literateur of distinction. He has served the country in different capacities, as Professor of English, Principal, Vice-Chancellor and authored a number of books in English and Kannada. Above all he is rooted in Indian culture.

The present book consists of four of his essays. The first is a review of the stormy petrel, Nirad Chaudhuri's book on Hinduism. With his background, the author is eminently qualified to and has successfully combated the cocky charges of Chaudhuri against Hinduism and exposed the latter's hollowness and cross-grained and ill-informed criticisms. He has shown Chaudhuri as being one-up over the Christian missionaries who have calumniated Hinduism. He concludes that he is "obsessed with a deep aversion for Indian culture and with a sickening fascination for whatever is western, be it religion, literature, adminstration or philosophy".

The next two pieces are on Swami Vivekananda in the context of Indian Renaissance, and on ancient Indian ideals of a comprehensive culture. These were delivered as addresses. In the first, he shows Vivekananda as the father of the later Indian revival and in the latter, shows how the golden age of the Guptas captured the Vedic ideal of zest for life. The last piece on our alienation is a new essay in which he compares our present state to that of Trishanku. The book is well worth reading.

AURORA OF ARUNACHALA by V. Suryanarayan (Foundation of Vedic Sciences, Bangalore. Pp. 114+ix, Rs. 6.00.)

Tiruvannamalai in the south of India is famous for two reasons: the mount Arunachala with its presiding deities and the sage Ramana of recent memory. The presiding deities have been worshipped from time immerorial; the Skanda Purana has a wealth of information on the holy mountain. It says: "If Varanasi confers immortality on

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those dying there, one gets it by mere remembrance of Arunachala." The Jyotir Linga there is said to be worshipped daily by the immortal devatas. The mountain is further replete with medical herbs. Saint Ramana made it his habitat and made it holier. The present book consists of articles written by the author in a journal and gives exhaustive information about the pilgrim centre. The late Sage Seshadri Swamigal is said to have revealed the secrets of this holy centre to the author through the medium of one of his illustrious disciples Umadevi. One gets all one wants to and needs to know about this holy centre in this work which is popularly priced.

HUMAN PERSONALITY AND THE COSMIC-ENERGY-CYCLE by Swami Mukhyananda. (Centre for Reshaping our World View, Calcutta. Pp. 52+xvi+vviii. Rs. 20.00, Cloth Rs. 30.00.)

In this well-written book, the author presents the Hindu concept of man as divine particle and how he can expand from the microcosm into the macrocosm. According to him, a multi-purpose cyclotron-reactor is located in the human personality which by moving along sushumna disintegrates prakriti into its different forms of enregy - physical, psychical and spiritual in the reverse order from Annamaya to Anandamaya Kosha, helping us to react in our levels of personality so that we can contact corresponding cosmic planes. Real economic progress lies in utilising this energy for intellectual, aesthetic and moral truth. According to the author, Retas is the enriched uranium of the spiritual scientist and that is why Brahmacharya or continence is extolled for realisation of Brahman.

The text consists of 52 pages. Kundalini Shakti in man is treated threadbare with a wealth of illustrations and identification charts showing the correspondence in different areas of discussion. Relevant extracts from Sri Aurobindo's Integral Yoga, Arthur Avalon's Serpent Power and Vivekananda, enchance the value of the book.

LIVES OF ANCIENT INDIAN SAINTS (VOL. 8) by Bulusu Venkateswarulu. (The author at 8-22-14, Gandhi Nagar, Kakinada 533 004. Pp. 224+vi. Price not mentioned.)

Originally written in Telugu, this is the English version of the author's book. Apparently the saints are alphabetically covered. The present volume covers Udanka, Upamanyu, Vaisampayana, Valmiki, Vamadeva. Vashishta, Vatsyayana, Vipula, Viswamitra, Vyaghrapada, Vyasa and Yagnyavalkya. The author has taken great pains to collect the material from the Vedas, Upanishads and Puranas and present them in the best of lights. Although the accounts may not be complete for the reason that the material is too widespread to collect all, nevertheless they contain much information that is unknown for most. Indeed the modern generation is too lazy to interest itself in knowing, but which is nevertheless necessary. Written simply and without any pretensions to scholarliness it oozes with faith and ardour which is a great service to the country and its citizens should take full advantage of it. That he should succeed in bringing out eight volumes of lives of saints bespeaks eloquently of his wide scholarship and desire to educate the public. A commendable work.

MAHARSHI'S GOSPEL, BOOK I & II together. Pp. 97+vi, price not mentioned.)

BE THE SELF by V. Ganesan. (Pp. 45, price not mentioned.)

Both published by Sri Ramanasram, Tiruvannamalai.

The first book was originally published in 1939 on the occasion of the Diamond Jubilee of the Bhagwan.

This consists of the answers to questions put by his devotees. These answers are classified into different headings like work and remuneration, silence and solitude, mind control, bhakti and jnana, self and individual, self-realisation, guru and his grace, self-enquiry, sadhana and grace, jnani and the world, etc. It is needless to say that this book contains the quintessence of the teachings of the Bhagwan palatably served. There are many useful explanatory notes as in the case of a tabulation showing the distinction between sleep, kevala nirvikalpa samadhi and sahaja nirvikalpa samadhi. The beauty of the answers lies in the Bhagwan reducing all questions into self-enquiry and its adjuncts. There is little doubt that much of our hesitation and loose thinking will be cleared by the study of this book. For instance to the question "Is silence useful?", the Bhagwan answers "Inner Silence is self-surrender; it is living without the sense of ego." The glossary appended will be found useful to beginners.

The author of the second book is a "born" devotee of the

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Maharshi, and the managing editor of the Mountain Path, the Ashram's quarterly magazine. He is attached to the Ashram and is looking after its publishing activities. The present book contains selection from his talks on the Bhagwan and his teachings to devotees of the Ashrams and centres. The book is attractively printed.

1988 SUN SIGN BOOK, $ 3.95.

1988 MOON SIGN BOOK & GARDENING GUIDE, $ 3. 95.

1988 DAILY PLANETARY GUIDE & ASTROLOGER'S DATEBOOK, $ 5.95.

1988 ASTROLOGICAL CALENDAR, $ 6.95.

(All published by Llewellyn Publications, P.O. Box 64383-403, St Paul, MN 55164-0383, USA.)

One must admire the ingenuity of American publishers in producing astrological literature for the common man and the present publishers are way ahead in this area. All the four books are annuals and are devised and designed for the day-to-day use of laymen. The first book contains besides Sun sign effects for the entire year, special articles inter alia on how one can get started in life, Saturn and the Self, Tarot, Astro-numerology, on nervous conditions etc. Towards the end there are advertisements galore of professional services rendered by the publishers.

The second book starts with an article on Moon lore, followed by Moon table and tells you how to use it. There are sections on health and beauty, hair care, home and family, business and finance, loans, world time, zones, conversion, lunar activity guide etc. We learn that Gemini, Virgo and Sagittarius favour beginning study courses; Leo, Sagittarius, Aquarius, Pisces favour borrowing money, Taurus, Leo, Scorpio, Aquarius buying a car etc. We are taught what to do on different dates of different months in the astro-almanac section. There is practically pretty little that is not covered.

The third book gives planetary aspects for each day and the hour of their formation with a view to help work being undertaken at appropriate times, tables of planetary longitudes, tables of sunrise-sunset etc.

The fourth book is a combination of almanac, ephemeris, description of people born and monthly reading for each Sun sign, a la newspaper Astrology for each month which includes favourable and unfavourable dates. All told these are permutations and combinations of popular astrological features, dished out and produced in a tantalizing manner. One can only marvel at the American way of perfecting mediocrity.

WHOLE WORLD ASTROLOGICAL DIARY 1988 by Roy and Carolyn Gillet. (Kingston Natural Healing Centre Publications, 50, Lower Ham Road, Kingston-Upon-Thames, Surrey, U.K.)

A chip of the above block, this is the British version of popular Astrology. We are told that 1988 will put the world economy right; bear markets will appear again; in politics we will be establishing disarmament or preparing to fight - no longer a time of being about to agree ! We learn that in 1999, on 11th August at 1109 GMT, Christ will descend from the heaven in Megiddo; we will purify and be wise. The days of human kind's unbridled power over nature are numbered ! The best way to service is to combine ecology with economic efficiency. We get annual readings for different Sun signs, daily planetary aspects and their effects. Ingenious are the ways of Western Astrologers !

Sanskrit-English

SRI MATRIKA CHAKRA VIVEKA OF SRI SVATANTRANANDA NATHA, English rendering by Prof. P. S. Sastri. (Sadhana Grantha Mandali, Tenali, 1987. Pp. 178+178+viii+iv, Rs. 45.00.)

This is a highly technical treatise in Sanskrit which seeks to explain the significance of Sri Chakra in its spiritual, religious and metaphysical aspects through matrikas, states of consciousness jagrat, swapna, sushupti and turiya, and, in terms of the Tatvas of Kashmir Saivism. We learn from the Sanskrit commentator that the original author was a siddha; he learnt the mystical meaning from his guru Adinatha and that while contemplating on it in a cave in Kanakachala, the Sri Chakra fell before him in all its splendours and unfolded itself which goaded him to write about the Kadi Vidya in sutra form. Being difficult to comprehend, Sivananda explained them briefly. The original, along with the vritti has not been available for some sixty years, which has made Prof. Sastri embark on its English translation which, for the most part, is based on the vritti. There are five chapters. The first is

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

(In the letters THE ASTROLOGICAL MAGAZINE receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with anwers. If some similar doubts are puzzling you, why not write to us about them? A reader can put only one question at a time. This service is free to all readers of THE ASTROLOGICAL MAGAZINE. -Ed., A.M.)

Q. 1. Rasi: Taurus - Ascendant and the Moon; Gemini - Sun and Mercury; Virgo - Jupiter (R); Libra -Rahu; Scorpio - Saturn (R); Pisces - Mars; and Aries - Venus and Ketu. Is Saturn a yogakaraka or not? If yogakaraka what type of yoga will Saturn (R) give in his Dasa?

G. Chandrasekhar, Bangalore.

Ans: Being lord of 9th and 10th Saturn becomes yogakaraka for this Lagna. Unfortunately he is retrograde which detracts from the benefits he is capable of giving viz., happy events at home, gain of job, improvement in business condition, success over enemies etc. These will be diluted.

Q. 2. Rasi: Leo - Ascendant and Ketu; Virgo - Saturn; Libra - Mars; Scorpio - Moon; Aquarius - Rahu; Aries - Jupiter; Gemini - Sun and Venus; and Cancer - Mercury. Navamsa: Cancer - Ascendant; Libra - Jupiter and Rahu; Scorpio - Mercury; Sagittarius - Moon; Capricorn - Mars; Aries - Sun and Ketu; Taurus - Venus; and Gemini - Saturn. The native has Sakata Yoga, Daridra and Papakartari Yogas. The native is unemployed since April 1976 and is very much depressed and had to take psychiatric treatment. When can he expect good results ? The Dasa lord Venus is combust. Venus Dasa Saturn Bhukti is running.

T. H. Venkatesh Murthy, Bangalore.

Ans: Sakata Yoga is cancelled because the Moon gets Lagna Kendra. Dasa lord is combust and in spite of other adverse yogas, the silver lining consists in Jupiter occupying the 9th house and aspecting Lagna. He need not lose confidence. There will be definite improvement of condition in 1988 and he will surely be employed during the second half of the year. All that he has to do is to worship Lakshmi in the best way possible. I have every hope for him.

Q. 3. Rasi: Scorpio - Ascendant and Jupiter; Sagittarius - Saturn; Pisces - Ketu; Aries - the Moon; Leo - Venus; Virgo - Rahu and the Sun; and Libra - Mars and Mercury. The native seems to be suffering from the effects of black magic. Does the chart show relief?

S. K. Shukla, Bombay.

Ans: As both lords of 6th and 8th together aspect 6th, it is a case of *kshudra-abhichara*. The perpetuator is a relative. Relief consists in *Pratikambali*. It shows relief by remedial measures as Jupiter aspects 7th *nivrittishta*.

Q. 4. Rasi: It is said Sun and Mercury in the 8th in Scorpio (with Saturn) makes the native an astrologer. How far is this true?

Barun Sen, Calcutta.

Ans: The Sun and Mercury constitute Nipuna Yoga. The 8th Scorpio is an occult sign. Proficiency in occult science can be expected. But Saturn's presence there cancels this propensity.

Q. 5. What is Mukuta Yoga? Is its influence felt during the whole period of one's existence or is it felt only during specified periods like the Dasa periods of the Moon or Jupiter or their transits?

K. S. Sivaramakrishna Iyer, Bombay.

Ans: The name of the yoga appears familiar but I am unable to locate it. If you can provide me with the context where you met it, I may be able to help. Surely it is a Raja Yoga, but possibly has an alternative.

Q. 6. Rasi: Gemini - Ascendant; Sun 6-4 in Libra; Moon 3-35 in Taurus; Mars 9-15 in Scorpio; Rahu 11-50 in Aries; Jupiter 1-47 in Sagittarius; Saturn 10-15 in Leo; Mercury 2-42 in Libra; Ketu 11-50 in Libra and Venus 22-57 in Leo. Dasa of Jupiter started in September 1986. Controversial opinions have been expressed by astrologers of Patna and Varanasi due to Jupiter being maraka. I am in a fix. Please elucidate.

Ashish Sinha, Dist. Purulia.

Ans: Classical texts say that the 7th is a maraka house (here badhakasthana too) and a benefic like Jupiter occupying it is a potential maraka.

Q. 7. Rasi: Aries-Ascendant; Gemini-the Moon; Leo-Ketu; Virgo-Saturn; Libra-Mars; Scorpio-Venus; Sagittarius-the Sun and Mercury; Aquarius-Rahu; and Pisces-Jupiter. How will Jupiter Bhukti

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of Saturn Dasa be since the period all along has been one of failure?

K. Sri Krishna, Nellore.

Ans: Jupiter occupies 12th house and Saturn 6th. Both are evil. Parasara says:

Shashtashtama vyaye jeeve ... dehasambandha-
maranam,dhanadhanya vinaashanami
Rajasthanajanadweshah karma haani
bhavishyati
Videshagamanam chaiva ... rogasambhavah.

In essence it will be a trying time all around. Further, being end of a Dasa, it will be destabilising in effect.

Q. 8. *Various astrologers give different verdicts about Mangala dosha for my daughter. I beg of you to tell me whether there is Mangala dosha for my daughter and as to what effect Ketu in the 8th house indicates. Your authoritative verdict is our last hope.* ***Rasi:*** *Aries-Ascendant; Taurus-Rahu; Gemini-Jupiter; Leo-the Sun and Mercury; Libra-Venus and Mars; Scorpio-Ketu; Aquarius-Saturn; and Pisces-the Moon.* ***Navamsa:*** *Taurus-Ascendant and Rahu; Libra-Venus and Mercury; Scorpio-the Sun, Moon, Jupiter and Ketu; Capricorn-Saturn; and Pisces-Mars.*

Srinivasa Chettiar, Bangalore.

Ans: Normally Mars in the 7th constitutes dosha. In the present instance, he being Lagna lord, his occupation of the 7th will only help 7th and therefore does not constitute Mars dosha. Even otherwise Jupiter's aspect to it removes it. Rahu-Ketu being exalted and Saturn occupying own house, this horoscope is a suddha jataka or zero dosha.

Q. 9. Rasi: *Pisces-Ascendant; Aries-the Sun and Rahu; Taurus-Mercury; Gemini-the Moon and Venus; Cancer-Saturn; Leo-Mars; Libra-Ketu; and Sagittarius-Jupiter. From 15-8-1975 (Jupiter Dasa Ketu Bhukti) onwards until today (Saturn Dasa Saturn Bhukti) I lost all my money and all gold ornaments. I am now struggling for my livelihood. Does my chart show any improvement in future?*

K. M. B. Bhat, Bangalore.

Ans: Dhana lord Mars occupies the 6th which is adverse for wealth. The 12th lord Saturn occupies 5th and aspects 2nd and hence one wonders whether all the money was not lost through gambling or speculation ! As Saturn is also 11th lord aspecting 11th, there is some hope during Mercury Bhukti only to be followed by loss in Ketu and Venus Bhukti. It all depends upon the native's keeping away from the bad habit. Saturn must be propitiated.

Q. 10. Rasi: *Taurus-Ascendant with Jupiter; Cancer-the Moon and Saturn; Libra-the Sun and Rahu; Scorpio-Mars and Mercury; Sagittarius-Venus; and Aries-Ketu. (a) Is the aspect of Mars on Lagna responsible for the native's headache since last 3 years ? (b) What is the remedy for it?*

B. D. Degamwar, Nagpur.

Ans: The presence of the Sun and Rahu in 6th is the cause of your headache. Says Mantreswara:

Shishedrashoradhikarukh
dehinaa maho bhavedimakaraamarante

i.e., headache and eye trouble.

Suryanamaskara and Aditya Hridaya Stotra and wearing ruby are the remedies.

Q. 11. Rasi: *Scorpio-Ascendant 218-11; Jupiter-211-58; Mercury 234-35; Sagittarius-Sun 256-53, Venus 268-51 and Saturn 247-34; Pisces-Ketu 356-16; Aries-Mars 25-28; Gemini-Mandi 88-13; Leo-Moon 134-42; and Virgo-176-16. Balance of Venus Dasa : 17 years ,11 months and 10 days.* ***Navamsa:*** *Virgo-Ascendant and Sun; Scorpio-Mars; Sagittarius-Venus; Aquarius-Mercury and Ketu; Gemini-Mandi and Saturn; Cancer-Jupiter; and Leo-Moon and Rahu. (a) What are the effects of Sun, Venus and Saturn (combust) in 2nd house? (b) will the 9th lord in the 10th and the 10th lord in 2nd give success in Government service or business?*

T. Seshaiah, Secunderabad.

Ans: (a) They harm the gifts of the 2nd house. (b) Government service in the junior grade.

Q. 12. *(a) Considering the native as a private consultant in medicine, do you think the birth chart with regard to the Ascendant is correct? What are the planets responsible for compelling the native to take up a medical career ? (b) What are the planets responsible for mainly left-sided bodily complaints, stomach-ailment, spondylitis with associated nerve troubles ?* ***Rasi:*** *Sagittarius-Ascendant; Aquarius-Jupiter (R) 24; Pisces-Rahu 26; Cancer-Moon 8; Leo-Venus 10, Sun 11, Mercury (R) 11 and Saturn 12; Virgo-Ketu; and Libra-Mars 16.* ***Navamsa:*** *Aries-Ascendant; Taurus-Venus and Mars; Leo-Moon; Virgo-Rahu; Libra-Sun; Scorpio-Mercury; and Sagittarius-Jupiter.*

Heremba Kumar, Jorhat.

Ans: (a) Mars, Jupiter and the Sun are the significators for medical career. The Sun occupies 9th in own house. Jupiter, Lagna lord, aspects Sun in 9th. Mars occupies house of profit and aspect 2nd, house of wealth. The 10th lord is combust. So it is

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consultancy. (b) Odd masculine signs in a male chart signify left side affliction. Here it is Leo. Diseases of the nervous system are caused by affliction by Saturn and Mercury which are combust in it. Taurus and Venus rule neck, the blood vessels and bones there. Dislocation of neck-area is caused by aspect of Mars to Taurus and affliction to Saturn in the company of Venus. Jupiter and Moon are 6/8 causing stomach upsets.

Q. 13. During the last three years, I had very drastic changes in my employment career and still I am unable to settle down. In my birth chart 10th lord is Sun debilitated in 12th house and 12th lord Venus debilitated in 11th house. Saturn is placed in 10th house and aspects Sun. Lord of 2nd and 5th Jupiter placed in 2nd house aspects 10th house and Saturn. In Navamsa, Sun occupies the 10th Navamsa in exalted position and is again aspected by Saturn. In Rahu Dasa Saturn Bhukti I could not do my graduation and no further studies have been possible till date. Till Jupiter Dasa Jupiter Bhukti I had stable employment and in Jupiter Dasa Saturn Bhukti I had 12 employment changes. I am so far able to continue in the present employment since last year but quite uncertain about the present job. May I request you to tell me whether I will have permanent employment in my life? Rasi: Ascendant 210-53 and Mars 232-52 in Scorpio; Jupiter 245-30 in Sagittarius; Moon 285-23 in Capricorn; Mandi 329-20 in Aquarius; Rahu 11-17 in Aries; Saturn 131-52 in Leo; Venus 165-08 in Virgo; Sun 202-33, Ketu 191-17 and Mercury 184-18 in Libra. Balance of Moon Dasa at birth : 5 years, 11 months and 17 days. Birth date: 8-11-1948.

S. Srinivasan, Tirupur.

Ans: Saturn is jeevana karaka and the 10th is jeevana house. Karaka in the karaka house spoils jeevana. Hence Saturn in 10th, particularly in enemy's house, causes changes in career. Further 10th lord is debilitated and aspected by Saturn. The 7th is 10th from 10th. The 7th lord too is debilitated. Presently Venus sub-period runs. Saturn's 7 1/2 years adds to the discomfiture. The following Sun's Dasa won't be helpful. Moon Dasa may help. Propitiation of Venus now may bring about comparative ease.

Q. 14. Boy's Rasi: Aries-Ascendant; Taurus-Ketu; Cancer-Jupiter; Virgo-the Sun; Libra-Saturn, Mercury and Venus; Scorpio-the Moon; and Sagittarius-Mars and Rahu. Girl's Rasi: Capricorn-Venus and Saturn; Pisces-Jupiter; Gemini-Rahu; Cancer-the Moon; and Sagittarius-the Sun, Mars, Mercury and Ketu. (a) Is there any mishap indicated if the boy marries the girl? (b) What are the results of Rahu in the 6th and four planets in the 12th in the girl's chart? (c) Is there any yoga formed due to association of the 5th and 10th lord Venus with the Lagna lord Saturn or of Lagna in the girl's chart? (d) Is Kalatra Shanda Yoga present in the boy's chart?

G. Ghosh, Calcutta.

Ans: (a) I don't think so, because Jupiter in exaltation occupies boy's 4th house which ensures family life. The 9th house contains Lagna lord Mars promising grandson. (b) It gives rise to psychological imbalance and expense syndrome. The Moon in 7th in own house ensures satisfactory marriage. (c) Yes, Raja Yoga. (d) No, for reasons already explained.

Q. 15. Rasi: Sagittarius-Ascendant; Aquarius-Rahu; Aries-Saturn; Cancer-the Sun and Mars; Leo-the Moon, Mercury, Jupiter and Ketu; and Virgo-Venus. Navamsa: Aries-Ascendant; Gemini-Jupiter; Cancer-Ketu; Leo-Mercury; Scorpio-the Moon; Sagittarius-Saturn, the Sun and Mars; Capricorn-Rahu; and Aquarius-Venus. What will be the result of three debilitated planets in the 5th, 8th and 10th houses respectively?

Joginder Goel, Moga.

Ans: Saturn in 5th is debilitated; his dispositor is combust and occupies the 5th. Lagna lord Jupiter's aspect is the sop. Gifts of the 5th house like children will materialise after propitiation of even as those of the 8th and 10th houses.

Q. 16. Rasi: Sagittarius-Ascendant 28-3, Moon 3-44 and Ketu 4-3; Aquarius-Saturn 6-42 (R); Taurus-Jupiter (R) 2-48; Gemini-Rahu 4-3; Cancer-Mars 6-12 and Venus 17-21; and Leo-Sun 28-17 and Mercury 8-36. (a) Mars (5th lord) along with Venus (11th lord) is situated in the 8th house. Does it cause a Dhana Yoga since Mars and Venus are also the lords of 12th and 6th houses respectively? (b) Will the Raja Yoga effect get minimised due to the aspect of Saturn on the 9th house or will it bring him fame?

F. F. Contractor, Bombay.

Ans: (a) Yes, Vipareeta Raja Yoga. (b) No two yogas can cancel each other. Each will manifest in its own time. Raja Yoga does get affected adversely by Saturn's aspect.

Q. 17. Rasi: Sagittarius-Ascendant, the Moon and Rahu; Aries-Mandi; Taurus-the Sun and Venus;

(continued on page 69)

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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS FOR JUNE 1988

*NIRAYANA POSITIONS OF PLANETS AT 5.30 A.M. I.S.T.

DATE	Day of the Wk	Sid Time*	☉ Sun Ravi	☽ Moon Chandra	♂ Mars Kuja	☿ Merc. Budha	♃ Jupiter Guru	♀ Venus Sukra	♄ Saturn Sani	☊ Rahu	♅ Uranus	♆ Neptune	♇ Pluto
1	Wed.	4-39-54	48-28-17	235-30-19	313-52	64-32	27-16	66-25	248-24	326-52	247-34	257-19	198-08
2	Thur.	4-43-50	49-25-46	249-31-44	314-29	64-30	27-30	66-01	248-20	326-49	247-32	257-18	198-06
3	Fri.	4-47-47	50-23-13	263-43-34	315-06	64-23	27-44	65-36	248-15	326-46	247-30	257-16	198-05
4	Sat.	4-51-43	51-20-40	278-00-41	315-43	64-11	27-57	65-08	248-11	326-43	247-27	257-15	198-01
5	Sun	4-55-40	52-18-05	292-18-35	316-20	63-56	28-11	64-38	248-07	326-39	247-25	257-13	198-02
6	Mon.	4-59-37	53-15-29	306-33-42	316-57	63-37	28-25	64-07	248-03	326-36	247-23	257-12	198-01
7	Tues.	5-03-33	54-12-54	320-43-52	317-34	63-15	28-38	63-34	247-59	326-33	247-20	257-10	198-00
8	Wed.	5-07-30	55-10-17	334-47-48	318-10	62-49	28-52	63-00	247-55	326-30	247-18	257-09	197-59
9	Thur.	5-11-26	56-07-41	348-44-54	318-47	62-21	29-05	62-25	247-50	326-27	247-15	257-07	197-57
10	Fri.	5-15-23	57-05-03	2-34-38	319-23	61-51	29-19	61-49	247-46	326-23	247-13	257-06	197-56
11	Sat.	5-19-19	58-02-26	16-16-11	319-59	61-19	29-32	61-12	247-42	326-20	247-11	257-04	197-55
12	Sun	5-23-26	58-59-48	29-48-17	320-35	60-46	29-45	60-35	247-37	326-17	247-08	357-03	197-54
13	Mon.	5-27-12	59-57-08	43-09-15	321-11	60-12	29-59	59-57	247-33	326-14	247-06	257-01	197-53
14	Tues.	5-31-09	60-54-28	56-17-15	321-46	59-38	30-12	59-20	247-29	326-11	247-03	257-00	197-51
15	Wed.	5-35-06	61-51-48	69-10-48	322-22	59-05	30-25	58-42	247-24	326-08	247-01	256-58	197-50
16	Thur.	5-39-02	62-49-08	81-49-05	322-57	58-33	30-38	58-06	247-20	326-04	246-59	256-57	197-49
17	Fri.	5-42-59	63-46-27	94-12-17	323-32	58-03	30-51	57-29	247-15	326-01	246-56	256-55	197-48
18	Sat.	5-46-55	64-43-45	106-21-48	324-07	57-35	31-04	56-54	247-11	325-58	246-54	256-54	197-47
19	Sun	5-50-52	65-41-02	118-20-10	324-42	57-10	31-17	56-20	247-06	325-55	246-51	256-52	197-46
20	Mon.	5-54-48	66-38-17	130-11-00	325-16	56-47	31-30	55-48	247-02	325-52	246-49	256-50	197-45
21	Tues.	5-58-45	67-35-33	141-59-44	325-51	56-28	31-43	55-16	246-58	325-49	246-46	256-49	197-44
22	Wed.	6-02-41	68-32-48	153-48-27	326-25	56-13	31-56	54-47	246-53	325-45	246-42	256-47	197-43
23	Thur.	6-06-38	69-30-02	165-45-35	326-58	56-03	32-09	54-19	246-49	325-42	246-41	256-46	197-43
24	Fri.	6-10-35	70-27-16	177-55-31	327-32	55-56	32-21	53-53	246-44	325-39	246-39	256-44	197-42
25	Sat.	6-14-31	71-24-29	190-23-18	328-06	55-54	32-34	53-30	246-40	325-36	246-36	256-42	197-41
26	Sun	6-18-28	72-21-42	203-13-06	328-39	55-57	32-46	53-08	246-35	325-33	246-34	256-41	197-40
27	Mon.	6-22-24	73-18-53	216-27-36	329-12	56-04	32-59	52-49	246-31	325-29	246-32	256-39	197-39
28	Tues.	6-26-21	74-16-04	230-07-27	329-44	56-16	33-11	52-32	246-27	325-26	246-29	256-38	197-39
29	Wed.	6-30-17	75-13-16	244-10-57	330-17	56-33	33-24	52-18	246-22	325-23	246-27	256-36	197-38
30	Thur.	6-34-14	76-10-27	258-33-51	330-49	56-55	33-36	52-06	246-18	325-20	246-24	256-34	197-37

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of Local Mean Noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-6-1988 is 22° 15' 00".

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ASTRONOMICAL NOTES FOR JUNE 1988

AGASTYA

*Sayana Positions of Planets at 5.30 a.m. I.S.T. on 1st June 1988

PLANETS (Grahas)	SPHUTA (Long.)	DHRUVA (R.A.)	VISHEPA (Lat.)	KRANTI (Decl.)
RAVI	70-43	69-08	0 S 00	22 N 03
CHANDRA	257-45	256-10	5 S 01	27 S 52
KUJA	336-07	338-50	2 S 31	11 S 37
BUDHA	86-47	87-00	0 S 01	23 N 23
GURU	49-31	47-20	0 S 54	16 N 45
SUKRA	88-40	88-31	1 N 51	25 N 17
SANI	270-39	270-41	1 N 09	22 S 17
RAHU	349-07			

THE SUN

The Sun moves forward from 18° Taurus to 17° Gemini entering it on 13th. The north declination of the Sun increases from 22° 03' till it becomes a maximum at 23° 27' on 21st. Then the south declination decreases to 23° 07' at the end.

THE MOON

Starting from 26° Scorpio the Moon makes one complete circuit of the zodiac and ends at 3° Capricorn. The south declination of the Moon increases from 27° 52' reaching a maximum of 28° 23' on 1st itself; then the south declination decreases till the Moon crosses the equator to the north on 8th; then the north declination increases becoming a maximum of 28° 21' on 14th; thereafter the north declination decreases until the Moon crosses the equator to the south on 22nd; afterwards the south declination increases reaching a maximum of 28° 22' on 29th; thereafter the south declination decreases to 24° 55' at the end.

MARS

Mars moves forward from 14° Aquarius to 1° Pisces entering it on 30th. The south declination of Mars decreases from 11° 37' to 5° 47' at the end.

MERCURY

During this month Mercury continues its retrograde motion from 5° Gemini to 27° Taurus entering it on 12th. The north declination of Mercury decreases from 23° 23' till it attains a minimum value of 18° 25' on 23rd. Then the north declination increases to 19° 35' at the end.

JUPITER

Jupiter moves ahead from 27° Aries, enters Taurus on 13th and ends at 4° there. The north declination of Jupiter decreases from 18° 23' to 16° 45' at the end.

VENUS

Continuing its retrograde motion from 6° Gemini Venus enters (with retrograde motion) Taurus on 12th and ends at 22° there. The north declination of Venus decreases from 25° 17' to 18° 24' at the end.

SATURN

Continues to be retrograde in Sagittarius from 8° to 6° at the end. The south declination of Saturn increases from 22° 17' ro 22° 19' at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 326° 52' to 325° 17' at the end. *Uranus* also retrogrades from 247° 34' to 246° 22' at the end. *Neptune* too retrogrades from 257° 19' to 256° 33' at the end. *Pluto* also retrogrades from 198° 08' to 197° 37' at the end.

* The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-6-1988 is 22° 15' 00".

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LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted:-

Uranus on 1st at 26h. 06m., Saturn on 1st at 27h. 28m., Neptune on 2nd at 18h. 38m., Mars on 6th at 23h.53m., Jupiter on 11th at 29h. 25m., Venus on 14th at 10h. 52m., Mercury on 14th at 11h. 26m., Sun on 14th at 14h. 44m., Pluto on 25th at 19h. 14m., Saturn on 29th at 9h. 10m., Uranus on 29th at 9h. 18m., Neptune on 29th at 26h. 13m.

PLANETARY ASPECTS

The Sun: Parallel Mercury 4th; trine the Moon 5th, 25th; square the Moon 7th, 22nd; parallel Venus 10th; conjunction Venus 13th; conjunction Mercury 13th; conjunction the Moon 14th; parallel the Moon 12th, 17th; opposition Uranus 20th; opposition Saturn 20th; opposition the Moon 29th'; opposition Neptune 30th.

Mars: Parallel the Moon 6th, 23rd; conjunction tdhe Moon 6th; square the Moon 7th, 13th, 28th; trine Pluto 7th; trine the Moon 16th, 26th; square Venus 20th; opposition the Moon 21st; square Mercury 21st.

Mercury: Opoosition the Moon 1st, 28th; parallel the Sun 4th; parallel the Moon 4th, 11th, 18th; trine the Moon 5th, 23rd; square the Moon 7th, 21st; trine Pluto 7th; conjunction Venus 9th; conjunction the Sun 13th; conjunction the Moon 14th; square Mars 21st; parallel Venus 28th.

Jupiter: Trine the Moon 3rd, 21st; square the Moon 5th, 19th; Parallel the Moon 10th, 18th; conjunction the Moon 11th; opposition the Moon 26th.

Venus: Opposition the Moon 1st, 28th; parallel the Moon 4th, 12th , 18th; trine the Moon 5th, 23rd; square the Moon 7th, 21st; conjunction Mercury 9th; parallel the Sun 10th; conjunction the Sun 13th; conjunction the Moon 14th; Square Mars 20th; parallel Mercury 28th.

Saturn: Conjunction the Moon 1st, 29th; parallel the Moon 4th, 26th; square the Moon 8th, 22nd; trine the Moon 10th, 19th; opposition the Moon 14th; opposition the Sun 20th; conjunction Uranus 26th.

Uranus: Conjunction the Moon 1st, 29th; parallel the Moon 4th, 26th; square the Moon 8th, 22nd; trine the Moon 10th, 19th; opposition the Moon 14th; opposition the Sun 20th; conjunction Saturn 26th.

Neptune: Conjunction the Moon 2nd, 29th; parallel the Moon 4th, 26th; square the Moon 8th, 23rd; trine the Moon 10th, 19th; opposition the Moon 15th; opposition the Sun 30th.

Pluto: Square the Moon 4th, 18th; trine the Moon 6th, 15th; trine Mars 7th; parallel the Moon 8th, 22nd; opposition the Moon 11th; conjunction the Moon 25th.

I Amavasya (New Moon): Sukla Paksha (bright fortnight) begins at 14h. 44m. on 14th for all places on the earth.

Nirayana longitudes of Planets: The Sun 61° 17'; the Moon 61° 17'; Mars 322° 00'; Mercury 55° 25'; Jupiter 30° 17'; Venus 59° 06'; Saturn 247° 47'; Rahu 326° 10'; Uranus 247° 02'; Neptune 256° 19'; Pluto 197° 15'.

Cusps (Mid-points) of Houses for New Delhi: 1st 183° 46'; the 2nd 213° 16'; the 3rd 243° 46'; the 4th 274° 16'; the 5th 303° 46'; the 6th 333° 16'; the 7th 2° 46'; the 8th 33° 16'; the 9th 63° 46'; the 10th 94° 16'; the 11th 123° 46'; the 12th 153° 16'.

II. Poornima (Full Moon): Krishna Paksha (dark fortnight) starts at 25h. 16m. on 29th for all places on the earth.

Nirayana Longitudes of Planets: The Sun 76° 00'; the Moon 256° 00'; Mars 330° 43'; Mercury 56° 51'; Jupiter 33° 34'; Venus 52° 08'; Saturn 246° 19'; Rahu 325° 21'; Uranus 246° 24'; Neptune 256° 34'; Pluto 197° 37.

Cusps (Mid-points) of Houses for New Delhi:- The 1st 8° 02'; the 2nd 34° 38'; the 3rd 61° 14'; the 4th 87° 50'; the 5th 121° 14'; the 6th 154° 38'; the 7th 188° 02'; the 8th 214° 38'; the 9th 241° 14'; the 10th 267° 50'; the 11th 301° 14'; the 12th 334° 38'.

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FARMERS' GUIDE FOR JUNE 1988

MIHIRA

(In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all cultivators.- Ed., A.M.)

1. Till 13h. 14m. good for testing instruments.
2. Upto 11h. 58m. good for buying oxen or sheep, purchasing wheat, paddy, corn, etc., for borrowing, for ploughing, for sowing, for digging or deepening of wells.
3. Routine work only.
4. After 8h. 51m. good for testing instruments, for deepening wells.
5. Till 7h. 14m. good for testing instruments, for erecting sheds, for deepening wells, for buying wheat, paddy, corn, etc.
6. Good for buying oxen or sheep, for erecting sheds, for purchasing paddy, corn, wheat, etc.
7. Only routine work.
8. Good for repaying debts.
9. Good for buying oxen or sheep, for testing instruments, for fixing pumpsets, for erecting sheds, for deepening wells, for ploughing, for sowing.
10. Good for sowing, for fixing pumpsets.
11. Good for testing instruments, for storing paddy, wheat, corn, etc., for buying oxen or sheep.
12. Till 15h. 30m. good for borrowing, for repaying loans, for testing instruments, for writing accounts, for deepening wells.
13. After 14h. 54m. good for ploughing, for sowing, for deepening wells, for erecting sheds. for buying buffaloes or sheep.
14. Upto 14h. 44m. good for testing instruments, for fixing pumpsets, for deepening wells, for buying oxen or sheep.
15. Upto 15h. 04m. good for testing instruments; after 15h. 04m. good for deepening wells, for manuring, for testing instruments, for storing paddy, wheat, etc.
16. Good for manuring, for ploughing, for testing instruments, for fixing pumpsets, for buying oxen or sheep.
17. Routine work only.
18. This day also only routine work.
19. Till 8h. 52m. good for borrowing, for testing instruments, for deepening wells, for writing accounts.
20. After 11h. 55m. good for deepening wells, for writing accounts, for testing instruments, for borrowing, for buying oxen or sheep.
21. Upto 15h. 03m. good for testing instruments, for buying oxen or sheep, for borrowing, for deepening wells.
22. For routine work only.
23. Good for testing instruments.
24. After 6h. 37m. good for borrowing.
25. Good for fixing pumpsets, for disposing off agricultural products.
26. Routine work only.
27. Good for manuring, for ploughing, for sowing, for testing instruments, for disposing off agricultural products, for buying paddy, wheat, corn, etc.
28. Routine work only.
29. This day also only routine work.
30. Good for testing instruments.

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TRAVEL GUIDE FOR JUNE 1988

MIHIRA

(The periods against each date are suitable for those born under different Nakshatras as given below:)

Aswini, Makha, Moola

4th after 8h. 51m. , 5th upto 7h. 14m., and after 29h. 41m.; 6th till 24h. 55m.; 9th upto 25h. 01m; 13th between 14h. 54m. and 24h. 04m.

Bharani, Poorvaphalguni, Poorvashadha

2nd upto 11h. 58m.; 4th between 7h. 54m. and 8h. 51m.; 9th upto 25h. 01m.; 10th till 24h. 20m.; 14th upto 14h. 44m.; 16th till 27h. 48m.; 21st between 15h. 03m. and 26h. 44m.; 30th after 22h. 26m.

Krittika, Uttaraphalguni, Uttarashadha

2nd till 11h. 58m.; 4th after 8h,. 51m.; 5th upto 7h. 14m. and after 29h. 41m.; 6th till 24h. 55m.; 9th after 25h. 01m.; 10th upto 24h. 20m.; 13th between 14h. 54m. and 24h. 04m.

Rohini, Hasta, Sravana

4th between 7h. 54m. and 8h. 51m.; 9th till 25h. 01m.; 14th upto 14h. 44m.; 16th till 27h. 48m.; 21st between 15h. 03m. and 26h. 44m.; 30th after 22h. 26m.

Mrigasira, Chitta, Dhanishta

2nd upto 11h. 58m.; 4th whole day: 5th till 7h. 14m. and after 29h. 41m.; 6th upto 24h. 55m.; 9th after 25h. 01m.; 10th upto 24h. 20m.; 13th between 14h. 54m. and 24h. 04m.; 21st between 15h. 03m. and 26h. 44m.; 30th after 22h. 26m.

Aridra, Swati, Satabhisha

4th after 8h. 51m.; 5th upto 7h. 14m.; 9th till 25h. 01m.; 13th between 14h. 54m. nsd 24h. 04m.; 14th till 14h. 44m.; 16th till 27h. 48m.

Punrvasu, Visakha, Poorvabhadrapada

2nd till 11h. 58m.; 4th between 7h. 54m. and 8h. 51m.; 5th after 29h. 41m.; 6th upto 24h. 55m.; 9th after 25h. 01m.; 10th till 24h. 20m.; 14th upto 14h. 44m.; 21st between 15h. 03m. and 26h. 44m.; 30th after 22h. 26m.

Pushya, Anuradha, Uttarabhadrapada

4th after 8h. 51m.; 5th till 7h. 14m. and after 29h. 41m.; 6th upto 24h. 55m.; 9th till 25h. 01m.; 13th between 14h. 54m. and 24h. 04m.; 16th till 27h., 48m.

Aslesha, Jyeshta, Revati

2nd upto 11h. 58m.; 4th between 7h. 54m. and 8h. 51m.; 9th after 25h. 01m.; 10th till 24h. 20m.; 14th upto 14h. 44m.; 16th till 27h. 48m.; 21st between 15h. 03m. and 26h. 44m.; 30th after 22h. 26m.

Note: The respective Chandrashtama periods should be avoided for travel.

The wise, having spiritual faith, if forced by their fructifying Karma to live a family life, maintaining many relations, always sorrowful think 'Ah, the bonds of Karma are not yet torn off '.

— *Panchadasi*, VII - 148

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HOW IS THIS MONTH (JUNE 1988) FOR YOU?

UTPALA

(The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverseaspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements of transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE *giving your birth details and enclosing a stamped self-addressed envelope. —Ed. ,A.M.)*

MAJOR TRANSITS

The Sun transits Taurus till 13th and then enters Gemini. Mars transits Aquarius till 28th an d then enters Pisces. Mercury in Gemini gets retrograde on 2nd, re-enters Taurus on 13th and coldntinues his retrograde motion there till the end of the month. Jupiter transits Aries till 13th and then enters Taurus. Venus in Gemini with retrograde motion re-enters Taurus on 13th. Saturn continues his retrograde motion in Sagittrarius. Rahu and Ketu continue their counter-clockwise motions in Aquarius and Leo respectively.

1. MESHA (ARIES)

General: The Sun in the adverse 2nd till 13th transits thereafter the favourable 3rd. Mars in the favourable 11th till 28th with vedha transits the unfavourable 12th during the last two days. Retrograde Mercury in the unfavourable 3rd till 13th transits the favourable 2nd afterwards with vedha. Jupiter in the adverse janma till 13th transits the favourable 2nd afterwards. Retrograde Venus transits the favourable 3rd and 2nd. with vedha till 13th. Retrograde Saturn in the 9th is none too good. The favourable influencesare in predominence. You will become completely powerless. Your tendency towards erotic pleasures will be under check. Bharani is better than Aswini and Krittika

Health and Domestic: You will maintain good health. The chronic sufferers could look forward to having a trouble-free period. Your children's performance in schools and colleges will make you happy. The domestic life will be peaceful and harmonious.

Finance and Speculation: You will have financial gains. Old dues which you had practically written off will be recovered. The speculative transactions will yield good dividends during the second half.

Real Property, Services, Professions etc. All real property transactions will be smooth and profitable. You will acquire property. This is a good period for the services. Professions and businesses will find the month quite profitable.

Women: The month is particularly profitable to film artistes. They may be offered very lucrative contacts by top banners. Unmarried girl.s will get excellent proposals for matrimony with early weddings. This is a good month for the employed girls.

Students: Those who have appeared before the Services Selection Boards have excellent chances of getting selected as cadets for training in the officers training schools of the Defence Department. You will have an enjoyable and memorable picnic in the company of the opposite sex.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	2-10-17	1-18-27
Money dealings and enterprises	6-14-21	3-11-18
Journeys	4-16-24	5-12-19
Real property matters and educational activities	2-16-25	7-13-20
Children and speculation	4-17-29	8-15-22
Services	2-14-24	11-18-23
Partnership	2-10-24	3-12-27
Insurance	1-14-25	3-12-30
Profession and business	4-14-29	1-18-28

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Chandrashtama occurs from 00-49 p.m. on 1st and again from 05-41 p.m. on 26th to 00-59 p.m. on 28th.

2. VRISHABHA (TAURUS)

General: The Sun in the 1st and the 2nd, Jupiter in the 12th and 1st and Saturn in the 8th are all adverse unrelieved by any check on their evil propensities. Mars in the 10th and 11th is fully favourable. Mercury in the favourable 2nd till 13th transits thereafter the adverse 1st. Venus in the favourable 2nd and 1st yields to vedha after 13th. The results will be of a mixed nature with evil influences having an edge over the good ones. You must resist a temptation to resort to short-cut methods as these will land you in difficulties. you have to undertake a long but unproductive journey. Rohini is better than Krittika and Mrigasira.

Health and Domestic: The planetary transits do not generate much optimism in the field of health. Stomach ulcers are likely to worry you. The consequence will not, however, be serious. Children's health may cause mild concern. With some effort on your part you will be able to enjoy domestic peace and harmony.

Finance and Speculation: The financial affairs may not be entirely satisfactory. Friends will, however, come to your rescue for your urgent requirements of finance. The speculation is likely to yield moderate profits during the first half.

Real Property, Services, Profession etc.: The month will be quite favourable for all real property transactions. You will be able to sell one of your properties at an unexpectedly fabulous price. The month may not be unsatisfactory for the services. The month will prove, more or less, profitable to business and professions.

Women: Social climbers will find the month quite helpful. Your social contacts will help you a great deal in business. The month will be quite satisfactory for the employed girls.

Students: Those pursuing engineering and technological courses will be particularly favoured. You will be successful in competitive tests and interviews.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	4-14-21	1-15-29
Money dealings and enterprises	4-16-24	2-18-28
Journeys	4-17-25	2-18-29
Real property matters and educational activities	4-22-27	3-11-19
Children and speculation	9-17-25	5-15-23
Services	9-17-27	7-18-26
Partnership	6-16-21	8-20-28
Insurance	6-16-24	8-20-29
Profession and busisness	6-17-27	8-20-30

Chandrashtama occurs from 00-49 p.m. on 1st to 03-39 p.m. on 3rd and again from 09-59 p.m. on 28th till the end.

3. MITHUNA (GEMINI)

General: The Sun in the 12th and 1st, Mercury in the 1st and 12th and Saturn in the 7th are all adverse; Of these only the Sun is under check till 13th. Mars in the unfavourable 9th till 28th transits the favourable 10th for only two days at the end of this month. Jupiter transits the favourable 11th till 13th and the unfavourable 12th afterwards. Venus in the 1st and 12th is fully favourable. The bad influences are more in evidence during the month. Exhorbitant expenditure, delay in enterprises and restlessness are all likely. Aridra is better than Mrigasira and Punarvasu.

Health and Domestic: Health and vitality are likely to be affected adversely. The children's health will cause some mild concern during the second half. The chronic sufferers will have to be very careful. Domestic bliss of a high order will, however, be vouchsafed to you.

Finance and Speculation: This is not an unsatisfactory month for finance. There will not be any financial problems during the first half. There will be more pressure for the settlement of dues during the second half. You will be able to meet the situation. The speculative transactions will yield good dividends.

Real Property, Services, Profession etc.: There is not much scope for optimism for real estate matterrs. It is advisable to postpone all deals, major and minor. The services will find the first half better than the second. This will be a lean month for professions and business.

Women: Romances, love affairs and courtships are likely to blossom into happy wedding during the first half. The employed girls will find the month satisfactory. You will have plenty of social activities.

Students: You should avoid listlessness. Your progress in studies will be slow. You should be determined to counter your listlessness and concen-

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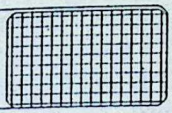
trate on studies. Injuries through accidents are likely.

	Fortunate Dates:	Inauspicious Dates
Personal and domestic	10-21-29	11-19-30
Money dealings and enterprises	6-17-27	8-18-20
Journeys	2-16-25	7-15-26
Real property matters and educational activities	2-14-24	5-13-23
Children and speculation	2-17-29	4-12-22
Services	2-9-25	3-11-20
Partnership	6-24-29	1-8-19
Insurance	9-21-29	1-19-30
Profession and business	6-21-29	1-18-30

Chandrashtama occurs from 03-39 p.m. on 3rd 06-04 p.m. on 6th.

4. KATAKA (CANCER)



General: The Sun in the favourable 11th till13th transits afterwards the unfavourable 12th with check. Mars in the adverse 8th and 9th comes under check during the last two days.

Mercury in the adverse12th till 13th with check transists the favourable 11th afterwards with vedha. Jupiter in the unfavourable 10th till 13th transits thereafter the favourable 11th with vedha. Venus in the 12th and the 11th and Saturn in the 6th are both fully favourable. The good effects have an upper hand during the month. You will be successful in your undertakings. You are likely to beassociated in a prosperous and flourishing partnership firm engaged in steel trade. Pushyami is better than Punarvasu and Aslesha.

Health and Domestic: You will enjoy good health practically throughout. The chronic patients will have considerable relief. Children's success in examinations will make you happy. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation: The speculative transactions will yield excellent dividends. The month will be quite satisfactory for all financial matters. The old debts which you had practically written off are likely to be paid back to you in full.

Real Property, Services, Profession, etc: Notwithstanding the adverse posture of the karaka for properties you will develop well in the real estate field. You are likely to acquire property. This is a good month for the services. Professions and businesses will have a good turn-over and excellent prof- its.

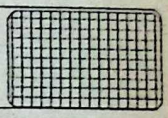
Women: The unmarried girls will get married to persons of their choice during the second half. Your popularity in club and social life will increase. This is a good month for the employed girls.

Students: The chances of your inclusion in the national or state level teams in the field of sports, games and athletics are excellent. You will make good progress in studies. You will have an enjoyable and memorable picnic in the company of the opposite sex during the second half.

	Fortunate Dates	Inauspicious Dates
Personal and domestic:	4-14-21	6-18-30
Money dealings and enterprises	2-14-24	8-20-30
Journeys	2-10-27	8-20-28
Real property matters and educational activities	2-16-24	8-2-26
Children and Speculation	2-16-25	1-13-22
Services	4-21-29	1-13-23
Partnership	9-21-29	5-13-26
Insurance	10-17-27	5-13-28
Profession and business	9-24-29	5-13-30

Chandrashtama occurs from 06-04 p.m., on 5th to 08-55 p.m. on 7th.

5. SIMHA (LEO)



General: The Sun in the 10th and the 11th and Mercury in the 11th and 10th are both favourable making an allowance for the yielding to vedha by Mercury from 13th. Mars in the 7th and the 8th and Saturn in the 5th are both unfavourable; Mars is, however, under check during the last two days. Jupiter in the favourable 9th till 13th with vedha transits afterwards the adverse 10th. Venus in the favourable 11th till 13th transits the unfavourable 10th afterwards. The gochara results are of a mixed nature with more good effects. The first half of the month will be more satisfactory in many a respect. You should guard against travelling without specific aims. Poorvaphalguni is better thyan Uttaraphalguni and Makha.

Health and Domestic: You will have, more or less, good health throughout. The chronic sufferers will have temporary relief. Your children's performance in schools and colleges will make you happy. With some effort on your part you could save peace and harmony in the domestic sphere.

Finance and Speculation: The financial affairs

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require watching. You will not, however, have any difficulties in the financial field. Some old dues, practically written off by you, will be recovered during the first half. Speculative transactions will yield moderate dprofits.

Real Property, Services, Professions, etc..: The planetary transits do not generate much optimism in the real estate field. The services will find the month more or less satisfactory. The month will be profitable to business and professions.

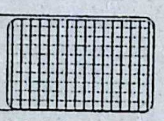
Women: The happy wedding bells may ring for a few girls during the first half. Social climbers will realise their ambitions. The employed girls will find the month satisfactory.

Students: You will make good progress in studies. You will be successful in tests and interviews. Those pursuing medical courses are particularly favoured.

	Fortunate Dates	*Inauspicious Dat es*
Personal and domestic	2-14-21	1-9-18
Money dealings and enterprises	2-16-24	3-10-19
Journeys	2-17-25	5-11-20
Real property matters and educational activitiesd	2-21-27	5-12-22
Children and speculation	2-17-29	5-13-23
Services	4-21-29	5-15-26
Partnership	6-14-27	5-15-28
Insurance	6-14-24	7-20-30
Profession and busisness	6-21-29	3-11-22

Chandrashtama occurs from 08-55 p.m. on 7th to 00-38 a.m. on 10th.

6. KANYA (VIRGO)



General: The Sun in the unfavourable 9th till 13th with check transits thereafter the favourable 10th. Mars in the favourable 6th with vedha practically throughout transits the unfavourable 7th during the last two days with check. Mercury in the favourable 10th till 13th with vedha transits the adverse 9th afterwards. Jupiter in the adverse 8th till 13th transits the favourable 9th afterwards. Venus in the adverse 10th till 13th transits thereafter the favourable 9th. Saturn in the 4th is not satisfactory. The fvourable influences will be more in evidence. Your fame, reputation and authority will rule high. Your enemies will be defeated. Mercury will generate in you an eager desire for making money and the desire will bear fruit. You should avoid misunderstandings with business partners. Hasta is better than Uttaraphalguni and Chitra.

Health and Domestic: Minor ailments are likely to cause you a little annoyance during the first half. Domestic problems may worry you during the first half but you will have peace and harmony during the second half.

Finance and Speculation: The second half will be definitely favourable for all financial matters. There may be gains in a few enterprises. Expenditure will be reasonable and generally only on approved lines. You should refrain from speculative transactions.

Real Property, Services, Profession, etc.: All matters pertaining to real estate will be smooth and satisf actory. Acquisition of property is likely during the second half. This is a good month for the services, business and professions.

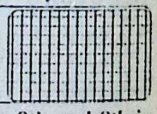
Women: Film artistes are particulartly favoured. They may secure excellent contracts during the second half. Social workers will find the month quite advantageous. Unmarried girls will get married duridng the second half. This is a good month for the employed girls.

Students: Those who have appeared before the Services Selection Boards for selection as offikcer cadets in the country's defence forces will receive the happy news of their success during the second half. Those interested in fine art will find the month rewarding.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	9-16-21	1-10-30
Money dealings and enterprises	9-17-24	10-19-28
Journeys	9-21-25	10-18-26
Real property matters and educational activities	9-24-29	10-15-23
Children and speculation	2-14-27	3-13-20
Services	4-16-25	5-15-23
Partnership	4-16-27	5-15-22
Insurance	4-16-29	7-19-30
Profession and business	6-21-29	7-19-28

Chandrashtama occurs from 00-38 a.m. on 10th to 05-34 a.m. on 12th.

7. THULA (LIBRA)



General: The Sun in the adverse 8th and 9th is under check throughout. Mars in the unfavourable 5th till 28th with check till 13th transits afterwards the favourable 6th for two days with vedha. Mercury in the unfavourable 9th till 13th with check transits thereaf-

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ter the favourable 8th with vedha. Jupiter in the favourable 7th till 13th but with vedha transits afterwards the unfavourable 8th. Venus in the favourable 9th and 8th yields to vedha throughout. Saturn in the 3rd is fully favourable. The favourable influences will be in predominance during the month. You will be successful in your undertakings. Gains and rewards are likely. Your influence in the political field will rise sharply. Swati is better than Chitta and Visakha.

Health and Domestic: You will be in enjoyment of good health practically throughout. The chronic sufferers will have considerable relief. Your eldest son is likely to land a good job in a reputed industrial house. With some effort on your part you will be able to save harmony and peace in the domestic sphere.

Finance and Speculation: The financial position will be satisfactory. You are likely to get income from unexpected sources. You will be able to settle your part financial commitments on favourable terms. You will get good dividends from speculative transactions.

Real Property, Services, Professions etc.: All transactions pertaining to real property matters will be smooth, satisfactory and profitable. Acquisition of new property is likely. The period will be quite good for the services, professions and businesses.

Women: The month is favourable for the fair sex. Love affairs, romances and courtships are likely to blossom into happy wedding during this period. The employed girls are likely to be transferred to places of their choice.

Students: You will get acquainted with scholars of fame and reputation. Such contacts will help you in your career later. You will shine extremely well in sports, games and athletics. You will make good progress in studies.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	2-9-16	1-14-19
Money dealings and enterprises	4-10-17	1-14-20
Journeys	6-16-21	1-14-22
Real property matters and educational activities	9-17-24	1-14-23
Childrend and speculation	10-21-25	1-14-26
Services	10-21-27	5-13-28
Partnership	10-21-29	5-13-30
Insurance	6-17-25	8-15-22
Profession and business	2-10-21	8-15-30

Chandrashtama occurs from 05.34 a.m. on 12th to 00-23 p.m. on 14th

8. VRISCHIKA (SCORPIO)

General: The Sun in the 7th and 8th, Saturn in the 2nd and Mars in the 4th and the 5th are all inimical; of these three planets Sun is under check from 13th till end and Mars is under check during the last two days. Mercury in the favourable 8th till 13th transits afterwards the unfavourable 7th. Jupiter in the adverse 6th till 13th transits afterwards the favourable 7th. Venus in the favourable 8th till 13th transits afterwards the 7th with check. The evil influences will be slightly more. Jupiter will assist you to develop your will very strongly and resist temptations which are likely to land you in difficulties. You will meet with obstacles but you will achieve your objectives. Anuradha is better than Visakha and Jyeshta.

Health and Domestic: The planetary transits do not generate much optimism in the field of your health. Stomach ulcers are likely to worry you. The chronic sufferers will have to resort to prophylactic care. While the first half shows promise for domestic peace and harmony, you may have to keep your fingers crossed during the second half.

Finance and Speculation: The financial position will not be unsatisfactory. There will be pressure from creditors but your friends will come to your rescue. You are advised not to make any investments in the public issues that may be released during the month. Speculative deals will yield good dividends during the second half.

Real Property, Services, Profession etc.: Decisions on property matters, major or minor, should be postponed. Agricultural crops may be affected adversely. Rentals may not be realised in time. The month cannot be said to be quite satisfactory for the services, professions and businesses.

Women: The fair sex will, however, find the month satisfactory. Their method to climb up the social ladder will bear fruit. Social contacts will help you in your spouse's business. This is a good period for the employed girls.

Students: Listlessness will worry you practically throughout. You should get over the tendency and resolve firmly to concentrate on studies. You will be helped by vidyakaraka Jupiter. You will be successful in your studies.

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	Fortunate Dates	Inauspicious Dates
Personal and domestic	10-17-24	5-11-16
Money dealings and enterprises	10-21-25	1-14-29
Journeys	10-24-27	11-19-30
Real property matters and educational activities	10-24-29	11-18-29
Children and speculation	2-10-17	11-16-26
Services	2-10-21	3-13-20
Partnership	2-10-29	3-14-22
Insurance	4-17-25	3-14-23
Profession and business	4-17-27	7-19-30

Chandrashtama occurs from 00-23 p.m. on 14th to 09-17 p.m. on 16th.

9. DHANUS (SAGITTARIUS)

General: Venus in the 7th and 6th and Saturn in janma ar e both inimical. The Sun in the favourable 6th till 13th transits the unfavourable 7th later. Mars in the favourable 3rd practically throughout transits the adverse 4th during the last two days with check. Mercury in the unfavourable 7th till 13th with check t ransits the favodurable 6th afterwards with vedha. Jupiter in the favourable 5th till 13th transits the adverse 6th afterwards with check. The favourable influences will be more in evidence. The period will be, on the whole, profitale and successful. You are likely to acquire authority through association with influential and competent persons. Fruitless long journeys may be undertaken by you. Moola is better than Poorvashadha and Uttarashadha.

Health and Domestic: Barring minor complaints you will enjoy reasonably good health during the month. The chronic sufferers would have some relief. You will have to keep your fingers crossed as far as peace and harmony in the domestic sphere are concerned.

Finance and Speculation: You will have some financial gains. You are likely to start new financial ventures which will prove successful and profitable in due course. You will have excellent dividends from speculative transactions.

Real Property, Services, Profession etc.: All matters pertaining to real estate will be smooth ,successful and profitable. Acquisition of new property is likely during the first half. Services will find the month satisfactory. The month will be profitable to businesses and professions. Romance and courtships this month please. You will enjoy long-awaited articles of luxury. The employed girls will find the period quite troublesome.

Students: Army Commissions are likely to be offered to you during the month. Those pursuing engineering courses are particularly favoured. Social contacts with the opposite sex should be reduced as much as possible., Foreign travel grants are likely to be offered to you.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	10-24-29	5-16-30
Money dealings and enterprises	10-21-27	5-17-28
Journeys	9-24-27	1-11-18
Real property matters and educational activities	9-21-25	1-11-19
Children and speculation	6-24-29	3-15-22
Services	6-21-25	3-15-23
Partnership	6-21-29	8-15-23
Insurance	4-14-24	8-15-26
Profession and business	4-21-29	8-22-30

Chandrashtama occurs from 09-17 p.m. on 16th to 08-53 a m. on 19th.

10. MAKARA (CAPRICORN)

General: The Sun in the unfavourable 5th till 13th with check transits thereafter the favourable 6th. Mars in the unfavourable 2nd practically throughout with check transits the favourable 3rd during the last two days but with vedha. Mercury in the favourable 6th till 13th transits thereafter the unfavourable 5th. Jupiter in the adverse 4th till 13th transits afterwards the favourable 5th. Venus in the adverse 6th with check till 13th transits the favourable 5th afterwards. Saturn in the 12th is none too good. The good influences have an edge over the bad ones. While you will generally be successful in business undertakings, want of ready cash may hamper your business operations to some extent. Your enemies are likely to go all out to besmich your reputation and fame for integrity. Your long journeys are not likely to be productive. Sravana is better than Uttarashadha and Dhanishta.

Health and Domestic: You are likely to have health problems. With prompt medical attention there is not likely to be any serious consequence. The chronic sufferers are likely to have an aggravation of their complaints. Relatives outside the close circles

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are likely to cause some annoyance. You will be blessed with domestic peace during the second half.

Finance and Speculation: There is likely be financial pressure but your friends will assist you in time. You should not stand surety for anybody. You are advised to avoid speculative transactions. No investments on public issues released during this period are recommended.

Real Property, Services, Profession etc.: All decisions on real property matters are better postponed. Damage to agricultural crops by pests are likely. You are likely to have considerable worry on labour problems during the second half. The month may not be unsatisfactory for the services, businesses and professions.

Women: You must curb your tendency to be extravagant. Social workers are likely to be enlisted with greater responsibilities as a mark of confidence in their ability to get things done smoothly. This is not a bad month for the employed girls.

Students: Planetary transits indicate physical injuries. You are, therefore, advised to refrain from sports, games and athletics as much as possible. You will be successful in an important interview during the second half and you will be selected for the job for which you had applied.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	2-9-16	7-21-30
Money dealings and enterprises	4-10-17	1-11-19
Journeys	6-14-21	1-11-20
Real property matters and educational activities	9-16-24	1-11-21
Children and speculation	10-17-25	3-12-23
Services	6-17-27	5-13-26
Partnership	6-17-29	5-13-28
Insurance	4-14-24	8-19-28
Profession and business	4-14-27	3-18-30

Chandrashtama occurs from 08-53 a.m. on 19th to 09-48 p.m. on 21st.

11. KUMBHA (AQUARIUS)

General: The Sun in the 4th and the 5th, Mars in the 1st and the 2nd and Jupiter in the 3rd and the 4th are all inimical; of these Sun is under check till 13th and Mars till 28th. Mercury in the adverse 5th till 13th transits the favourable 4th afterwards. Venus in the 5th and the 4th and Saturn in the 11th are both favourable but Saturn yields to vedha till 13th. In a month of mixed results the evil influences will have a slight edge over the favourable ones. You are likely to have worries practically throughout. You will be having physical fatigue. Your relations are likely to ignore you. You will be inclined to perfolrm religious ceremonies. Satabhisha is better than Dhanishta and Poorvabhadra.

Health and Ddomestic: Piles and anaemia are likely to worry you. The chronic sufferers will have to resort to prophylactic measures to avoid an aggravation in their ailments. Domestic bliss of a high order will, however, be vouchsafed to you.

Finance and Speculation: The financial position is not likely to be quite satisfactory. Income is likely to shrink and expenditure will tend to rise considerably. Medical bills will be heavy. Speculative transactions are better avoided during the month.

Real Property, Services, Profession,. etc.: Matters pertaining to real properties are not likely to be satisfactory. There will be difficulties in the matter of realisation of rentals. Services may have to face penal transfers. The month cannot be said to be very satisfactory for professions and businesses.

Women: The period may not be unsatisfactory for the fair sex. You will be very popular in social life. You will enjoy long-awaited luxuries. The employed girls should steer clear of politics in office.

Students: You could make good progress in studies during the second half. Those interested in fine arts will find the month quite rewarding. You will have an enjoyable and memorable picnic in the company of the opposite sex during the month.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	2-9-16	8-15-21
Money dealings and enterprises	2-10-17	8-15-24
Journeys	2-14-25	1-18-30
Real property matters and educational activities	2-11-27	3-11-19
Children and speculation	2-17-29	5-12-21
Services	6-16-29	5-12-24
Partnership	6-16-27	7-19-30
Insurance	9-25-29	7-18-28
Profession and business	4-14-27	11-18-26

Chandrashtama occurs from 09-48 p.m. on 21st to 09-22 a. m. on 24th.

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12. MEENA (PISCES)

General: Mars in the 12th and 1st, Jupiter in the 3rd and the 4th and Saturn in the 10th are all unfavourable, unrelieved by any check. The Sun in the favourable 3rd till 13th transits later the unfavourable 4th. Mercury in the favourable 4th till 13th but with vedha t ransits afterwards the 4th and unfavourable 3rd. Venus in the favourable 4th and 3rd yields to vedha till 13th. The planets are not favourable for the month. The month leans much on the evil side. There is likely to be a set-back in your undertakings. Quarrels are likely to arise on flimsy grounds. Uttarabhadra is better than Poorvabhadra and Revati.

Health and Domestic : Diseases of the abdomen and bilious complaints are indicated by the adverse transits of he planets. The chronic sufferers should be prepared for an aggravation of their complaints. They are advised to adopt prophylactic measures in advance. With some effort you could save domestic peace and harmony.,

Finance and Speculation: Financial strain will be pretty heavy. Medical expenses will be heavy. Income will shrink. In addition there will be pressure from creditors. Speculative transactions should be avoided completely.

Real Property, Services, Professions etc.: The damage to agricultural crops by pests is likely. Your transits are likely to create troubles for you. Services are likely to find the period difficult. Professions and business are not likely to find the month sastisfactory.

Women: The emphasis is on expenditure which, if not controlled, is Likely to cause much financial harrasment at the close of the month. The employed girls are likely to find the month trying.

Students: You are likely to drift away from studies. Relations with friends and teachers may tend to become unpleasant. You should watch your words and manners very carefully.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	2-10-14	1-13-24
Money dealings and enterprises	4-14-17	1-13-25
Journeys	6-16-21	3-11-20
Real property matters and educational activities	9-17-27	5-12-23
Children and speculation	9-17-29	5-12-26
Services	1-16-27	5-12-30
Partnership	4-16-29	11-19-30
Insurance	2-14-21	7-15-28
Profession and business	4-14-29	7-15-30

Chandrashtama occurs from 09-32 a.m. on 24th to 05-41 p.m. on 26th.

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Panchadasi VII-139

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DAILY GUIDE FOR JUNE 1988

MIHIRA

[The ending moments of tithis and Nakshatras are accurately given. The timings are according to railway time (IST) with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.- Ed., A.M.]

1. *Wed.*- Prathama (1st tithi) till 14h. 40m., then Dvitiya (2nd tithi). Jyeshta and Siddha Yoga upto 13h. 14m., then Moola and Marana Yoga. Till 13h. 14m. good for testing instruments.

2. *Thurs.*- Dvitiya (2nd tithi) upto 12h. 36m., then Tritiya (3rd tithi). Moola till 11h. 58m., then Poorvashadha. Siddha Yoga whole day. Till 11h. 58m. good for patients to take first bath after recovery from illness, for buying cows or dogs, for travel, for borrowing, for gardening, for deepening wells.

3. *Fri.*- Tritiya (3rd tithi) upto 10h. 18m., then Chaturthi (4th tithi). Poorvashadha and Prabalarishta Yoga till 10h. 27m., then Uttarashadha and Siddha Yoga. Routine work only.

4. *Sat.*- Chaturthi (4th tithi) till 7h. 54m., then Panchami (5th tithi) upto 29h. 39m., afterwards Shashti (6th tithi). Uttarashadha upto 8h. 51m., then Sravana. Whole day Siddha Yoga. After 8h. 51m., good for testing instruments, for deepening wells.

5. *Sun.*- Shashti (6th tithi) upto 27h. 08m., then Saptami (7th tithi). Sravana and Amruta Yoga till 7h. 14m.., then Dhanishta and Marana Yopga upto 29h. 41m. , afterwards Satabhisha and Siddha Yoga. Till 7h. 14m., good for testing instruments, for deepening wells, for erecting sheds, for driving new vehicles, for buying foodstuffs.

6. *Mon.*- Saptami (7th tithi) upto 24h. 55m., then Ashtami (8th tithi). Satabhisha and Siddha Yoga till 28h. 16m., then Poorvabhadrapada and Marana Yoga. Good for buying cows or dogs for patients to take first bath after recovery from illness, for taking medicines, for buying foodstuffs, for erecting sheds.

7. *Tues.*- Ashtami (8th tithi) upto 22h., 51m., then Navami (9th tithi). Poorvabhadrapad and Marana Yoga till 27h. 00m., then Uttarabhadrapada and Amruta Yoga. Only routine work.

8. *Wed.*- Navami (9th tithi) till 20h. 57m.,, then Dasami (10th tithi). Uttarabhadrapada and Siddha Yoga till 25h. 55m., then Revati and Marana Yoga. Good for repaying debts.

9. *Thurs.*- Dasami (10th tithi), till 19h. 14m., then Ekadasi (11th tithi). Revati and Siddha Yoga till 25h. 01m., then Aswini and Amruta Yoga. Good for buying cows or dogs, for wearing new garments or ornaments, for driving new vehicles, for gardening, for testing instruments, for fixing pumpsets, for erecting sheds, for deepening wells.

10. *Fri.*- Ekadasi (11th tithi) upto 17h. 44m., then Dwadasi (12th tithi). Aswini and Amruta Yoga till 24h. 20m., then Bharani and Siddha Yoga. Good for travel, for appointing staff, for dealing with members of opposite sex, for wearing new garments or ornaments.

11. *Sat.*- Dwadasi (12th tithi) upto 16h. 28m., then Trayodasi (13th tithi). Bharani till 23h. 55m., then Krittika. Whole day Siddha Yoga. Good for patients to take first bath after recovery from illness, for storing foodstuffs, for testing instruments.

12. *Sun.* Trayodasi (13th tithi) upto 15h. 30m., then Chaturdasi (14th tithi). Krittika till 23h. 48m., then Rohini. Whole day Siddha Yoga. Till 15h. 30m. good for borrowing, for repaying debts, for testing instruments, for deepening wells, for writing accounts.

13. *Mon.*- Chaturdasi (14th tithi) upto 14h. 54m., then Amavasya (New Moon). Rohini and Amruta Yoga till 24h. 04m., then Mrigasira and Siddha Yoga. After 14h. 54m. good for wearing ornaments, for gardening, for erecting sheds, for deepening wells.

14. *Tues.*- Amavasya (New Moon) upto 14h. 44m., then Prathama (1st tithi). Mrigasira and Siddha Yoga till 24h. 47m., then Aridra and Marana Yoga. Upto 14h. 44m. good for patients to take first bath after recovery from illness, for testing instruments, for fixing pumpsets, for deepening wells.

15. *Wed.*- Prathama (1st tithi) upto 15h. 04m., then Dvitiya (2nd tithi). Aridra till 26h. 01m., then

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Punarvasu. Whole day Siddha Yoga. After 15h. 04m. good for manuring gardens, for storing foodstuffs, for testing instruments., for deepening wells.

16. *Thurs*.- Dvitiya (2nd tithi) upto 15h. 56m., then Tritiya (3rd tithi). Punarvasu and Amruta Yoga till 27h. 48m., then Pushya and Siddha Yoga. Good for buying cows or dogs, for manuring gardens, for taking medicines, for testing instruments, for fixing pumpsets.

17. *Fri*.- Tritiya (3rd tithi) upto 17h. 20m., then Chaturthi (4th tithi). Pushya and Marana Yoga whole day. Routine work only.

18. *Sat*.- Chaturthi (4th tithi) upto 19h. 20m., then Panchami (5th tithi). Pushya and Siddha Yoga till 6h. 07m., then Aslesha and Marana Yoga. This day also routine work only.

19. Sun.- Panchami (5th tithi) upto 21h. 40m., then Shashti (6th tithi). Aslesha and Siddha Yoga till 8h. 52m., then Makha and Marana Yoga. Till 8h. 52m. good for borrowing, for testing instruments, for deepening wells, for writing accounts.

20. *Mon*.- Shashti (6th tithi) upto 24h. 13m., then Saptami (7th tithi). Makha and Marana Yoga till 11h. 55m., then Poorvaphalguni and Siddha Yoga. After 11h. 55m. good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for deepening wells.

21. *Tues*.- Saptami (7th tithi) upto 26h. 44m., then Ashtami (8th tithi). Poorvaphalguni and Siddha Yoga till 15h. 03m., then Uttaraphalguni and Amruta Yoga. Upto 15h. 03m. good for buying cows or dogs, for patients to take first bath after recovery from illness, for testing instruments, for deepening wells.

22. *Wed*.- Ashtami (8th tithi) upto 28h. 56m., then Navami)9th tithi). Uttaraphalguni and Amruta Yoga till 18h. 00m., then Hasta and Siddha Yoga. Routine work only.

23. *Thurs*.- Navami (9th tithi) whole day. Hasta upto 20h. 31m., then Chitta. Whole day Siddha Yoga. Good for testing instruments.

24. *Fri*.- Navami (9th tithi) till 6h. 37m., then Dasami (10th tithi). Chitta upto 22h. 25m., then Swati. Whole day Siddha Yoga. After 6h. 37m. good for borrowing, for gardening, for patients to take first bath after recovery from illness, for taking medicines.

25. *Sat*. Dasami (10th tithi) till 7h. 35m., then Ekadasi (11th tithi). Swati upto 23h. 34m., then Visakha. Whoile day Siddha Yoga. Good for fixing pumpsets, for driving new vehicles.

26,. *Sun*.- Ekadasi (11th tithi) till 7h. 46m., then Dwadasi (12th tithi). Visakha upto 23h. 55m., then Anuradha. Whole day Marana Yoga. Routine work only.

27. *Mon*.- Dwadasi (12th tithi) till 7h. 08m., then Trayodasi (13th tithi) upto 29h. 46m., then Chaturdasi (14th tithi). Anuradha upto 23h. 30m., then Jyeshta. Whole day Siddha Yoga. Good for buying cows or dogs, for gardening, for testing instruments, for fixing pumpsets, for travel, for driving new vehicles.

28. *Tues*-. Chaturdasi (14th tithi) till 27h. 46m., then Poornima (Full Moon). Jyeshta and Marana Yoga upto 28h. 26m., then Moola Only routine work.

29. *Wed*.- Poornima (Full Moon) till 25h. 16m., then Prathama (1st tithi). Moola and Marana Yoga upto 20h. 50m., then Poorvabhadrapada and Amruta Yoga. This day also routine work.

30. *Thurs*.- Prathama (1st tithi) till 22h. 26m., then Dvitiya (2nd tithi). Poorvashadha upto 18h. 51m., then Uttarashadha. Whole day Siddha Yoga. Good for borrowing, for testing instruments.

JUNE CALENDAR

2. *Thur*. Corpus Christi
10. *Fri*. Kamala Ekadasi
14. *Tue*. Rajas Sankranti (Orissa)
16. *Thur*. Rambha Triteeya
17. *Fri*. Pratap Jayanti (Rajasthan)
18. *Sat*. Guru Arjun Singh's Death Anniversary
20. *Mon*. Vindhyavasini Puja, Aranya Shashti or Jamatri Shashti (Bengal)
21. *Tue*. Dakshinayana
22. *Wed*. Mela Ksheera Bhavani (Kashmir)
25. *Sat*. Ganga Dashahara (Bengal)
26. *Sun*. Nirjala Ekadasi or Champaka Dwadasi
29. *Wed*. Vata Savitri Vrata, Devagnana Poornima
30. *Thur*. Guru Hargobind's Birthday.

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BOOKS ON REVIEW

(continued from page 46)

devoted to Samgnya, the others captioned by different states of consciousness like sushupti. The opening verse itself describes the Jeeva and Siva trikonas. With the financial assistance of Tirupati Devasthanam, it has been possible for the publishers to bring out the work. Serious students of Sri Vidya will find much that they had not known but ought to know.

Tamil

JYOTIDA RAHASIYANGAL, by A. M. Pillai. (Rasi Publications, 20, Chetty Street, Puvirundhavalli, Madras 600 056. Pp. 168, Rs. 15.00.)

This booklet consists of six small chapters giving fundamental notions about the planets, houses, rulership, karakatva, effects of exaltation, debilitation and graha-seela and elementary advice on the first-look at the chart. What can be of some use are the charts of Saptarishis (taken from another book), of Puranic figures like Rama, Krishna, Yudhishtira ; religious leaders like Sankara, Buddha, Nanak ; historical personalities like Akbar, Aurangazeb, Shivaji, Tippu, Nero ; world leaders like Lincoln, Truman, Kennedy, Nixon ; dictators like Hitler, Mussolini ; Indian leaders like Gandhi, Tagore, Rajaji, Nehru etc., and later leaders like MGR, Shivaji Ganesan, and a few astrologers from South India. Unfortunately, these charts lack basic details. Just the Lagna charts are given. This is said to be the 24th book of the author. On the whole it looks like a book meant for laymen rather than senior astrologers.

Marathi

ABHINAV JYOTISH DIARY 1988 by Prof. Jawahar Mutha. (Nandkishore Sri Jakatadar, 770, Deccan Gymkhana, Pune 411 004. Rs. 24.00.)

The new year is a time for diaries flooding the market. Although nearly 6 months old and unduly belated in its arrival (at least, here) the 1988 Diary is a boon to Astrology-lovers. Like all diaries, this one has all the usual information. But what makes it click with the astrologer as well as the astrology-conscious layman is the astrological details it provides.

A lot of imagination has gone into the making of this diary. Of course, it goes without saying, much work has preceded it too. One would wish Jawahar Mutha came up with an English version of the diary for country-wide benefit.

Periodical

TATTVALOKA - February-March 1988, edited by T. R. Ramachandran. (Sri Abhinava Vidyateertha Mahaswamigal Educational Trust, Sri Sankar Mutt, Sankarapuram, Bangalore 560 004. Pp. 100. Rs. 10.00.)

Most religious groups and cults have their house-journals which take the message of the groups to otherwise inaccessible readers. This was sadly lacking amongst Sringeri Mutt devotees. A bi-monthly from the tradition bound Sankar Mutt, with headquarters in Sringeri, this journal fulfils a long-needed function in revitalizing and reaffirming the truths of Vedanta and Sankaric traditions amongst the English-knowing public.

Each volume comes in 4 parts. The first part is all about the editorial subject of the issue. For instance, this time it is about Siva, Sivaratri, Siva Panchakshari and about Saivite saints, its release coinciding roughly with Sivaratri. Part Two has a more cultural angle on the same topic and deals with dance, representation of Siva as Chidambara, Tandava Nritya, Ardhanariswara. Part III is a collection of hymns and chants by Acharya Sankara and of the pontiffs of the Sringeri Mutt. Many of these chants are popular all over the country and it is indeed laudable we can now have with us correct mistake-free versions of these beautiful hymns. Part Four takes on a serious note, compared to the rest of the contents and is entitled "Vedanta in Daily Life". A dissertation on the meaning of and the chanting of Sri Rudra by Mr. V. A. K. Ayer is a highlight in this particular issue.

The journal leaves little to be desired. Colour plates of the Gurus of Sringeri, past and present, as well as of icons and temples are an additional attractive feature that will undoubtedly appeal to the majority of its readers.

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MARITAL PROSPECTS FROM THE MOUNTS

(continued from page 30)

a prosperous sign for a happy marital life. This line indicates frequent disturbances in domestic affairs (Fig. K-K)

18. Many palmists assign importance to the line rising from the Mount of Moon and joining the Fate Line (Fig. L-L). If this line is found present it shows the wife and husband knew each other prior to marriage or the partner could be from far relatives.

19. If the Fate Line starts from the Mount of Moon then the spouse will be surely from the maternal side. Even otherwise if the Fate Line is rising from the Mount of the moon, then a major role will be played by the mother in the native's marriage (Fig. M-M).

20. If the Sun Line makes its appearance very distinctly after this line touches the Fate Line then one can easily predict that the career of the native will be smooth moving, after marriage (Fig. L-N).

21. If an influential line is found starting from the base of the thumb (Love phalange) and progressing towards the Life Line, then one can expect submission and co-operation from partner (Fig. O-O). In no case should this line cut the Life Line where the result will be exactly the reverse (Fig. O-P).

Only important and significant points are discussed in this article. Many of the minor or commonly known signs had not been given emphasis. Facts about celibacy or spinsterhood (*Avivahita yoga*) will be discussed in the next part. Many of the facts mentioned above are the results of my keen observations and they may add new pages to the science of palmistry. Most of the facts discussed above coincide with astrological calculations.—162-87.

SAYANA versus NIRAYANA IN ASTROLOGY

(continued from page 24)

Sayana method and the Moon also comes to locate Capricorn (an Earthy-Watery sign) according to Sayana basis. Thus, in Lord Kitchner's horoscope (on the Sayana computation alone) both the Sun and the Moon are opposed to each other in watery signs, and even Neptune happens to be in a watery sign. But this is not the case in Nirayana. If we turn to Poet Shelley's birth map (Poet Shelley met his death by getting drowned in the sea while returning from Leghorn, where he had gone to welcome his friend Leigh Hunt) there is a sign-conjunction of Moon (Water) and Dragon's Tail (accident) according to the Sayana method. But in the Nirayana system this does not happen. In the birth map of Lord Gouranga (Sri Chaitanya) who in an ecstatic mood went to Lord Narayana in the waters near Puri and jumped into the water to lay hold of His Blissful Feet and was drowned to death, we find that Moon (water) and Dragon's Tail (accident) are conjoined. Here, according to the Nirayana system, the 8th house is a watery sign (Pisces) but according to the Sayana method, the 8th house is a fiery one; while the lord of the 8th is in a earthy-watery (Capricorn) sign (according to the Sayana). But in the Nirayana method, the lord of the 8th happens to be in a fiery sign. So in this case at least the claims for each are quite well-balanced. Another case of Drowning which has been illustrated in *Cosmos and Human Destiny*, has also the same Moon-and-Dragon's-Tail conjunction in Gemini (the 8th house). In the Sayana system the lord of the 8th is Mercury, and is placed in a fiery sign. Evidently, the Sayana system has a much greater and better claim than the Nirayana in this case, in-as-much-as actual

(Reprinted from A.M., *October and November 1940.)*

(to be continued)

LETTERS TO THE EDITOR

(continued from page 43)

is present in the hand showing a strong sexual impulse, the latter will be intensified. If the Heart line starts at the Mount of Jupiter and terminates at the edge of the palm near the Mount of Mercury, it indicates an exacting lover making great demands.

Strong passion is indicated if the Heart line begins from between the Mounts of Saturn and Jupiter. A passionate nature, as revealed by the hand will be curbed and controlled if the thumb indicates will-power. Criss-crossing or branching out of the Heart line reveals flirtatious tendencies.

A sexually chaste person is indicated if the Mount of Jupiter is well formed and there is a tripod sign on the first phalange of the finger of Apollo (Sun) finger.

A faithful and steady lover is indicated if the Head line is long, the Mount of Venus normally developed, and the presence of thin uncrossed lines tending toward the thumb.

A double Health line indicates strong sexual ardour and great capacity for love.

If the Mount of Venus is overdeveloped, there are star signs on the first phalanges of the thumb and the finger of Apollo and a net formation at the base of the thumb, a very immoral life is indicated.

Troubles in love affairs are indicated if the Head line is crossed by many small lines and the Fate line is small and chained.

Sexual impulsiveness and malpractices are shown by a weak thumb, a weak Head line, a short Heart line, a broken Girdle of Venus, and closeness of the Head and Heart lines.

A sadistic tendency and coarse sexual ardour are shown by a short Heart line and short thick-set fingers.

New Delhi. *Kultar Singh Rattan.*

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ASTROLOGY AND WOMEN'S WORLD

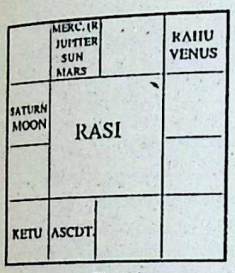
(Astrology and Women's World focusses on the problem of women only. Nothing is taboo. Write your problems to Arundhati, Astrology and Women's World, THE ASTROLOGICAL MAGAZINE, "Sri Rajeswari", 115/1, New Extension, Seshadripuram, Bangalore 560 020, enclosing complete charts and other relevant details, quoting your subscription number. ***Only subscribers can avail of this service.*** *No names will be published. No correspondence whatsoever will be entertained andd ue to the large volume of mail received, selections by Arundhati will have to be necessarily limited. Allow 2 to 3 months for your solution.)*

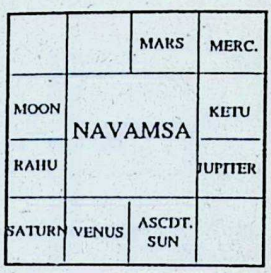
Q. I am furnishing the chart of my only daughter who has succesfully completed her M.B.B.S. in August 1987.

I would like to know whether her chart indicates further studies in her field for post graduation? If so, will it be in medicine or surgery or gynaec?

Born 6-5-1964 at 7-47 p.m. (IST) at 16 N 56, 82 E 13 with a balance of 6 years 4 months and 24 days of Rahu

S. No. 11161.





Ans: The horoscope is a good example of a medical career. The 10th house is aspected by the Moon and Saturn, the Moon as 9th lord being vargottama. Saturn joining him as 4th lord in his moolatrikona generates a powerful Sasa Yoga. Jupiter, 2nd and 5th lord, also aspects the 10th endowing your daughter with the rare gift of intuitively diagnosing and dealing with disease. The 10th lord Sun is exalted in the 6th with Mercury, Mars and Jupiter. All these factors show a significantly successful career as a doctor.

But let us come to the point. Saturn Dasa is on. Saturn is in the 4th with 9th lord Moon. The Moon is powerfully placed and promotes generally the girl's good fortune. In other words, she can pursue her academic career with confidence. Saturn is in Rahu's constellation and Rahu is in the 8th well-placed in terms of acquiring *vidya*, especially that he occupies 5th from the Moon sign.

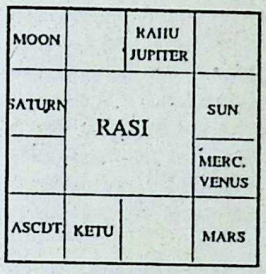
Now, the question whether she should be a gynaecologist or a surgeon.

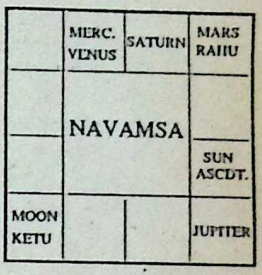
The 10th lord Sun could decide that. He is in Aries ruling arms and ammunition. He is with Mars who rules knives, cuts, wounds. In short, surgery. Surgery would bring out the best in your daughter.

Q. I give below the details of my grand daughter. Do you advise me to offer her further education? She is a commerce graduate.

Born 20-7-1965 at 5-20 p.m. with a balance of 13 years 6 months 5 days of Mercury Dasa.

S. No. 11164.





Ans: The girl has a good 7th house. In other words, a fairly happy marriage. The 7th lord is in the 9th and with 11th lord Venus. From Chandra Lagna, Mars is in the 7th but as a benefic. Jupiter aspects the 7th house. The Dasa too is of *kalatrakaraka* Venus. Marriage is clearly round the corner.

The Moon as the 8th lord aspects Mars. Saturn also aspects the 5th house. Transit Saturn in Sagittarius is influencing 5th lord Mars. It is unlikely the girl wishes to pursue further education. Not only that she may be of only average intelligence. Mars in the 10th and Venus Dasa on respectively, would suggest she could even look for a job and a groom, both successfully now.

Q. My sister is a keen science student with varied interests. She wants to be an astrophysicist. However, since her childhood she has been very drawn to literature also. Besides, she is a black-belt in *karate* and has won some gold medals in recent tournaments. (She got her black-belt in 1987). She wanted to get into the topmost engineering colleges

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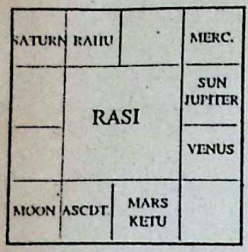
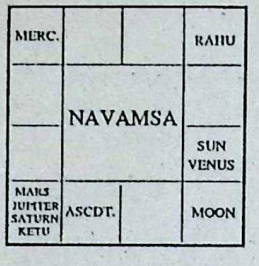
in 1987 but her attempts were abortive. She is now present studying B.Sc. (Physics). Which career should my sister finally settle into?

Born 20-7-1967 at 3.24 p.m. (IST) at 26 N 33, 80 E 34 with a balance of 12 years 1 month 26days of Venus Dasa. Ms. L. I., Bombay.





Ans: Mercury in the 8th is a good thing to have for all creative intellectual and research activity. So your sister is basically a brainchild.

The 10th lord Sun is in the 9th with Jupiter in a fertile, imaginative sign Cancer flanked on either side by benefics, Mercury and Venus. With such a wonderful background to the 10th house, naturally engineering and other dry subjects can figure nowhere around. The Dasa is of Moon as 9th lord in the 2nd in a fiery sign with Mercury aspecting from an intellectual airy sign Gemini. So, this would make her basically a thinker, fond of probing into the heart of things. Astrophysics is fine for the graduate and post-graduate courses but I feel she will finally emerge more successful as a writer, perhaps a science-fiction writer.

The Lagna being Scorpio does give her an avid interest in martial arts. She may pursue this also, may be to work as a coach or run classes in it perhaps during Moon Dasa.

Don't worry your head off about your sister's career. She is a versatile brainy child and with exalted benefic Jupiter in the 9th aspecting Lagna and influencing 10th lord Sun, she will be able to make her decisions herself and very well too!

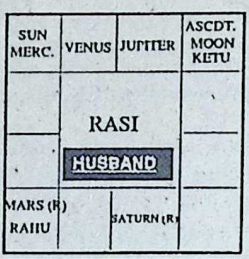
Q. Our marriage took place on 21st March 1983. During the past five years for petty matters serious quarrels are picked up by my husband with me. All started with my over-staying in my parents house when my mother became seriously ill. My husband has beaten me and abused me several times on petty matters thereafter. Will my husband treat me better in future? Will our marriage stand all these stresses ?

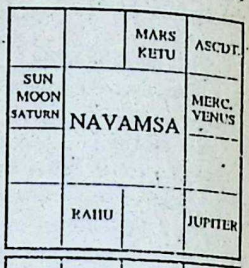
a) Husband: Born 9-4-1954 at 12h. 15m. IST with a balance of 7 years 9 months 21 days of Rahu Dasa at birth.

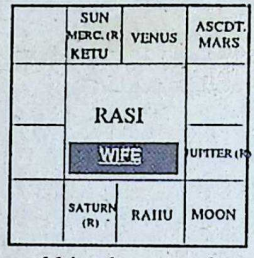
b) Self: Born 11-5-1957 at 9h. 25m. IST with a balance of 7 years 9 months 22 days of Moon Dasa at birth. S. No. 10519.

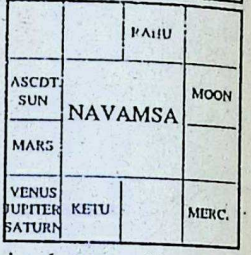
Ans: You have an afflicted 4th house both from Lagna and Chandra Lagna. This is to some extent a discount on domestic peace. But Jupiter as 7th lord aspects 7th and is in a trine from Lagna lord Mercury (this is both from Lagna and Chandra Lagna) and does not rule out harmony between the couple.

You have Mars in the Ascendant aspecting the 2nd lord Moon. It is quite possible you are ill-tempered as well as stinging in your speech which to some extent









could be the cause for tension between the two of you. The Dasa is of natural benefic Jupiter which means by suitable effort you could improve the quality of the marital partnership. Mars, a malefic, both from Lagna and Chandra Lagna influences the 7th house from both centers. That attracts cruelty from the husband-mental or physical or both-but knowing how Mars is situated in your chart you can do your bit to ease the provocation.

Now on to your husband's chart. He is no saint either and I am sure that mollifies you a little. Mars and Rahu occupy the 7th, both powerful malefics. They, in turn, aspect Lagna and the Moon. That gives a brash, volcanic temper and proneness to hurt others. Malefic planets occupying the 7th and aspected by Saturn indicate he could also be the recipient of some harshness and cruelty from wife.

But both charts have a balancing of dosha. With effort at mutual adjustment and cooperation and caring for each other's feelings can help the marriage-work.

Astrologically yours,

Arundhati

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ASTROLOGICAL ACTIVITIES

Indian Council of Astrological Sciences, Bombay Chapter

Veterans Honored

Two veteran astrologers of Bombay, Mr. V. A. K. Ayer and Mr. C. S. Patel, were honoured for their services to the cause of Astrology at the inauguaral function of the Bombay Chapter of ICAS on 14-3-1988. DR. B. V. RAMAN presented them with shawls on behalf of the Chapter.

Mr. Parasmani Shah, astrologer was especially helpful in making a grand success of the inaugural function by his cooperation by way of arranging accomodation and generous hospitality at his cost to all those who participated in the function.

Classes in Astrology

With effect from June 1988, the Bombay Chapter will coach students for the Praveena Examination in Astrology conducted by the parent body, Indian Council of Astrological Sciences. Classes wiill be held on Saturdays between 3 and 5 p.m. Mr. Raman Thakkar and Dr. Mehta will take the classes.

For the benefit of advanced students in Astrology, Mr. V. A. K. Ayer has agreed to hold from 5 to 6 p.m. on the same days an indepth course of study in the classical texts in their original and their commentaries. For details contact the *Secretary*, Indian Council of Astrological Sciences, Bombay Chapter, 29D, 3rd Floor, Gandhi Market, M.G.Road, Ghatkopar (East), Bombay-400 077 - Phone No. 5121056.

Conference at Hyderabad

The second annual conference of Universal Research Institute of Astro and Occult Sciences was held on 27-3-1988 at Hyderabad. Mr. V. B. N. Sharma, Kulapthi, Bharateeya Viganan Peetham Warrangal, inaugurating the function, emphasised the importance of Muhurtha and various aspects of Astrology.

Mr. B. N. Reddy, well-known Architect and Chairman of Hyderabad chapter, Indian Council of Astrological Sciences, distributed membership certificates to the members of the Institute. Mr. B. N. Reddy addressing the gathering appreciated the activities of the institute and stressed the need for astrologers extending their services to the needy public.

The following office-bearers and members were elected for the ensuing year: Messrs. P. V. K. Puuneswara Rao - President; T. R. Mohana Rao - Vice President; V. S. Pracasa Rao - Secretary; J. V. Naidu - Joint Secretary; B. V. Balamma Rao - Treasurer; and R. Raghavan, K. Babu Rao, V. R.. Purushottam, P. Nageswara Rao, K. Rama Murthy as managing Committee members.

NEWS AND VIEWS

(continued from page 10)

Does not the *Rig-Veda* call out

Aa no bhadraah krutavo yantu vishwatah

- let good thoughts come from all over the universe. And are not these new planets *de jure* and *de facto* heavenly bodies weilding cosmic influence over the entire world and not merely on the West ? Till such time, therefore, as we frame our own rules for their interpretation, we can include them in our repertory and with necessary modifications such as stripping them of their *Ayanamsa* factor etc. What however is *contra* is to mix up, *i.e.*, use one set of factors but interpret by rules of the other.

ASTROLOGICAL MISCELLANY

(continued from page 12)

3rd. This does not seem to promise further coborns. This is a *balarishta dosha* horoscope and one must wait with crossed fingers for the boy to grow into adulthood.

The Lagna lord Jupiter with the Moon and Mercury makes the boy bright and intelligent. Mars aspecting Lagna can give a short temper, especially that Rahu Dasa is on. Let us hope and pray the boy has a long life.

YOUR TECHNICAL DIFFICULTIES SOLVED

(continued from page 49)

Gemini-Mars, Mercury and Ketu; Cancer-Jupiter; and Libra-Saturn. Does the chart have Vidhava Yoga?

Mookambika, Mangalore.

Ans: No, quite the contrary. The 8th is the Mangalyasthana and Jupiter's exaltation ensures it.

Q. 18. Rasi: *Leo-Ascendant, Jupiter, Moon and Venus; Virgo-Sun; Libra-Mercury and Ketu; Scorpio-Mars; Pisces-Saturn; and Aries-Rahu. Does 7th lord Saturn in the 8th and Mars aspecting the 7th house indicate trouble in married life?*

Sunil Sharma, Hoshiarpur.

Ans: The 7th lord in the 8th is of course a defect. But Mars, yogakaraka for Leo, aspecting 7th has the virtue of mitigating the above defect, as it ensures successful married life.

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BRAIN TEASER

Anil, shopping on a busy road, found his brief-case containing keys and important documents missing from the carrier of his moped. Will he find it?

Question Time: 19-3-1988 at 11-25 a.m. at Bangalore.

SUN RAHU	MOON JUPITER VENUS	ASCDT.	
	RASI		
MARS SATURN			KETU

Solution: Next month.

Solution to our May teaser

Pisces Lagna

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Correction

A.M., May 1988, page 9, column 2: Gorbachev's birth-time should be 8 hours 9 minutes Moscow Time and not as printed.

The error is regretted.

— *Editor*

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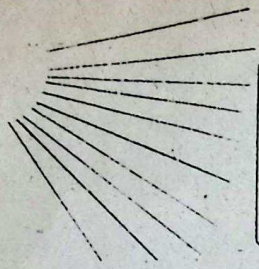

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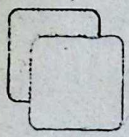

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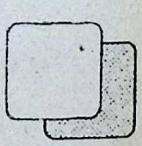

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THE ASTROLOGICAL MAGAZINE

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 77 JULY 1988 No. 7

THE GENEVA ACCORD AND FUTURE OF AFGHANISTAN

THE MOST significant development on the international political scene in the recent past is said to be the Geneva Accord signed at Géneva on 14th April 1988, in the presence of the U.N. Secretary-General and foreign ministers of the Soviet Union, Afghanistan and Pakistan and U.S. Secretary of State.

This development has been hailed as a major stride "in the effort to bring peace to Afghanistan and a sort of reprieve for its people".

The agreement is divided into four instruments - the first signed by Afghanistan and Pakistan, covering mutual promises by the two of non-interference in each others' internal affairs; the second lays down the conditions "for the return home" of the 3.2 million refugees in Pakistan, and the 2 million in Iran; the third signed by Russia and U.S.A. deals with the guarantees for the settlement; and the fourth "the most difficult to negotiate", deals mainly with the "timing and modalities of the Soviet troops withdrawal to be completed latest by February 1989".

As usual there has been world-wide applause for this pact. India, of course, hailed the accord as a "historic event" and said that it "will make every effort to promote the objectives of the accord". The Pakistan President Mr. Zia-Ul-Huq described it as "historic" and " perhaps a miracle of the 20th century". Among other things anticipated by world statesmen whose vision is confined to the limited horizon of political thinking or expediency, are improvement in East-West relations, and resolving regional conflicts, especially in West Asia. As a matter of fact Gorbachev compares the accord with the INF treaty signed in December 1987.

There is no doubt that the Accord is the brain child of Gorbachev intended to solve the complete de-escalation of the "Afghanistan issue".

In our previous editorials bearing on Afghanistan we have endeavoured to establish, based on the fauna and flora, the ethnic nature of the people and the historical developments in the country that Afghanistan comes under Krittika 1, the ruling sign being Aries. This allotment gains strength as even according to *Avakahada Chakra*, the country comes under Mesha (Aries).

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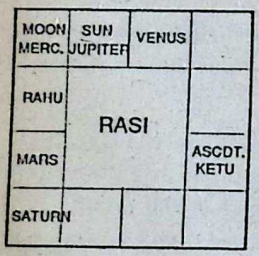
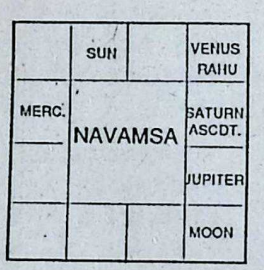
What do the planets say about the future of the Accord? If only statesmen could take into consideration astrological factors, the miseries of the world could perhaps have been minimised to a large extent. The wealth of information that Astrology can shed on historical developments is enormous. But for the hostile attitude of some of the "scientists" and "progressive historians", statesmen, with the aid of Astrology, could have had the vision to see beyond the obviates.

We are familiar with the oft-repeated and stale argument that Astrology is not a science because some predictions do not turn out to be correct. How could these so-called men of science expect Astrology dealing as it does with human systems, to be absolutely deterministic? Considering the nature of parameters that Astrology has to deal with, astrological predictions, especially bearing on nations, can and should be probablistic.

It was not a chance-coincidence that the Russian invasion of Afghanistan should have coincided with the coming together of Jupiter and Saturn when we clearly indicated in the January 1980 issue of THE ASTROLOGICAL MAGAZINE that the Soviet Union would get bogged down in Afghanistan's civil war.

According to an esteemed correspondent, the Geneva Accord was signed "at about 2-31 p.m. local time". Of course we cannot vouchsafe for the accuracy of this time.





At Geneva the 10th degree of the royal sign of Leo ascends, lord of the Lagna being exalted in the 9th with Jupiter lord of the 5th (and 8th) and occupying the constellation of Ketu. But the Lagna and the lord are both aspected by powerful Mars, who also happens to be the *yogakaraka*, from the 6th. At Kabul, the 29th degree of Virgo rises. The Ascendant, the 6th and the 10th are all aspected powerfully by retrograde Saturn.

The situation of the Moon in a watery sign in the constellation of Saturn with Mercury, the planet of emotion, constitutes what is called *paisachika yoga* capable of conferring a "split personality". This combination occurs in the 8th from the Ascendant.. In an individual horoscope such a combination makes one emotionally defensive, gives a weak personality and self-serving hypocrisy. In this chart affecting Afgahnistan, the consequence of the combination could be emerging of strains on the peace-accord, the signatories trying to interpret differently, expressing conflicting views, and creating ill-will between the parties directly involved. Moreover, the *dwirdwadasa* positions of all the planets suggest that there does not seem to be much agreement by the people who signed it "on what it all means".

Let us for a while focus our attention on the 5th, 6th and 7th houses occupied by three first rate malefics, viz., Saturn, Mars and Rahu respectively. Saturn is retrograde in Ketu's constellation, Mars is exalted in the Moon's constellation and Rahu occupies Jupiter's constellation. From the Ascendant rising at Kabul the reference will be to the 4th, 5th and 6th houses, the effects of both Mars and Rahu being directed on the 12th and those of Saturn on the Ascendant and the 10th. Obviously, Afghanistan will continue to receive military supplies from the Soviet Union and the U.S. will continue to assist the Mujahideen rebels. Insurgency in Afghanistan will continue in some form or the other practically throughout Saturn's Dasa. Of course Ketu's sub-period which lasts till the end of 1991 may witness surprising developments.

Saturn's transit of the 7th and 8th houses from the ruling sign of Afghanistan has taken a heavy toll of the people. Over a million Afghans are said to have been killed in the fighting, thousands maimed and millions driven out of their homes and their lands. Inspite of Soviet assistance Karmal was not able to create a nation-state of Afghanistan out of the hodge-podge ethnic and linguistic groups. Furious resistance was developed against the Soviet intervention and as we antici-

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pated in an earlier issue of THE ASTROLOGICAL MAGAZINE violent anti-communist convulsions swept the country. Generally Saturn's transit in the 7th causes long and grievous difficulties. In the 8th he is equally bad denoting much mortality, internal strife and all sorts of difficulties.

The major lord Saturn is retrograde and occupies the constellation of Ketu and a war-like sign. Classical works talk of "frequent scandals *(nilyapavada)*, great fear from enemies, trouble from rulers, incendiarism, loss of name, and mental aberration". When Saturn is in the 5th, the results suggested are "immense difficulties, mental aberration, fear of war, destruction of property". In the sub-period of Mercury "when the sub-lord is in the 8th, quarrels with relatives, all sorts of troubles and afflictions, fear of attack from enemies in the north, affliction and other troubles". Ketu's sub-period forebodes "quarrels and troubles with rulers and relatives, failure in all attempts, death of own people, displacement, mental affliction, loss of reputation, ill-fame etc." When aspected by Mars, "loss of money, destruction of grain, danger of war". Aspected by Jupiter, "loss of money through different sources, death of elders and enmity of the clergy".

Taking the cue from the dicta of classical works as given above we can apply the results of the directional influences of Mercury and Ketu in Saturn in the following manner:

Rahu is in the 7th house in Aquarius ruling Russia. This could mean that the Soviet decision to quit may not work in actual practice. There could be a token withdrawal. Rahu also denotes spies and secret agents. It is possible that the *Khed* (the Soviet created Afghan secret police) may play a sinister role.

The 10th house in Kabul chart is afflicted because of Saturn's aspect and the debilitation of the 10th lord in the 7th. Therefore the future of this country remains clouded and peace is still far off. Ketu's situation in Lagna (Geneva) and in the 12th (Kabul) receiving the aspect of exalted Mars is a danger signal capable of complicating matters and causing prolonged blood-shed. Ketu and Rahu signify communism, if afflicted, religious fundamentalism and fanaticism.

The policy pronouncements of Mr. Nazibullah, after he took over from Babrak Karmal, declare Islam as the country's religion. When he took oath under the new constitution he swore "in the name of Allah the Almighty to protect the principles of the sacred religion of Islam." Obviously it could be a bid to counter the propaganda of his Islamic opponents. There is danger of Afghanistan in the coming years gradually becoming a theocratic state. Because of the strong position of Mars, the Mujahideen may make a push towards Kabul and a civil war may break-out.

The Najib regime is not likely to fall in the immediate future though after the advent of Ketu Bhukti, a new government may take over. The Mujahideen groups may start quarrelling among themselves and with Pakistan. It will not be a surprise if Pakistan pushes them into India and creates further trouble for us. Gorbachev may see to it that no government hostile to Russia will come into power. Gorbachev's ideological retreat and developments in his own country may even cost him his position as the communist supremo. Hikmatyar and other Mujahideen group leaders may not be able to dislodge the present government because of their own internecine quarrels.

The Dasa lord Saturn's occupation of Sagittarius and his special aspect on Rahu in the 7th (Geneva) and the 6th (Kabul) and his direct aspect on the 10th from the rising sign at Kabul indicate a confused state of affairs practically throughout the Dasa. A retrograde Saturn can generate effects opposite to those envisaged in the Accord. The revolution in Afghanistan, due to Soviet occupation for the past nine years, may meet with a counter-revolution and there will not be an end of civil war in the near future.

The next Rahu-Saturn conjunction occurs on 21-1-1991 in Capricorn in the constellation of Uttarashadha ruled by the Sun. This can be an eventful period not only to Afghanistan but the whole world when the heads of several rulers may roll down. It is also possible that after the commencement of Venus sub-period by the end of 1991, the Afghan rulers may need a facade for the perpetuation of their rule and may think of establishing some sort of constitutional monarchy

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which may not work in actual practice.

The sign rising at Kabul at the time of the signing of the Geneva accord happens to be Virgo, the ruling sign of India. The aspect of retrograde Saturn on this sign should caution our rulers in Delhi to be very careful and avoid any active role, as India will not be able to influence either the Najibulla Government or the Mujaheeds. U.S. weapons supplied to the rebels in Afghanistan may find their way to the Punjab terrorists, thanks to the sinister game Pakistan has been playing and will continue to play to unsettle India.

Summing up, because of the powerful dispositions of Mars, Rahu and Saturn at the time of signing the Accord, and because of the affliction of the 10th house from the Moon at Geneva and the 10th house from the Ascendant at Kabul by retrograde Saturn occupying a war-like sign and the constellation of incendiary Ketu, we feel that the task of restoring peace and stability in Afghanistan will not be smooth. Some kind of civil war is possible and the role of U.S.A. and Soviet Russia will not be constructive and the hope of India that a progressive Afghanistan, free from religious fanaticism, and super power-tutelage, will come into existence will be belied. The future shape of things to come in Afghanistan is likely to pose a threat to India's interests, besides belying the pious hopes of statesmen that regional conflicts could be amicably resolved.

Astrology is a science of tendencies and therefore astrological predictions should not be interpreted as deterministic.

— Written: 18-5-1988.

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THE EDITOR'S LECTURE

Adi Sankaracharya

Presiding over the valedictory function of Sankara Jayanthi celebrations, organised by Mr. S. Visweswariah at the Siva Temple, Seshadripuram, Bangalore on 1st May 1988, DR. B.V. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE, paid tributes to Adi Sankara not only for revitalising Hinduism and restoring it to its glory, but also for eliminating unhealthy accretions from its body.

DR. RAMAN said that today Jayantis of saints and celebrities were celebrated as a matter of routine and not for emulating the ideals for which such great personalities stood.

DR. RAMAN deplored the prevailing tendency of celebrating the Jayanthis of great saints and seers and ignoring their teachings.

The same phenomenon appeared to continue when we talked of Sri Rama, Sri Krishna, the Buddha, Sankara etc. These divine personalities stood for certain fundamental truths and laid for the benefit of posterity certain ways of living and thinking which would make human existence worthwhile.

Referring to the age of Adi Sankara, DR. RAMAN questioned the wisdom of scholars and some religious institutions to talk of the 12th centrury celebrations of Adi Sankara. The Acharya lived before Christ and not in the 7th or 8th centrury A.D. Much of the confusion about Sankara's age could have been avoided if scholars who derived their inspiration from western sources had carefully examined the relevant literature bearing on Adi Sankara's life and time available in this country. DR. RAMAN pointed out that some of those scholars might have confused Adi Sankara with his name-sake Abhinava Sankara who was the Guru of Kamakoti Peetha and the 36th in succession to Adi Sankara. DR. RAMAN said that Adi Sankara might have lived about the time of the great Emperor Vikramaditya.

Briefly referring to Adi Sankara's philosophy, DR. RAMAN said that the Acharya preached philosophy which while satisfying the ethical and spiritual requirements of the people weaned them away from the corrupt, atheistic and agnostic thoughts of the Buddhists and Jains and the over-burdened ritualism of the *Mimamsakaras*.

DR. RAMAN explained that every great personage - Sri Krishna, the Buddha, Sankara, Ramanuja, Madhwa etc. was the product of his age. Casually referring to the Buddha, DR. RAMAN felt that the Buddha never preached anything hostile to Hinduism. He was a Hindu of Hindus. Buddhism was not a new religion but it was just an off-shoot of Hinduism or rather a part of Hinduism, just as Saivism, Vaishnavism, Jainism or Sikhism were. The Buddha's concern was to free human life from the net of overwrought metyaphysics as much as from superfluous ritualism.

Paying tributes to the great Adi Sankara, DR. RAMAN said, in the course of his endeavour to establish the high values of the Vedas, Vedantic ethics and Vedantic humanitarianism, he had to point out the unwholesome sceptic influences on the agnosticism of Buddhists. Sankara worked for purity and unity in human life.

When day in and day out our politicians cry hoarse about the integrity of Bharat, they are actually disintegrating the country by practising fanatic forms of linguism, regionalism, casteism etc., all devoid of ethics, Sankara upheld the oneness of India by establishing the four famous seats of Hinduism in the east, south, west and north of the country.

Deprecating the tendency of some educated Indians in misinterpreting Sankara's Mayavada that the world was an illusion, DR. RAMAN compared this to Einstein's theory of Relativity - "appearance and reality" - an object appearing to be a solid but in reality being only materialisation of energy. DR. RAMAN said that the Reality was, everything was Brahman while the *Jeevatmas, samsara* etc., was appearance.

DR. RAMAN concluded: "Modern people can hardly imagine a personality such as that of Sankara. Probably the world has not seen a like personality whose work in his all too short span of life, produced marked and momentous results which have profoundly influenced the religious, cultural and intellectual thoughts of millions of persons during the past 2000 years."

Mrs. Rajeswari Raman also spoke on the need for correctly understanding the great Acharya and his contribution to Hinduism and India. She thanked the organising committee headed by Mr. S. Visweswariah for their thoughtfulness in celebrating the Sankara Jayanti every year.

Mr. S. Visweswariah proposed a vote of thanks.

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NEWS AND VIEWS

EKALAVYA

Sankara the Rationalist par Excellence

BHAGAVATPADA SANKARA whose 12th centenary we are currently celebrating is the ace among rationalists.

He is dubbed more as a theologian, metaphysician and what not, but his exposition of Advaita philosophy is hardly appreciated as the acme of reasoned thought at its highest level.

Sri Sankara is credited with the challenging statement that when a Vedic injunction clashes with reason, he would not hesitate to jettison the former.

Here is a classic example where he did so, and in an unexpected context.

The passion for male progeny among Hindus at any rate, is proverbial and is co-existent with Vedas, which declare unequivocally "*naa puthrasya lokosthi*" - the sonless has no *loka*.

Expanding this thesis, the patriarchal law-giver Manu writes: *Punnamno narakadyasmath thrayathe pitaram suthaha* - the son is called *putra* for the reason that he saves his father from perdition, going by the name *put*, implying that one without son is necessarily consigned to it.

So much so that today begetting a son has become a religiouis must, deemed necessary for the redemption of debt owed to one's manes.

Sri Sankara gives the go-by to this belief in one of his *Prakarana granthas "Prabodha Sudhakara"* - verses 35, 36 and 37, and successfully demolishes the last citadel of male chauvinism which is already eroded today by the competitive skill of the female of the human species in almost all walks of life.

Argues he:

The Vedas say that the sonless have no *loka*.

Which *loka* is meant by it?

Moksha, *samsara* or any other like *Svarga* ?

It cannot be the first because, if we accept it, it will follow that, one with son will surely ascend to *Moksha*, which does not appear to be the case, what with most of us who have sons wallowing in this *samsara* with all its woes.

If indeed the same be *Moksha*, it can be so in name and not in effect. Were it not so, what happens to the Upanishadic averments spelling out *sravana*, *manana* etc., as the sure means to *Moksha*? Won't they be falsified.

Again, specific means such as *yagas* and *ishtis* have been prescribed for the attainment of *svarga*.

Thus it would appear that the son by himself neither fetches *Moksha* nor *svarga*.

Come to think of it, can one, *prima facie* be denied *Moksha* merely for the reason of being sonless?

We know for sure that many sonless, rishis and yogis, have been known to attain *Moksha* - of course, through means other than begetting a son.

It is, therefore, clear that it is meaningless to hold that the son is the *sine qua non* for Moksha.

How come, that *Sruti*, the supreme authority, avers to the contrary?

According to Sankara, the impugned edict is but an *arthavaada*, a type of Vedic statement, made with an ulterior motive, equally good of course, and does not exactly reflect what it appears to say: in other words, it is sugar-quoted.

Here, it is designed as a bait, and a powerful one at that, to the performance of *yagas* and *ishtis* like *putrakama*, which serve mankind at the social, economic and ecological levels, and incidentally, helps the individual good too.

Who, but Sankara, can thus turn the table against the Vedas with impunity and authority?

And, now at least, **it should ease the conscience of all, Hindus in particular, that their sons who are already displaced vocationally by their daughters do not contribute to the *summum bonum* of life.**

Those suffering inconvenient sons can heave a sigh of relief over the indispensability of tolerating their male progeny to save their souls.

And finally we realise in a flash how infamous it is to entertain pre-natal feotus tests, for sex determination, and follow it up with clandestine murder of the innocent but inconvenient one, which surely cannot be condoned either on Vedic or moral grounds.

Let us be thankful to Sankara for clarifying this complex issue for once.

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Physician, Heal Thyself !

Astro-phobia holds some academics of Bangalore in its strangle-grip to such an extent that it has divested them of all sense of proportion and values and made them pull their hair hysterically.

In a local daily of that place a genius records his earth-shaking discovery that the modern computer has fallen into ridiculous use at the hands of the foul astrologer and made to aid and abet his charlatanry; that in consequence and solely because of it, promising young men and women are being denied enjoyment of marital bliss stored in them; so women's organisations should rise in revolt with their rolling pins against astro match-makers.

His paranoid schizophrenia has blinded him to the elementary truth that the computer is but a gadget and if it could help bank frauds, the banking system cannot be faulted. Indeed for him, any stick is good enough to beat Astrology with, whether relevant or not.

Would he care to know that the true astrologer no more patronizes the computer than the business executive his car to go to the office in comfort and time? Surely the car does not run or foul his business. Does it?

Again charlatans are not exclusive to the realm of Astrology; how about the scientists and doctors? Doesn't the former manufacture weapons for human annihilation? What right have these men of "science" to speak of ethics and morality when foeticides in their hudreds are committed daily in the name of sex determination?

"Physician, heal thyself" is the call which Astrology sends out to him.

Hinduism in America

Hinduism unlike other religions, is self-grown; it is really a way of life fashioned out of the distilled wisdom of ages. Its greatest strength is its assimilative character; the best of all shades of culture dissolves in the ocean that is Hinduism.

Our ancients called it *Sanatana Dharma*, implying its agelessness, universal applicability and utility, for all times. This property had enabled its spread in the far east in the past and today in the far west, particularly in the United States, where, more than 40 Hindu temples have risen since 1978, of which the Venkateswara temple at Pittsburg is the largest and most successful.

That Hinduism is basically eclictic is seen from the fact that in a recent family ritual in a Chicago temple the Hindu priest included the names of American rivers like the Mississippi, the Ohio etc., along with Narmada, Sindhu and Kaveri in his *sankalpa* !

Swami Vivekananda, it may be recalled, was the apostle of renaissant Hinduism in the west; others who followed and helped spread Vedantic thought later were Aldous Huxley, Christopher Isherwood, Bhakti Vedanta and, of course the flying Maharshi Mahesh Yogi. The fly in the ointment, however, is Rajneesh whose misadventure in the US has caused rising of eyebrows in American cities at the spread of Hinduism. So much so when a Hindu group recently purchased land in New Jersey for raising a temple, the local population and the national media screamed and screeched against the move.

It is encouraging, however, to note that the Hindu community settled there encourages proliferation of family shrines, and there is little doubt that the Hindu way of life will become more and more acceptable in the land of Mammon.

What is more important is the future of Hindu children born and brought up there who will have to be nursed and nurtured in true Hindu tradition and values through all available media; for, it is foolish to barter the eye for a picture; one cannot afford to lose one's soul for any price.

Lunar Eclipse

More proof of the effect of eclipses on the physical world of ours is forthcoming. A water-diviner hailing from South India conducted an experiment during the lunar eclipse of the 3rd March 1988 and discovered that it brought about magnetic changes in water bearing molecules; the inherent magnetic attraction was recorded. However, gravitational pull remained unaffected.

This discovery should goad bio-scientists to examine whether the same effect is not found in the molecules of living bodies too and if so, what are its reactions. Does it stop any vital function?

There is reason to believe that there is reaction in the biological sphere, because of the strange behaviour of reptiles and birds during eclipse.

Possibly it has some influence on the humans too; perhaps it is too feeble to notice; nevertheless it confirms the fears of the ancients on its affliction on the psycho-physical world, which called for divine help through prayer and worship for the duration of the eclipse.

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Apamrityu

A reader wants to know what exactly is meant by the word *Apamrityu* one constantly encounters in the *Dasa Phala* chapter of *Parasari*.

The word *Mrityu* means death that is positive. When it is prefixed by the indeclinable *Apa* it means near death. In other words it denotes a serious accident, unexpected at that, which threatens life, but from which one can hope to escape miraculously or recover against all expectations.

Incidentally I had an interesting experience in the context of this word.

An elderly astrologer from the village was on a visit to a metropolitan city and he was asked the same question by his host.

He could not explain quite to his satisfaction.

One day as he was walking along the city's main roads in the company of his host, a double-decker bus brushed past the duo almost crushing them.

Stupefied by the experience the scholar exclaimed: "Ah! I know now the correct meaning of Apamrityu. It is this double-decker bus!"

Joking apart, Parasara prescribes specific remedies for the different planetary combination threatening *Apamrityu*; but the *Mahabharata* prescribes a non-specific nostrum for it thus:

Apamrityuprashaantyartham pratirupam
dwijothame
Pradadhyaatmahisheem krishnaam
savatsaam pujayettatah
Sahasranamastotram va sarvam
naamatrayam japeth
Mrityurogaprashaantyarthamaathmanasccha
shubhaaptaye.

Remedy lies in (1) gift of she-buffalo black of colour, along with the calf (2) recital of *Vishnu Sahasranama* (3) *Namatrayia japa*. These *japas* should be accompanied by *rishi, chandas* etc., in order to be effective.

Many will be familiar with the mode of *Vishnu Sahasranama japa* with its paraphernalia.

Namatrayi mantra consists of the words Achyuta, Anantha and Govinda. Its *rishis* are Vasishta, Kashyapa and Narada; its *chandas* Ushnig. Gayatri-Purusha-Prakriti-Sutala, and *devatas:* Maha Vishnu, Nrisimha and Maha Varaha and *viniyoga*, for all purpose threats. (Note: The *mantra* has to be taken from a competent guru.)

Says Sankara Gita

Achyutanandagovindetyetannamatrayam dwijah
Ayuthatrayasamkhyaakam japam kuryadhi
shaantaye

For escape from all types of *apamrityu*, the *mantra* is targetted at thirty thousand, the more being more effective.

Vidya Madhava

In the article on Vidya Madhava in *A.M.* Dec. 1987 the writer seems to confuse Madhava the author of *Vidya Madhaviya* with Vidyaranya the 12th pontiff of Sringeri.

The *Guruvamsa Kavya* as also *Vidyaranya Kalajnana* state that two brahmachari brothers from Warangal came, one after the other, to Sringeri and got *sanyasa* from Sri Vidya Tirtha, the then ruling pontiff; the younger one who came earlier was ordained as Bharati Krishna Tirtha and the elder, who came three years after, as Vidyaranya, who later became respectively the 11th and 12th pontiffs of Sringeri.

It was to this Vidyaranya, prior to his pontification that Harihara and Bukka went and got the Vijayanagar empire established.

At about this second golden period of the history of Sringeri (14th century) Madhava, Sayana and Bhoganatha, children of Nayana, who were all scholars, made a bee-line to Sringeri.

In a souvenir dedicated to Sringeri Mutt, a research scholar asserts, "They were all disciples of Sri Vidyaranya". A hundred and twenty disciples were there! Sayana of course wrote the *Veda Bhashyas* and to whom the math granted lands to settle.

Vidyaranya of whom I am speaking, ruled for six years only as pontiff and was the author of *Anubhuti Prakasha, Jivanmukthi Viveka, Vivarana Prameya Sangraha, Brih Vartika Saara, Drik-Drishya Viveka* and *Dipika* on *Aiytareya, Thaithireeya* and *Aparokshanubhuti*. (Of course he was master of other sciences as well, which he taught to his disciples.)

Madhava of *Vidya Madhaviya*, the disciple, conceived the famous Vidya Sankara Mandir at Sringeri showing his astronomical skill.

Finally, the commentary on *Vidya Madhaviya* is written admittedly by Madhava's son Vishnu, who has also commented on *Krishneeya*.

But Acharya Vidyaranya the pontiff, took *sanyasa* when he was a brahmachari.

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Here then lies the categorical answer to this issues.

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

(In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything — birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless - so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to "Astrological Miscellany", THE ASTROLOGICAL MAGAZINE, BANGALORE - 560020.)

Astrology and Astrologer

WHAT combinations in a horoscope make one an astrologer, asks reader P.L. Mehrotra of New Delhi.

Some standard combinations for one to be proficient in Astrology are:

1. Mercury and Venus in the 3rd or the 2nd house.

2. The 2nd lord strong and Mercury in the 1st, 4th, 5th, 7th, 9th, 10th or 11th.

3. Jupiter in exaltation in the 2nd.

4. The 10th lord from the Lagna, Moon or the Sun in a Navamsa ruled by Mercury or Jupiter.

Classical works on Astrology carry many yogas that make one proficient in Astrology. Astrology being a Vedanga, Jupiter who rules all traditional knowledge, must invariably be strong. Apart from erudition in the science, like in medicine it is important one is intuitive and able to predict reasonably well. After all, the proof of the pudding is in the eating! This would necessarily call for a powerful 2nd house or 2nd lord. Since intuition is an offshoot of *purvapunya*, the 5th house can also figure prominently in the charts of good astrologers.

In the chart before us of an astrologer who was known for his uncanny predictions, Jupiter occupies the 2nd house or *vaksthana*.

Born 1/2-11-1935 at 5-40 a.m. (IST) at 13 N 28, 77 E 32.

Rasi: Libra - Ascendant and the Sun; Scorpio - Jupiter; Sagittarius - Rahu, the Moon and Mars; Aquarius - Saturn; Gemini - Ketu; and Virgo - Venus (R) and Mercury. *Navamsa:* Sagittarius - Ascendant; Capricorn - Venus (R) and Saturn; Pisces - the Sun; Taurus - Ketu; Cancer - Mars; Virgo - Jupiter and Mercury; Libra - the Moon; and Scorpio - Rahu with a balance of 6 years 1 month 24 days of Venus Dasa.

The Lagna lord is with 9th lord exalted *vargottama* Mercury and this can give intuitive powers.

In another chart, the Moon and exalted Jupiter occupy the 2nd house from Lagna. This disposition has given the native a deep interest in Astrology and although a law-enforcing officer by profession, many times he makes good predictions. Now for an unusual case where Saturn aspects the 2nd, his own sign Capricorn where the native by a glance at the horoscope can immediately draw a correct assessment of the native. Usually where there are combinations for an astrologer but powerful natural malefics influence the 2nd house, then we have the astrologer excel in making predictions of death, disaster and catastrophies. A Scorpio Ascendant with Mars *vargottama*, retrograde Jupiter and exalted Saturn influencing the 2nd house is also noted for his very correct predictions of both happy and sad kinds. Apart from specific combinations, planetary dispositions in an individual chart help in assessing the predictive ability of an individual.

Leucodermic Patches

Reader B.K. Das of New Delhi offers a simple remedy for leucoderma. He writes "The leucodermic patches of the native (*A.M.* January 1988) can be cured by using white chandan. Extract of leaf should be taken internally and paste should be used externally".

Let us hope this will help the distressed girl.

What is Wrong?

(*A.M.* February 1988)

Extra Vigil Necessary

Reader C. Veeranna of Yellumbalase, Kadur Taluk, is hopeful but cautiously says: "The

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baby will grow up into a healthy child if it survives after 10-5-1989.

"It is born in *Poorna Kalasarpa Yoga*. It means that the life of the baby may end with maraka Dasa. Karaka planets Sun and Jupiter relating to life, body and health are in the house of an enemy amongst the enemies. The Sun is aspected by Saturn. Saturn is in the 12th house from Lagna and the Moon is the lord of the house of longevity. In Navamsa, Sasturn is in the 8th house from the Sun. Saturn is the planet of longevity and of loss (12th) for the native. These malefic dispositions may find the child operated for glandular trouble in Saturn Dasa, Sun Bhukti. The propitiation of the Sun and Jupiter by the mother is necessary. The 21st to 23rd January 1989 are dates when the parents of the baby should be extra-careful regarding the health of the child.

Safe, in a Sense !

The Ketu-Rahu axis across the 5th house in the mother's chart and putrakaraka Jupiter's affliction from Rahu affect progeny adversely. The 9th house in a female chart is also of importance in learning about offspring. The 9th lord Sun is in the 9th with retrograde Mercury aspected by retrograde Saturn. Retrograde planets in the 5th house or otherwise influencing the 5th lord or karaka Jupiter are factors that can give serious problems in the area of children. Such problems may surface as still-births or abortions but more often as children with serious mental or physical deficiencies and handicaps.

From Chandra Lagna the 5th lord Jupiter is afflicted. The 9th is not so bad here being occupied by Venus and aspected by Mars.

Mercury Dasa has been running and Mercury retrograde first caused a series of miscarriages and then gave a healthy child. The 9th lord Sun in the 9th and Venus in the 9th from the Moon have helped, even if ever so slightly.

The last baby (the problem baby) was born in Rahu Bhukthi in February 1987. Rahu running and transit Saturn on natal Moon are dangerous periods for such an event and the mother should thank her stars, the baby was born alive. But the affliction is still active, the current Bhukti being of Jupiter (afflicted by Rahu) and the Dasa of retrograde Mercury. Saturn's transit through the 2nd from natal Moon is a delicate period for the tiny one and we will have to keep our fingers crossed.

The baby itself has a none too powerful horoscope. No planet in retrogression protects against mental or physical retardation. The issue that concerns us is however of longevity. The Lagna has a Papakartari Yoga and the Dasa is of Saturn, ruler of the 2nd placed in the 12th in the Nakshatra of the 7th lord Mercury. The Moon too is afflicted by Mars and Rahu. Jupiter also with him is the only saving grace. Two natural benefics, Venus and Jupiter in kendras (quadrants) are arrayed against a host of afflictions not only in its own chart but also in its mother's.

Belated Marriage

Reader Dr. C.P. Tiwari of Shivpuri (M.P.) wants to know why marriage has not so far taken place in the case he sends us.

He writes "The 7th lord Mars is combust in Lagna and aspects the 7th. Saturn, *yogakaraka*, aspects Venus. Jupiter as 8th lord aspects the 7th. The Dasa is of 8th and 11th lord Jupiter. Have all these conspired to deny marriage?"

Born 18-5-1951 at 5-45 a.m. (IST) at 26 N 14, 78 E 10.

Rasi: Taurus - Ascendant, Sun and Mars; Gemini - Venus; Leo - Ketu; Virgo - Moon and Saturn; Aquarius - Rahu; Pisces - Jupiter; and Aries - Mercury. *Navamsa:* Aquarius - Ascendant, Venus and Mars; Aries - Rahu; Gemini - Moon and Mercury; Libra - Jupiter; and Capricorn - Rahu, Saturn and Sun with a balance of 3 years 1 month and 0 days of Moon Dasa.

All the factors which reader Dr. Tiwari lists are responsible for delaying marriage. The 7th lord Mars hemmed between benefics Mercury and Venus, Jupiter's aspect on the 7th house and *Yogakaraka* Saturn also influencing the 7th house do not rule out marriage.

The Bhukti of Venus will finish by the end of 1989 by when the native would have got married. The 7th lord Mars is indeed combust but this same association with the Sun can give a doctor-wife when the affliction gets diffused. Jupiter's aspect on the 7th and the subhakartari yoga to the 7th lord indicate a generally happy marriage. Saturn's aspect on the 7th house provides for stability in the union.

A man who has conquered his mind is satisfied with even a little enjoyment of pleasure. He knows well that pleasures are impermanent and are followed by grief. To him even a little pleasure is more than enough.

—*Panchadasi VII - 154*

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METHODS OF FORECASTING DROUGHT — II*

K.N. RAO, I.A.A.S.

India's Indigenous Method

THE INSTANCES given so far of the remote-sensers perpetually receiving and interpreting the signals from Nature have been, and can be, made use of by anyone whether he is interested in agricultural operations or not.

But above the earth there are phenomena, terrestrial and extra-terrestrial which have to be interpreted scientifically for long, medium and short range weather forecasts. Before that is taken up it would be useful to see the two tables prepared which a layman can also follow to some extent.

TABLE I

The zodiac consisting of 360 degrees is divided into twelve houses. The original ancient Vedic division which is followed even today for all predictions went further and divided the zodiac into twenty-seven constellations, with their names; the Sun enters these constellations with unerring regularity on the dates given in column 3; each constellation has a further classification for the purposes of weather fluctuation which anyone in India who knows about the three broad classifications of seasons - summer, rains and winter - will accept as scientific and correct. For instance when the Sun enters Aridra (Nakshatra or constellation No. 6) the rainy season in north India begins. Then each constellation is allotted a direction. This having been done systematically during the time of Varahamihira who had taken it all from his predecessors, but with Ujjain as the centre, is the area of research neglected by astrologers. The place, the directions of weather fluctuations can be predicted accurately if research is done in this area. At present only 60% accuracy is being obtained by astrologers.

TABLE II

This table gives the classification of Indian months and seasons, regulated by the Sun. When the Sun is at a certain degree in the zodiac how the seasons *in the northern latitudes* get regulated can be understood by a layman easily if he sees the Gregorian months in column 2.

In Vedic times the classification of the season was done very scientifically, two months for each season with their names like *madhu* (nectar) indicating the springiness in the atmosphere.

These names then got astronomically reclassified into their present names like Chaitra which shows the constellation where a full Moon should be posited to herald the beginning of a new month etc.

Correlation

Correlating the two tables some points emerge out clearly: (a) When the Sun enters Aridra (22nd June) monsoon sets in northern India. The astrological basis for predicting rains with other planetary combinations, and local observations of clouds, winds and lightning, etc., has been known to Indians for thousands of years, the timing of it being dependent primarily on the movement of the Sun and other planets causing or obstructing rains.

The Indian meteorologist has added nothing new or original to these findings but instead has lost the opportunity of making a scientifc use of extra-terrestrial influences on weather, is unable to come out with real long-range and medium-range forecasts as the astrologers can. *Lest it should appear to be an unsupported claim, a case study of the 1987 drought is being discussed here.* But the Indian meteorologist has been aware of this as will be obvious from what P.K. Das writes: "These early Aryans who settled throughout northern India around 4000-1000 B.C. had known of a rainy season which occurred over northern India with surprising regularity every year" [*Monsoons*: by P.K. Das published by World Meteorological Organization (Chapter I — Historical Background)].

*Part I of the article has appeared in the *A.M.*, June 1988.

(Technical Paper presented at India International Centre for an International Conference on "Afro-Asian Studies on social systems and Food Crisis held on March 26-29, 1988.)

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Local Observations

Together with the movements of planets, the ancient classics lay down that local observations must be done to predict rains or drought locally as there could be rain in one place and drought in another. Among other phenomena to be observed the main were the clouds, the winds, the lightning, etc.

Clouds

Briefly the observations were as follows for clouds:

a) *Cycles* - There are two cycles, one of twelve and the other of nine years of clouds which is a very general observation. I have found the nine year cycle explaining the deficient rainfall of 1979, 1982 and 1987 very clearly. The twelve year cycle was more useful in pinpointing the years of better rains. But here some missing links, unless re-searched, cannot help drought-forecasts effectively.

b) *Most effective and always accurate is the concept of the impregnation of clouds to be observed in the moth of Margasira (between the middle of October and middle of November) when the Moon enters the Poorvashadha Nakshatra. Adding 195 lunar days to it, the first day of monsoon shower can be arrived at with arithmetical precision*, e.g., *in 1987 the date was June 2nd while for 1988 it would be, depending on what the Insat satellite showed, June 8th, 1988 in Kerala.*

c) The month of *Ashadha* is important for medium-range prediction for the south-west monsoon season. But not understanding the unerring scientific accuracy of this, the Meteorological Department, failed, as it did in 1987 in forecasting drought.

d) Then the clouds after the monsoon has set in is generally what even a layman can make use of to forecast the possibility of rain or drought.

Winds

In 1987 there was lot of talk about the *El Nino* phenomenon to which was linked the failure of the Indian monsoon and the Meteorological Department went to the extent of saying that on 29th August, 1987 a cloud called *Dina* having gone to Korea, northern India should not expect any further rain, which of course proved wrong.

Instead of basing their entire explanation on the *El Nino* the meteorologists could have done the long-range observations of the winds as the ancients had been doing to make better local, regional and then all-India forecasts.

Of primary importance in the observation of winds is the direction from which they blow on the night of *Ashadha Poornima* (when the Sun is in Taurus and the Moon in Scorpio) to forecast rains and droughts region-wise.

Then it would be observed that in the early months that the ancients lay down, easterly winds bring rain, westerly destroys, etc. In later months the westerlies help in bringing rain accompanied by storm, which the meteorologist explains as depressions of Rajasthan (in western India). These have been known to Indians for thousands of years as will be evident from a reading of the *Brihat Samhita* of Varahamihira and the *Bhadra Bahu Samhita*.

Lightning

Lightning is to be generally made use of for medium-range forecasts, but, mostly for short-range forecasts. For this purpose the following may be noted:

a) If on the first day of the dark half of *Ashadha* there is soundless lightning in southern direction, crops will be poor or will get destroyed.

b) If there is reddish lightning in the western horizon advancing with mild thunder northward, there will be strong wind and bright sunshine bringing rain in the next 48 hours. But if such a lightning emits sparks and thunders from the western horizon, it would ruin rains in next 72 hours.

c) Black clouds in western direction with yellowish lightning blinding the eye with its dazzle prevents rains. Slight drizzle with strong winds is all that one can expect.

This I found happening repeatedly in the last week of September, 1987 in Delhi when I had actually expected rain. It had rained around Delhi but in this city there were clouds but no rain.

d) If there is lightning when there are reddish clouds in the month of *Ashadha* it is an indication of a drought.

Some Observations

De-Sanskritised under foreign rule, Indians would have lost the key to the understanding of ancient Sanskrit classics on weather if some poets had not put

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them down in the poetry of the regional languages. That is how the story of Lord Rama reached masses, say, for instance, through the great work of Tulsidas. That is how Ghagg and Bhaddari in the Hindi speaking area and Khana in Orissa and Bengal gave to the farmers astro-meteorological maxims in couplets which are infallibly scientific. See some instances:

Sravan Shukla Saptami Jo Barse Aadhi Raat,
Tum Javo Piya Malve, Ham Jave Gujarat.

If it rains at midnight on the seventh bright lunar day of *Sravana* month, better go to Malva my darling, and I will go to Gujarat (as there will be drought).

Age Mangal Piche Bhan,
Varsha Hoye os Saman.

This phenomenon, when Mars is ahead of Sun, causing drought was made use of by Indian astrologers to forecast the partial drought of 1987 many months and years in advance while the Indian meteorologists not knowing this, depended only on the *El Nino* and failed at all stages during the crucial months of South-west monsoon.

Ek Mass Me Grahan Jo Doi
To Bhi Anna Mahanga Hoi

If there are two eclipses in a month (lunar month) the prices of foodgrains will go up.

This phenomenon is occurring in March 1988 and again August-September 1988 indicating a bad crop production. Even when it rains, but is untimely, and standing crops are destroyed, there is no drought in the sense of water-scarcity but food-scarcity, *i.e.*, possibility of famine-like conditions, gets created.

That such wisdom has been a part of Indian tradition will be evident from a story in the *Panchatantra*. Efforts, untiring efforts must help one overcome the humiliation heaped on one just as when the Sun enters Libra (Thula) it overcomes all the humiliation heaped on it by clouds in the months preceding.

Duradhigamah Parbhago Yavatpurushena
Sahas Na Kritam
Jayati Tulamadhirudho Bhasvnih Jalad Patalani

(*Lobhavishtadhar Chakra Katha* 2 in *Aparikhshakaraka — the Panchatantra:* Publishers: Motilalal Banarsidass).

The Sun enters Libra around October 15th and the south-west monsoon generally withdraws (except in 1987 when, as predicted by me in the *Statesman* of October 5, 1987) there was prolongation of the monsoon. In teaching a dullard-prince valuable lessons in the ways of the world the instances given among others are of the Sun too overcoming humiliation!

Since it may all appear to be a mere theoretical exposition I am now giving, what was an advance forecast about rains in 1987, in the shape of a case study. — 22.88.

Table I

SUN AND INDIAN SEASONS

Longitude in the Zodiac Deg.	Min.	Name of the nakshatra or Constellation	Period of Sun's Entry	Classified name for weather-forecast	Directions from Ujjain (Central India)
1.	13-20	Aswini	13th April to 26th April	Pawan (Windy)	Centre
2.	26-40	Bharani	27th April to 10th May	Prachand (Fierce Heat)	N.E
3.	40-00	Kritika	11th May t0 24th May	Prachand (Fierce Heat)	Centre
4.	53-20	Rohini	25th May to 6th June	Pawan (Windy)	Centre
5.	66-40	Mrigasara	7th June to 21st June	Daha (Scorching Heat)	Centre
6.	80-00	Aridra	22nd June to 5th July	Soumya (Seasonal Tranisition)	East
7.	93-20	Punarvasu	6th July to 19th July	Neera (Ordinary Rain)	East
8.	106-40	Pushya	20th July to 2nd August	Jal (Better Rain)	East
9.	120-00	Ashlesha	3rd August to 16th August	Amrit (Best Rain)	S.E
10.	133-20	Makha	17th August to 29th August	Amrit (Best Rain)	S.E
11.	146-40	Purva Phalguni	30th August to 12th Sept.	Jal (Better Rain)	S.E
12.	160-00	U.Phalguni	13th Sept. to 26th Sept.	Neera (Ordinary Rain)	South
13.	173-20	Hasta	27th Sept. to 9th Oct.	Soumya (Seasonal TRansition)	South
14.	186-40	Chittra	10th Oct. to 23rd Oct.	Dahan(Scorching Heat)	South
15.	200-00	Swati	24th Oct. to 5th Nov.	Pawan (Windy)	S.W
16.	213-20	Visakha	6th Nov to 18th Nov	Prachand (Fierce Heat)	S.W

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17.	226-40	Anuradha	19th Nov to 1st Dec.	Prachand(Fierce Heat)	S.W
18.	240-00	Jyestha	2ns Dec. to 14th Dec.	Pawan (Windy)	West
19.	253-20	Moola	15th Dec. to 27th Dec.	Dahan(Scorching Heat)	West
20.	266-40	Purva Asadha	28th Dec. to 9th Jan	Soumya(Seasonal Transition)	West
21.	280-00	Uttara-Asadha	10th Jan. to 23rd Jan	Neera (Ordinary Rain)	N.W
22.	293-20	Sravana	24th Jan to 5th Feb.	Jal(Better Rain)	N.W
23.	306-40	Dhanista	6th FEb to 18th Feb.	Amrit (Best Rain)	N.W
24.	320-00	Satabisha	19th Feb. to 3rd March	Amrit (Best Rain)	North
25.	333-20	Purva-Bhadrapada	4th March to 16th March	Jal (Better Rain)	North
26.	346-10	Uttara-Bhadrapada	17th March to 30th March	Neera (Ordinary Rain)	North
27.	360-00	Revati	31st March to 14th April	Soumya(Seasonal Transition)	N.E

Table 2

INDIAN MONTHS AND SEASONS: THE VEDIC AND MODERN CLASSIFICATION

Sun's Degree	*Gregorian date From the middle of*	*Vedic Month*	*Present Name*	*Six seasons*	
330 - 360	March	Madhu	Chaitra		
Upto 0 to 30	April	Madhav	Vaishakha		
60	May	Shukra	Jyestha	Vasant	
90	June	Nabhas	Asadha	Greeshma	Summer
120	July	Shuchi	Sravana	Varsha	Rainy
150	August	Nabhasya	Bhadra	Sharad	Winter
180	Sept	Ish	Ashbin	Hemant	
210	Oct	Urja	Kartik	Shishir	
240	Nov	Sahas	Mrigshiva		
270	Dec	Sahasya	Pausa		
300	Jan	Tapas	Magha		
330	Feb	Tapasya	Phalgun		

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FRONTIERS OF NEW PHYSICS

B. K. BANERJI

Astrology is Not Irrational

THE ITEM *Hocus-Pocus*, (Current Topics, *The Times of India*, April 1) has made the following points: (1) astrology, palmistry, para-psychology - indeed the whole phenomena of the para-normal - are unscientific, irrational, superstitious practices.

Actually, the heading *Hocus-Pocus* would suggest that these are no more than jugglery and deception); that (2) private beliefs of public men in such occult practices should not be projected into the public domain; and (3) introduction of astrology and palmistry in the syllabus of Telugu university and the appointment of a para-psychologist as the vice-chancellor of Andhra University and then as commissioner of higher education have been truly reprehensible acts on the part of the chief minister of Andhra Pradesh, Mr. N. T. Rama Rao.

These points need close scrutiny.

Eastern Wisdom

First, it is noteworthy that the rational methods employed by modern science for its investigations are no longer considered to be sacrosanct and infallible, and their discoveries are being found to be inadequate, even incorrect. The underlying assumptions of these methods are that the subject investigating, and the object being investigated are seperate; information coming from beyond sensory perception is not scientific; objects and events are composed of parts and each part can be studied separately for understanding all apects of complex phenomena; and scientific knowledge thus attained is certain and mathematical in its essential nature.

New physics is now coming round to the ancient eastern wisdom that man lives in total interrelationship with nature in its broadest conception; and the methods he employs to do this, also change the nature of objects under scientific study. A. H. Wheeler considers that the world "observer" in scientific study should be replaced by the word "participator", (A. H. Wheeler, *The Physcist's Conception Of Nature*).

The second assumption of the rational method is also partial. This may be explained by an analogy to the sub-atomic phenomenon. According to an important law of the quantum theory - Heisenberg's uncertainty principle - the observer can obtain a precise knowledge of the position of a sub-atomic particle, but has to remain completely ignorant of its momentum, or *vice versa*. The two can never be measured simultaneously. Both are realities but alternatively. In the same way, there are alternative realities, or modes of being in nature. Dr Lawrence le Shan mentions two of them to be the "sensory reality" and the "clairvoyant reality". The rational method leads us to the sensory reality. What we call para-normal comes under the clairvoyant reality. **It is not irrational, unscientific, superstition. It is as good a reality as the other, only one has to have that perception to experience it.**

The third assumption: Cartesian rationality has led to the body-mind dichotomy, that is, the body and the mind are mutually exclusive entities; and to reductionism in science, that is, the belief that all aspects of complex phenomena can be understood by reducing them to their constituent parts. According to Heisenberg, "This partition has penetrated deeply into the human mind during three centuries following Descartes, and it will take a long time to be replaced by a really different attitude toward the problem of reality" (quoted in Fritjof Capra's *"The Turning Point"*). The reality is - and it is now widely recognised in the top echelons of science also - that the human personality is a trinity of interpenetrating relationships of the spirit, the mind and the body. Also, that the nature of reality is holistic, that is, it can be understood "in terms of wholes, whose properties cannot be reduced to those of smaller units".

The fourth assumption: Rene Descartes, the chief architect of the rationalist doctrine wrote: "all science is certain, evident knowledge. We reject all knowledge which is merely probable and judge that only those things should be believed which are perfectly known and about which there can be no doubts". The attitude holds the modern mind captive and compels the condemnation of all phenomena which fail the certainty test, as does the para-normal, as nothing but hocus-pocus. But New Physics now recognizes that there is no absolute truth, even in rational science and that all our concepts are limited, approximate and, therefore, partly uncertain.

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Limited Concepts

To come to the particular case of astrology in occult. New Physics now holds the view that the whole universe is an endless web of connections, held together "by strands which lie outside the realm of our senses and everyday experience" and that "there may be evidence of an intelligent and massively ordered design", (Kit Pedler: *"Mind Over Matter"*) What Hippocrates had stated in fifth century BC that "there is one common flow, one common breathing, all things are in sympathy" is securing modern scientific acceptance. If both men and heavenly bodies are spiritual entities, with inter-penetrating cosmic and auric waves beyond sensory perception, **the concept of astrology that heavenly bodies influence the affairs of men would not seem to be absurd.**

The second difficulty with astrology may be its deterministic nature, which reflects on Man's freedom of will. It is strange that we do not object to determinism in history, Marxism, Newtonian mechanics, the second law of thermodynamics and many other concepts. We are over-awed with Rene Thom's Catastrophe theory which seeks to analyse, explain and predict, in mathematical models, sudden changes, discontinous phenomena, even disaster, both in society and nature. But determinism in astrology sticks in our throat. **However, astrology is not wholly deterministic, never fatalistic. More often than not, it indicates trends of how the affairs of men would go, but allows them freedom also to aid or withstand the trends.** Whether the trends acutally come true depends also on man himself.

To come to the second point: the question that first arises in the mind is whether it is at all possible for a person, public man or otherwise, to conceive of public policies, altogether independent of his beliefs and emotions. All coherent public policies have a theoretical background. Whether in social sciences - politics, economics, psychology, etc. or in physical ones - physics, chemistry, biology, etc. Private beliefs and incidentally, social values also, intrude upon theories, and, therefore, upon public policies. Marxism embeds Marx' consuming protest, psychoanalysis call it Oedipal, against all established authorities and institutions - kind, country, state, class, family, private property etc. Lenin's scientific socialism and Stalin's well-known methods of its implementation could not be divorced from their beliefs. Mahatma Gandhiji's philosophy of non-violence and civil disobedience had roots in his family, caste and community ideals. Mr. Rajiv Gandhi's apparent pragmatism is more of oppurtunist oscillations between different ideologies, than rational practicality.

Personal beliefs and social values have an impact on scientific doctrines also. The inspiration for his nationalistic doctrine and scientific certainty, says Rene Descartes, came to him from an illuminating vision, in a sudden flash of intuition. Francis Bacon who popularised the empirical method for scientific investigations into natural phenomena viewed nature "as a female, whose secrets have to be tortured from her by mechanical devices", (quoted by Fritof Capra in *"The Turning Point"*). Bacon really laid the basis for man's thoughtless exploitation of nature and the present ecological imbalances. Such examples can be multiplied endlessly. This is about the irrationality and subjectivity of science. On the other hand, "many of the descriptions of universe by the mystics", now confirmed by physicists, "were made more than a thousand years ago, before the age of reason, centuries before the construction of the giant atomic accelerators, and without any of the mathematics which forms the basis of current physics", (Kit Pedler: *"Mind Over Matter"*). This shows that there are also alternative modes of investigating truth beyond scientific rationality.

Family Planning

This brings us to the last point. From what has been said above, it would be clear that, unless one nurses irrational prejudices against the occult, one should not consider that there is anything wrong with Mr. N. T. Rama Rao to have faith in it or to introduce it in the syllabus of a university. After all, he is not deciding upon the projects for economic development on the advice of astrologers or clairvoyants. He is only asking a seat of education to enlarge our knowledge and understanding of the occult. **Even in the West which popularised the rationalist doctrine the world over, astrology is no longer taboo with large sections of the intelligentsia.** As a matter of fact, the whole field of the occult is in the process of de-occultisation to attain scientific recognition.

In some western countries, astrology is being made use of in family planning with considerable success. It has become possible to mark out, by a study of the astrological chart of an individual, the periods of conception and even the gender of the child. Astrology is part of the syllabus in some universities, of all places, behind the iron curtain also. In his monumental work, "The Occult," Colin Wilson says that **with the age of reason man has become a thinking pigmy and that "civilization cannot evolve further, until the occult is taken for granted on the same level as the atomic energy."**

Courtesy: Times of India

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A REGRETTABLE MISALLIANCE

ARGUS

I

PANDIT BOLANATH was recovering from a bout of cold which held him captive for over a month and Naidu's Madras snuff had a well-earned rest at his hands.

Madam Pandit, of whom I have spoken little, had a hard time keeping the stuff out of his reach for the duration.

Her bosom friend and mentor Madam Sastri of the corner house had confided in her that all the snuff her father had inhaled had hardened in his cranium like igneous rock which led to his Kapala-moksha!

She took the cue from her mentor lady to keep a vigilant eye on all the men who called on her husband for one reason or another lest a sly pinch of the irresistible powder should change hands. Not that Bolanath did not notice her hovering eyes.

And when finally the maestro did come out of his blues and ask for his tinder-box, she demurred and it took all the skill and authority of their family physician to rescue him by disabusing Madam Pandit of her fears; his effort could click only when he had to pose a counter-risk to her husband thus: depriving the Pandit of his long wonted habit would lead to crippling the master of his uncanny powers of prediction which meant a financial disaster to the family!

The Pandit confined all this to me later with devilish glee and asked, "Do you know who provided the final shot?"

Like Kitty in the Karamchand episodes in the TV slot I could only say, "You are a genius!"

Instead of biting the carrot, the Pandit rotated his ivory snuff box between his thumb and forefinger.

II

During his convalescence the Pandit received many letters *via* Bangalore, admiring his skill, asking for advice, appointment etc.

Of these was one from Hoshiarpur, the city of Nadis which tickled the fancy of the Pandit who promptly gave an appointment to the party.

On the day and time fixed for the interview an elderly man and another young jawan rang the bell and the Pandit who was anticipating them ushered them into his cabin and seated them on the sofa.

The Pandit broke the ice saying: "Hope you had a comfortable journey?"

"Yes and no; there was some problem in seating and of course we managed to pull through the journey," replied the elderly person.

"I know; train journeys these days are anything but comfortable," assured the Pandit.

"Let us come to business."

Upon this, the older man placed in the hands of the Pandit a couple of horoscopes - one that of a boy by name Raghuvansi and the other of a girl, Jyotsna.

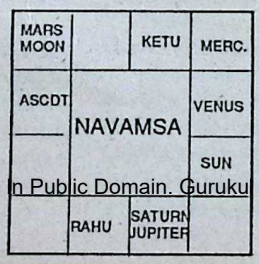
III

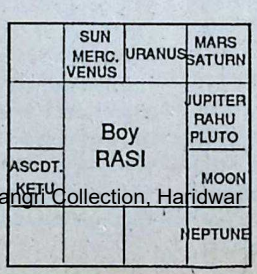
The Pandit wiped his bifocals clean and clamping them low down on his nose, scrutinised them one by one first and together later and, shaking his head vigorously, said, "No; this pair should not be matched."

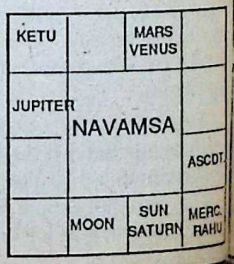
On hearing it the visitors exchanged glances between themselves and the older man volunteered, "Supposing they are already married ?"

For a moment the Pandit appeared non-plussed, but gathered enough wit to state, "Then disaster is bound to follow!"

"For your information, the marriage took place only after matching the horoscopes. Would







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you let us know why it should not?"

"What did the Hoshiarpur Nadiwalas say? Did you consult them?"

"Oh, home-medicines do not cure diseases, as they say. We have no faith in them."

"Is that so? Then listen."

Boy: Ascendant 293° 29'; Sun 20° 09'; Moon 148° 49'; Mars 86° 17'; Mercury 18° 23'; Jupiter 114° 36'; Venus 5° 34'; Saturn 61° 08'; Rahu 98° 33'; Uranus 44° 15'; Neptune (R) 158° 45'; and Pluto 103° 03'. Ayanamsa 23° 05'.

Girl: Ascendant 154° 35'; Sun 336° 11'; Moon 357° 01'; Mars 159° 55'; Mercury 328° 55'; Jupiter 301° 37'; Venus 292° 08'; Saturn 141° 52'; Rahu 344° 48'; Uranus 68° 51'; Neptune (R) 174° 00'; and Pluto 112° 51'.

"*Prima facie*, the girl's Rasi is Pisces and that of the boy Leo which are *shashtashtaka* (6/8). The minimum requirement of a marriage is harmony, which is lacking. Were the girl's an odd sign, 6/8th would be permissible as *subha shashtakshtaka* which means, enemy by day and friend by night - you know what it means!" and giggled.

"Agreed."

"The girl has three *dosha* points, while the boy has zero *dosha* point which are wholly incompatible."

"I see!"

"The girl's chart is loaded with bombshells, as it were, against happiness in marriage; Mars, Ketu and Neptune in the Ascendant and the Sun, the Moon and Rahu in the 7th are all contra-indication for the same. The chart is full of planetary oppositions and squares. By the way, do you belong to the girl or the boy?"

"The girl."

"I am sorry I have to state the facts as I see them. Let me start with the girl's chart which is grilled with adverse aspects, among them being those by and to Uranus, Neptune and Pluto."

"Do you take the extra-saturnine planets also for consideration?"

"Yes; I am compelled to take them in order to elicit more information in the modern context. I have an open mind as far as these matters are concerned, and my objective is to find out the truth by all means available to me."

"Proceed!"

"The planets occupying the girl's 7th - all of them - are unwanted; being mixed in nature, they give rise to Punarbhoo Yoga (re-marriage), according to Mantreswara."

"Is that so?"

"The aspect of malefic Mars to 7th house is a positive indication of conflict. Neptune's opposition to Moon in the 7th makes her married partner depraved and one who is confused in his sense of values.

"Afflicted Neptune in the Ascendant threatens a tendency to drift aimlessly in life. Its opposition to the Moon causes emotional confusion; a disorderly domestic life and psychosomatic ailments in extreme cases.

"Sun-Mars oppositon indicates use of violence in married life, a clash of egos leading to quarrels and jealousies in love life.

"Venus-Pluto opposition reveals problems in married life stemming from dictatorial attitude towards or by partner.

"The girl is warned against suicidal mania resulting from disappointment in married life."

"Oh?"

"Mercury-Saturn opposition brings depression and anxiety. Mars-Uranus square is a sign of impulsiveness, recklessness and impatience to cooperate with others. Uranus square Rahu shows conflict with social standards and desire for freedom."

IV

The Pandit stopped here for breath and waited for confirmation or denial from the party, who seemed to be dazed by the revelations reeled off by the Pandit.

Replied they, "You mean to suggest that the fault lies entirely with the girl? If so, we beg to disagree!"

"No; not that; I shall presently examine the boy's chart too. Possibly, the two did not complement each other, and the object of matching horoscopes is just to do that."

The Pandit's hand involuntarily searched for the magic powder and when he helped himself to a magnum dose, he was plagued by a seriatim of thundering sneezes, which made the consultees duck for safety.

"Sorry," apologised the *Samrat*, as he wiped his flowing eyes and nose. "I have just recovered from a bad cold."

Continued he, "Saturn, you know, is passing through my Ascendant, and possibly, had a vendetta against me for laying bare his sinister activities against people!"

"Don't the planets spare astrologers?"

"No; not even Brahma is exempt from their rule. Speaking of planets, they are merely *karma* indices and are inviolate, and escape from their clutches is impossible, except through due procedure or moral law or *Rita*. One must, per force, conform to them."

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The Pandit had a close look at the boy's chart; and the various influences at work in it were reflected in his *cheshtas* like nodding and shaking of head, blinking, raising the eyebrows, manipulating his fingers, etc., to the great amusement of his consultees.

V

Helping himelf to one more dose of the rejuvenation powder the Pandit began: "His 7th lord occupies 8th, which is adverse for happy married life. More even than that the conjunction of Pluto with Rahu in the 7th house is a dangerous brew. The boy will be entrapped and crushed by the weight of circumstances in which he had placed himself and thus got involved. It also engenders a tendency to manipulate social forces that are too large to be handled. As against these, you have Jupiter exalted in it, while their dispositor occupies adverse house. All this formation being the area of matrimony, one had to conclude that besides legal marriage, there is an unofficial married life too, and the situation will get out of hand, with the subsequent danger of collapse of the institution. It is like riding the tiger!"

The consultees looked at each other in bated animation and the elder came out, "Panditji! You are hundred per cent right. Let me now tell you the fact. The boy had been lodging as a paying guest with a family. It appears that the lady of the house appropriated him fully to the total exclusion of the legal wife."

"But, you didn't check things before the marriage?"

"The boy's relatives are highly placed, and we believed in their statement that the boy is well-placed and well-behaved."

"Let me complete my analysis of the boy's chart. There are too many square aspects. To begin with, Sun square Jupiter shows ill-considered extravagance and ostentation in matters of home and love life. Venus square Rahu shows non-conformism, inviting social stigma in respect of marital life and financial dealings. He will flirt in temples and giggle at funerals, so to say. The boy is well-intentioned no doubt, but lacks commonsense. He will be indiscreet and insensitive in contractual obligations. Even worse he will become a prey to negative psychic influence; he will try to escape responsibility vicariously, often by addiction or alcoholism. Unless checked, this tendency will lead him to severe neuroses and even psychoses."

"I think you are right, Sir, because, we learn from the girl that the other woman makes him booze to the extent of ignoring his legal wife by posing as his benefactor - all the time, fleecing him of his money.

"And Uranus in the 5th house, afflicted at that, shows a tendency for unhealthy forms of excitement such as extra-marital relations."

"Quite right!"

"Incidentally, how long has the legal wife been with him, and what is her experience? Can't she double-cross the other woman?"

"No, forsooth; he took her direct to the family where he had been lodging as paying guest. After a few days of stay there, he shifted to a separate apartment, but was hardly at home, whether in the day or by night. To tell you the truth, the boy left our place immediately after tying the *mangalasutra* on the girl stating that urgent work called him, and to-date they have not slept together. For some reason or other, he has been avoiding her from the first day."

"I feel there is some inferiority complex in the boy, which makes him avoid Jyotsna who must be beautiful, and sink his blues in alcohol."

"But he has been living with that woman, who calls herself his well-wisher and sister, all right. On the other hand, he beats Jyotsna whenever she confronts him!"

"What about the parents of the boy? Why don't you complain to them? Better accuse them of complicity in the plot of spoiling the life of an innocent girl."

"They say, they thought he would improve and give up his infatuation when he gets married."

"And what does the girl say now?"

"She would feign see him change and live with her. At the same time, she fears for her life. The boy could even strangle her. And wonder of wonders, the girl cares for the safety and longevity of the man even now, what with his drinking bouts and strafing."

"And what is the present position?"

"The girl is employed and lives apart from him; the boy has gone back to his paying guest's house. Lawyers on both sides have filed papers and the latest news is that he is willing to sign for divorce by mutual consent. Only the girl hopes against hope that he might yet turn a new leaf."

"I suppose the decision now lies with the girl."

"We believe so; tell us what will her future be like?"

(continued on page 56)

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FATE AND HUMAN EFFORT IN THE RAMAYANA — IV*

DR. C. KUNHAN RAJA, M.A., PH.D.

IN NEARLY all the places where there is a mention of "Fate" by different names, as *Kala* (Time) or *Daiva* (what is divinely ordained), there is only a mention of certain popular beliefs which the poet of the *Ramayana* could not ignore. There is no context where such a mention represents the view of the poet regarding the relation of Fate and Human Effort. There is a real discussion in one place. When it was found that Sri Rama had to retire to the forest as an exile though he was to have been crowned heir-apparent, his brother Lakshdmana becomes furious at the part played by the king and he even threatened to repudiate the decision of the King, take the whole situation into his own hand and crown Sri Rama as heir-apparent. It is at that time that Sri Rama delivers a discourse to him on the subject of Fate. Lakshmana has his own views, and he emphasises the value of human effort. Here when Sri Rama expresses his views, that can be taken as the view of the poet also. But even in this context we cannot miss the particular situation. Sri Rama had to meet the arguments of his brother, Lakshmana. There is a general world current and there is also the individual freedom for making a choice between the alternatives in that context. No one had thought of the new situation. Sri Rama was to have been crowned and all on a sudden he had to retire to the forest as an exile. There was the promise of the king. Either the king's promise had to be violated or the new situation must have been brought about by the working of the world law of moral life and that it is better that the individuals do not try to cross that current or even to swim against the current. Sri Rama's views expressed in this context has to be examined in the context of the whole poem. He never submits to Fate. He admits a factor called a universal law. He continues his activities.

There is a view that the *Ramayana* is a religious book, along with the *Mahabharata* and the *Puranas* (ancient lore). If by religious what is meant is the subordination of man to a higher power, call it even by the name of God and, if by religion what is meant is a path to escape from the sins and the sufferings of this world to a region of spirited light, then *Ramayana* is not a book of religion. And the *Mahabharata* and the *Puranas* are also not religious texts. If by religion what is meant is the assertion of man's supreme position in the world, his freedom and ability to work out his own destiny, and if by religion what is meant is purging the mind of man of the effects of superstitions that accumulate in the nation during the passage of times, then it is a religious book. There is a revival of the Vedic ideal of a world order in which each individual has the freedom; and if he uses his freedom correctly, there is happiness and if he makes the wrong choice, he suffers. God is impartial. God does not interfere with the affairs of man. God is just a presence., It can be called the *Dharma*, the universal law of moral life. Certainly this law is of the nature of intelligence. But it is not a person with emotions and activities. In such a world, Astrology has its own honoured position. It is when there is a God who is partial and who takes sides and inteferes with the affairs of man, that one cannot calculate the future from the observed facts of the present. In such a situation, those who think of predictions become oracles and sooth-sayers, with no honoured position in the national life. That is what we find in the civilizations outside India. **In India we have only those who know the relation of the parts to the whole and the relations between parts and parts. That is why it is the most honoured among the people, the Rishis, who are worshipped as Astrologers.** In all the great undertakings of the State, they are consulted. This we find throughout the *Ramayana*. Astrology was developed in India as a great science because the subject was in the hands of those who knew the truth. If the tendencies which began to develop in the country in the form of the doctrine that man is by nature infirm that man sins when he acts and that man errs when he knows and suffers when he experiences, had continued without any obstacle, then perhaps the Science of Astrology would have continued in the hands of mere sooth-sayers and oracles who have no honoured position in the national life.

(continued on page 56)

*Part IV has appeared in the *A. M.*, June 1988.

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NADI SYSTEM OF PREDICTION

CHANDULAL S. PATEL, B.A.

Use of Navamsa-Tulya Rasi

IT IS A well-established fact that in Indian Astrology, the Navamsa chart is of great utility for delineation purposes. The scribe had made a passing reference to this in his article "Use of Collective Ashtakavarga in Prognostication" in September 1985 issue of THE ASTROLOGICAL MAGAZINE (P.733) *Samudayashtakavarga and Navamsa strength*. The present write-up is the result of further research in that direction.

According to *Ankan Sastram* (p.14, v. 8) if Jupiter and the Moon were to be together (in one Navamsa), the native will be Kubera, provided this conjunction is in the last quarter of Aslesha star or in the last quarter of Moola star.

Aslesha's last quarter is Pisces Navamsa in Cancer sign and Moola's last quarter is in Cancer Navamsa in Sagittarius sign, *i.e., the conjunction takes place in own Navamsa of one planet and in own sign of the other planet*. This yoga, in fact, is Gajakesari Yoga. To have a successful yoga, the author Vyaghrapada gives importance to Navamsa conjunction only (*i.e.* within 3° 20') and to the sign strength or Navamsa strength of both planets.

2. Planets posited in natal chart get their effects enhanced or reduced by their placements in Navamsa chart.

According to *Chandrakala Nadi*, Vol. II, Part I, page 5, verse 29, "If an exalted planet in Rasi chart is positioned in a debilitated Navamsa, the native is unhappy; if a debilitated planet in Rasi chart is exalted in Navamsa, the native is happy; while a planet in own Navamsa or in *vargottama* confers enjoyments and a kind of Rajayoga is formed.

Planets, otherwise powerful and well situated in Rasi chart, do not give favourable results, if they are weak in Navamsa chart. The above verse gives too much importance to Navamsa strength of planets.

3. Moreover in our book *Ashtakavarga* on page 206, there is a dictum No. 13 - "A *vargottama* planet in any Bhava with 30 or more *bindus*, advances the happiness of that Bhava to the greatest extent" (in proportion to increasing number of *bindus*).

A *vargottama* planet, in same sign and in same Navamsa, *i.e.*, being powerful by position and also associated with higher number of *bindus* in Rasi chart as well as in Navamsa chart, gives very favourable results.

From the above three points, it can be concluded that *a planet associated with higher or lower number of* bindus *in Rasi chart becomes powerful if he gets higher number of* bindus *in Navamsa sign occupied by that planet*. It is also true that the same planet gives adverse results if he gets lower number of *bindus* in Navamsa sign. These points are well-substantiated in the following four examples.

Chart I. Birth details: July 4/5, 1944 (Tuesday) at 2h. 52m. a.m. (IST), Lat. 23° 24' N; Long. 72° 45' E. *Planetary longitudes:* The Sun 2s 19° 36'; the Moon 8s 2° 2'; Mars 4s 2° 48'; Mercury 2s 23° 36'; Jupiter 4s 2° 48'; Venus 2s 21° 44'; Saturn 2s 8° 48'; Rahu 3s 5° 15'; Ketu 9s 5° 15'; and the Ascendant 0s 16° 45'. Balance of Ketu Dasa: 5 years, 11 months and 7 days at birth.

	ASCDT.		SATURN SUN VENUS MERC.
	Chart 1 RASI		RAHU
KETU			MARS JUPITER
MOON			

SUN	VENUS MOON MARS JUPITER	MERC.	
KETU	NAVAMSA		
			RAHU
SATURN			ASCDT.

28	39	27	32
34	S.A.V. Bindus		21
30			25
19	26	28	28

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In the Navamsa chart, note the Navamsa positions occupied by all the planets. Also note in which houses (Bhavas) in the Rasi chart, these Navamsa positions fall. Each planet will be associated with certain number of *bindus* [in the *samudayashtakavarga* (S.A.V.) chart] in both Rasi chart as well as in Navamsa chart.

A table of all planets showing S.A.V. strength in Rasi chart as well as in Navamsa chart in Vimshottari Dasa order is given below for guidance.

Planets	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Rasi S.A.V bindus	32	19	25	21	25	32	32	30	32
Nav. S.A.V. bindus	28	39	39	25	39	19	27	34	39

There can be four probabilities:-

(a) A planet with more *bindus* in Rasi chart has more *bindus* in Navamsa chart, *e.g.* Venus 32 *bindus* in Rasi and 39 *bindus* in Navamsa (very good results).

(b) A planet with higher *bindus* in Rasi has lower *bindus* in Navamsa, *e.g.* Saturn 32 *bindus* in Rasi and 29 *bindus* in Navamsa (very bad results).

(c) A planet with less *bindus* in Rasi has more *bindus* in Navamsa *e.g.* the Moon with 19 *bindus* in Rasi and 39 *bindus* in Navamsa (very good results). Jupiter with 25 *bindus* in Rasi and 39 *bindus* in Navamsa (very good results).

(d) A planet with less *bindus* in Rasi has less *bindus* in Navamsa *e.g.*, Rahu 21 *bindus* in Rasi and 25 *bindus* in Navamsa (very bad results).

Mr. X, after completing his studies in U.S.A., did jobs in various companies from 1970 to 1976. Afterwards he started export-import business in U.S.A. in which he earned lakhs and lakhs. Today his business is booming with turnover of several crores of rupees. Even though his Moon has only 19 *bindus* and Mars has only 25 *bindus* in Rasi chart, both these planets are associated with 39 *bindus* each (maximum) in Navamsa. This alone has helped him to rise to a very great height in export-import business.

Dasas

D. M. Y.	
7- 11- 5	balance
5- 7-1944 ---------- 12-6-1950	Ketu (34 *bindus* in Navamsa)
0-0- 20 ---------- 12-6-1970	Venus (39 *bindus* in Navamsa)
0- 0- 6 ---------- 12-6-1976	Sun (28 *bindus* in Navamsa)
0-0- 10 ---------- 12-6-1986	Moon (39 *bindus* in Navamsa)
0-0- 7 ---------- 12-6-1993 ----------	Mars (39 *bindus* in Navamsa)

The above Navamsa bindu *strength can be applied to Dasa periods as well as to Bhukti (Antara) periods.* The scribe has tested it successfully in many charts.

The horoscope (Chart 2) of N.T. Rama Rao (Chief Minister of Andhra Pradesh) is as follows:

Birth details: May 28th, 1923 at 4h. 43m. p.m. (IST), Lat. 10° 25' N; Long. 81° E.

Planetary Longitudes: The Sun 1s 13° 24'; the Moon 6s 18° 50'; Mars 2s 5° 41; Mercury (R) 1s 14°

	VENUS	SUN MERC.	MARS
KETU	Chart 2 RASI		
			RAHU
		ASCDT. MOON JUPITER	SATURN

ASCDT. MOON JUPITER		KETU SUN MERC.	
	NAVAMSA		SATURN
			VENUS
	MARS RAHU		

41	23	23	21
30	S.A.V. Bindus		35
28			34
30	23	24	25

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Planets	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Rasi S.A.V bindus	23	24	21	34	24	25	23	30	23
Nav. S.A.V. bindus	23	41	23	23	41	35	23	23	34

14'; Jupiter (R) 6s 18° 31'; Venus 0s 15° 34'; Saturn (R) 5s 20° 44'; Rahu 4s 23° 45'; Ketu 10s 23° 45'; and the Ascendant 6s 19° 50'. Balance of Rahu Dasa: 1 year, 6 months and 2 days at birth.

It can be observed that the bindu strength of planets in Rasi is poor, except those of Rahu 34 and Ketu 30. The Moon (24), Jupiter (24), Saturn (25) and Venus (23) associated with less number of *bindus* in S.A.V. in Rasi, become very powerful in Navamsa being associated with 41, 41, 35 and 34 respectively.

At present N.T. Rama Rao is having Venus Dasa (34 *bindus, i.e.*, from 25-12-1983 to 25-12-2003); and the Sun's Bhukti (23) *bindus, i.e.*, from 25-4-1987 to 25-4-1988. Thereafter, he will have the Moon's Bhukti (41 *bindus, i.e.*, from 25-4-1988 to 25-12-1989), which will be a grand period.

The horoscope (Chart 3) of Amitabh Bacchan is as follows:

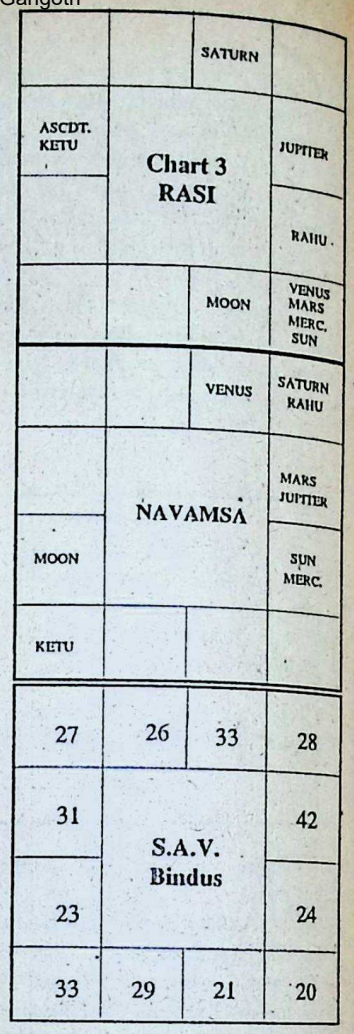
Birth details: October 11th 1942 at 4h 00m. p.m. (IST), Lat. 25° 28' N; Long. 81° 52' E.

Planetary Longitudes : The Sun 5s. 24° 25'; the Moon 6s 11° 2'; Mars 5s 22° 41'; Mercury 5s 23° 36; Jupiter 3s. 00° 30'; Venus 5s 15° 10'; Saturn 1s 19° 13'; Rahu 4s 8° 49'; Ketu 10s 8° 49'; and Ascendant 10s 21° 38'. Balance of Rahu Dasa: 12 years, 1 month and 8 at birth.

It is found that the *bindu* strength of planets in Rasi is very poor. Only three planets Jupiter (42), Saturn (33) and Ketu (33) are associated with higher number of *bindus*. In Navamsa chart practically every planet has obtained strength. Two planets, Mars (20) and Venus (20), associated with minimum number of *bindus* in its 8th house in Rasi, become very powerful in Navamsa by gaining considerable strength, *i.e.*, Mars (42) and Venus (33).

Dasas

D. M. Y.		
8-1-12	Balance	
11-10-1942 ---------- 19-11-1954	Rahu (28 *bindus* in Navamsa)	
0-0-16 ---------- 19-11-1970	Jupiter (42 *bindus* in Navamsa)	
0-=0-19 ---------- 19-11-1989	Saturn (28 *bindus* in Navamsa)	
0- 0- 17 ---------- 19-11-2006	Mercury (24 *bindus* in Navamsa)	



Planets	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Rasi S.A.V bindus	20	21	20	24	42	33	20	31	20
Nav. S.A.V. bindus	24	23	42	28	42	28	24	33	33

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JUPITER KETU			SUN MERC.
ASCDT. SATURN MOON	Chart 4 RASI		VENUS
			MARS RAHU

	ASCDT.	SUN SATURN	MOON RAHU
	NAVAMSA		JUPITER VENUS
			MARS
MERC. KETU			

33	35	21	34
24	S.A.V. Bindus		23
Ascdt. 30			24
21	37	33	22

Planets	Sun	Moon	Mars	Rahu	Jupiter	Saturn	Mercury	Ketu	Venus
Rasi S.A.V bindus	34	30	22	22	33	30	34	33	24
Nav. S.A.V. bindus	21	34	24	34	23	21	21	21	23

At the time of the shooting of the film "Coolie" the Moon's Bhukti (23 *bindus*) was in progress in Saturn's Dasa, *i.e.*, from 22-10-1981 to 22-5-1983. The injury took place on 24-7-1982 when transit Saturn was (5s 22' 53') degreecally crossing over the natal Mars in the 8th house, having minimum 20 *bindus*. At present he is having Saturn's Dasa (28). Jupiter's Bhukti (42) the last one in Dasa, from 7-5-1987 to 19-11-1989.

The horoscope (Chart 4) of Mr. Y is as follows:

Birth details: July 11th 1903 at 6h. 36m. p.m. (IST).

Balance of Chandra Dasa: 4 years, 9 months and 0 days at birth.

Dasas

D. M. Y.	
0-9- 4	Balance
11-7-1903 ---------- 11-4-1908	Moon (34 *bindus* in Navamsa)
0-0- 7 ---------- 11-4-1915	Mars (24 *bindus* in Navamsa)
0-0- 18 ---------- 11-4-1933	Rahu (34 *bindus* in Navamsa)
0-0- 16 ---------- 11-4-1949	Jupiter (23 *bindus* in Navamsa)
0-0- 19 ---------- 11-4-1968	Saturn (21 *bindus* in Navamsa)
0-0- 17 ---------- 11-4-1985	Mercury (21 *bindus* in Navamsa)

Note that in Rasi chart, six planets are associated with more than 30 *bindus* each, *viz.*, the Sun (34); the Moon (30); Jupiter (33); Saturn (30); Mercury (34) and Ketu (33). Out of these six planets, five planets, *viz.*, the Sun, Jupiter, Saturn, Mercury and Ketu become associated with very less number of *bindus* in Navamsa signs, occupied by them, *i.e.*, 21, 23, 21, 21, and 21 respectively. The native was a successful. broker of the Bombay Stock Exchange and had minted money but in 1967 March in Saturn's Dasa (21) and Jupiter's Bhukti (23) he was declared insolvent. In Mercury Dasa (21), Mercury Bhukti (21) the native expired in October 1968.

The scribe on account of his old age and other preoccupations is not in a position to devote more time and energy, on further research in this subject. Ardent research scholars of Astrology may study the horoscopes of smugglers, dacoits, murderers, murdered persons, insolvents; persons dead by burns, hypocrites, rapers; persons suffering from incurable diseases and the like..., and try to develop the point as revealed in Chart 4, *viz.*, planets associated with higher number of *bindus* in Rasi chart become associated with nimimum or less number of *bindus* in Navamsa. — 41.88.

VARSHAPHAL
(The Hindu Progressed Horoscope)
By Bangalore Venkata Raman

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VIEW POINT

PROF. P. S. SASTRI, M.A., M.LITT., PH.D., D.LITT.

Chandra Mangala Yoga

THERE are contradictory opinions about the association of the Moon and Mars by way of conjunction or aspect. This is probably due to the fact that Mars is debilitated in the sign owned by the Moon even though the two, as per Satyakirti's formula, are mutual friends. It is time we have a close look at the problem in the light of the ancient authorities who too contradict each other. According to Varahamihira, the conjunction of the Moon with Mars makes one trade in immoral and illegal objects and ways; he sells liquor and other foul things; and he brings bad luck to the mother (14.2). The aspect of Mars on the Moon in Taurus, Virgo, Libra, Sagittarius, Aquarius and Pisces is said to give malefic results (Chap. 17). Conjunction in six signs is thus unfavourable.

Saravali has a different version. The conjunction of these two makes one heroic, courgeous, a warrior, a wrestler, a victim of blood-impurities or afflictions, an artist or sculptor working with clay and skin, and a hypocrite (15.8). The aspect of Mars on the Moon in Aries gives dental ailments, complaints of the eye, and wind trouble. In Taurus this aspect makes one passionate, lose friends and wealth for the sake of women, and brings unhappiness to the mother. In Gemini, the aspect is favourable. In Cancer, the aspect gives deformed body and misery to the mother. In Virgo the aspect brings bad luck only to the mother. In Libra the aspect makes one rough and rude, dream, a thief, and a runner after other women. The aspect in Aquarius makes one devoid of mother and elders, poor, insolent and wicked. In Pisces the aspect of Mars on the Moon brings degradation, unhappiness, sinfulness and wic-kedness (23,3, 10, 18, 25, 39, 46, 74, 81). The aspect is favourable only when the Moon is in Gemini, Leo, Scorpio, Sagittarius and Capricorn. Kalyanavarma was evidently following Yavaneswara and other elders, as he admitted in 15.1.

Kalyanavarma observes that the conjunction of Mars and the Moon in Lagna gives a violent or rough nature, and brings about the complaints related to blood, bile and digestion. In the 4th he gives worries, misfortunes, and poverty; and the native is devoid of children, relatives and wealth, besides a crooked mind. In the 7th one is mean, greedy of others' wealth, boastful, full of malice and ill-will and a liar. In the 10th everything is good (31.26-29).

There is not much similarity between these two authorities. According to Yavaneswara and other pro-Varahamihira authorities, whom Kalyanavarma is partially following, these two are mutually inimical. Vaidyanatha's text gives some more interesting facts. When Capricorn rises with Mars and the Moon is in the 7th (Cancer) one becomes king (7.28). When Capricorn rises with Mars, if the Sun and the Moon are in conjunction with Mars, the native will be brave, of high birth, virtuous, worthy and wealthy (8.2). The aspect of Mars on the Moon in the twleve signs from Aries onwards is, respectively, king, no property, defective limb, valiant, king, wealthy impotent, minister, loose, rich, libertise, evil-minded or foul mouthed (8.48-54). The aspect on the Moon in Taurus, Gemini, Libra, Sagittarius, Aquarius and Pisces is adverse, as per *Jataka Parijata*.

In his *Three Hundred Important Combinations* (p. 23) DR. B. V. RAMAN gives the following results: "Earnings through unscrupulous means, a seller of women, treating mother harshly and doing mischief to her and other relatives." Having stated this on the basis of ancient authorities, he adds that this conjunction "acts as a powerful factor in establishing one's financial worth. The earnings will generally be through such occupations as toddy contract, beer shop, arrack... But when well disposed, the earnings will be through other approved means." DR. RAMAN extends this Yoga to the mutual aspects of these two also. He prefers the conjunction in houses 2, 9, 10 or 11.

The conjunction of the Moon and Mars appears to show the dominance of Mars. The mild nature of the Moon gets activated and the native shows courage. He may take too many risks. The mind is more acute and stable and one wants to assume the role of a teacher or ruler. He would like to fight out any problem. The

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features of the 1st, 4th and 8th houses of the natural zodiac get blended. Because of the ownership of the natural 8th by Mars, this is a critical position.

It is not easy to say how the mutual aspects of these two can be beneficial or unfavourable. Their ownerships and placements in a given chart may to some extent determine this. The courage, vigour and combative nature of Mars appears to combine with the mental characteristics of the Moon. The physical and the mental cannot easily be fused. Because of the aggressive nature of Mars, the native can become highly practical. This is stressed by DR. RAMAN when he refers to the "financial worth" of the native.

Since the Moon and Mars together regulate the menstrual cycle of women, good aspects between the two make for the robust health of a woman, even if the refinement indicated by the Moon is submerged by Mars. Such natives enjoy life to the full.

A bad aspect like that of the 8th from Mars indicates bad health. Chronic complaints or sudden acute ailments are likely. The mind seems to be swayed by feelings, emotions, and prejudices. One might even become cynical. The results mentioned by Varahamihira for the conjunction appears here prominently. The native is obstinate, selfish, conceited. He seeks an independent path for himself. These bad aspects or bad conjunctions are unfavourable to the parents, more particularly to the mother, as noted by Varahamihira and others. The partner is not likely to keep good health, or there is some domestic disharmony.

A few illustrations can throw more light on the association of these two bodies. It is of great significance that Mars is debilitated in the Moon's sign. Mars is exalted in a sign of Saturn and the latter has the Moon as his enemy. The Moon is exalted in a Venusian sign, while Mars and Venus are mutual neutrals. This is as per Satyakirti's theory. Moreover, all yogas are by sign-positions, not by Bhava.

The first chart is that of Sir Alec Douglas Howe. Mars, Moon and Rahu are together in the 2nd while Jupiter is in the 8th. The Moon and Mars have a close conjunction. In the major of Saturn he gave up his seat in the Lords and later failed to become the Prime Minister. The second is that of a person who died in a car accident in Rahu-Jupiter. The Lagna has Mars, Moon and Rahu aspected by Saturn and Jupiter. The risk factor is prominent. In the 3rd Mars as the lord of the 5th is with the Moon in the 7th. Mars and Saturn have exchanged houses and are in mutual aspects. Though Jupiter aspects the 5th, all his eight children died in the 4th month. One may explain it by taking Saturn into consideration.

The 4th chart has the 7th lord in the 6th with Mars. Venus is afflicted by Saturn though they have exchanged signs. Jupiter and Rahu afflicted by Saturn in the 7th intensified the case. Because of his premature ejaculation he was divorced by his wife as impotent. The fifth chart shows the conjunction in the 9th. The two are with the Sun and Venus, all being aspected by the 8th lord. The 10th lord is in the 8th. Though Moon-Mars conjunction is in the 9th, this chief engineer was suspended from service. Mars is exalted too. The 6th has the conjunction in Lagna along with the lord of Lagna. The 6th lord, of course, is afflicted by Saturn. But Mars-Moon combine did not prevent surgery thrice in 1972, 1978 and 1986. These took place in the sub-periods of Mars, Jupiter and Saturn of the major period of Venus.

The 7th chart shows the conjunction in the 5th house signifying the heart. Mars and Saturn have mutual aspects. He developed throat cancer during the period of Mars and died of a heart attack in Rahu-Jupiter, though the symptoms appeared in the previous period. In another chart Varahamihira's results come true. For Taurus rising the girl has Sun, Moon, Mars, Mercury and Venus in the 7th, aspected by Jupiter from the 11th. She had many love affairs. That the conjunction makes one at times devoid of children appears in the 8th chart, whose Mars as lord of the 5th is with the Moon aspecting the 5th. This combination is afflicted by Rahu and by malefic Mercury debilitated. This lady yearns for children. The lord of her Arudha Lagna is again Mars. In another chart the native had the Moon (19.32), retrograde Mars (11) and Rahu (24) in the 11th house Scorpio while Saturn (7) and Venus (R 29) are in the 3rd. He lost his father in Venus-Rahu and mother in Moon-Rahu. The ancient authorities have spoken the truth. A lady wiith Scorpio (10.56) rising had Saturn (7.20) in Lagna, Moon (17.32) and Mars (20.7) in the 4th opposed to Jupiter (27.35) and Venus (15.16). She was married in Saturn-Venus and was divorced in the same sub-period six months later. Saturn and Mars have exchanged houses and both afflict Venus. The 9th chart has the conjunction in Lagna. These are owners of houses 2, 6 and 11. Mars is *vargottama*. The native inherited huge properties along with seven houses. As soon as Venus-Saturn started he became a pauper. Venus is *vargottama* in Mars' house and Saturn has the

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Moon's *amsa*.

A brief glance at the aspects between these two is necessary. For Aquarius rising a lady had the Moon (27) and retrograde Jupiter (29.42) in the 11th, Mars (9.3) in the 5th and Saturn (R) in the 9th (17.22). In Mars-Moon she died of a cerebral haemorrhage: The 5th lord is in the third exchanging with the 3rd lord. Another with retrograde Mars (17.7) in the 3rd house Cancer is opposed to the Moon (24.2) and the Sun (5.54). During the latter half of Saturn's period he started having domestic and professional worries. Saturn (23.4) and Mercury (14.11) are in the 8th opposed to retrograde Jupiter (20.50). The late Kamaraj had Mars and Rahu in Virgo Lagna opposed to Jupiter, Moon and Ketu, while retrograde Saturn from the 5th afflicts the 7th. He remained unmarried. For a Sagittarian lady the 5th lord Mars was in the 8th opposed to the Moon, Jupiter and Saturn, the last two being retrograde. She had pleurisy of the left lung.

Consider the 10th chart. The 7th owned by Mars has the Moon afflicted by two malefics from Lagna. The significator of marriage is hemmed in between two malefics. There is no benefic association to the 2nd and the 7th houses. Jupiter's aspect on Lagna is of no avail because here he is a functional malefic in an eunuch's house. In Amsa the 7th lord is debilitated and afflicted by Saturn. She had love affairs prior to her marriage. She was forced into an unwilling marriage, and the husband turned out to be impotent.

The main purpose of this article is to indicate that the so-called Chandra-Mangala Yoga is not generally a benefic yoga. Where it appears to be a benefic one, there are other factors. It is therefore time we reconsider the yogas enunciated by ancient authorities in the light of their observations. These observations are, broadly speaking, valid.

CHARTS

1. 1903.7.2. Leo - Ascendant 1.26 with Venus 2.4; Virgo - Mars 19.1, Moon 22.24 and Rahu 19.2; Sagittarius - Uranus (R) 0.30; Capricorn - Saturn (R) 15.27; Pisces - Jupiter 0.36; Taurus - Mercury 25.25; and Gemini - Sun 16.5 and Neptune 11.19.

2. 1954.9.8. Sagittarius - Ascendant 21 with Mars 12.32, Moon 24.35 and Rahu 19.37; Gemini - Jupiter 29.50; Cancer - Uranus 3.3; Leo - Sun 21.58; Virgo - Mercury 6.51; and Libra - Neptune 1.9, Venus 8.7 and Saturn 12.30.

3. 1939.10.20. Cancer - Ascendant; Virgo - Neptune 1.18; Libra - Sun 3; Rahu 7, Venus 15, Mercury 25; Capricorn - Moon 10 and Mars 10; Pisces - Jupiter (R) 8; and Aries - Saturn (R) 5 and Uranus (R) 28.

4. Capricorn - Ascendant 10; Aquarius - Venus 24; Pisces - Sun 27 and Mercury 29; Taurus - Saturn 28 and Uranus 13; Gemini - Mars 8 and Moon 10; Cancer - Rahu 11 and Jupiter 24; and Virgo - Neptune (R) 9.37.

5. 1930.1.29. Taurus - Ascendant 4.54 with Jupiter (R) 13.29; Leo - Neptune (R) 9.55; Libra - Ketu 14.34; Sagittarius - Saturn 14.2; Capricorn - Sun 15.47, Venus 15.46, Moon 10.20 and Mars 0.44; and Pisces - Uranus 15.27.

6. 1940.1.16. Pisces - Ascendant with Moon 15, Mars 15.20 and Jupiter 10.15; Aries - Saturn 1.45, Ketu 1 and Uranus (R) 25; Virgo - Neptune (R) 2; Sagittarius - Mercury 22; Capricorn - Sun 2; and Aquarius - Venus 4.

7. 1927.7.30. Aries - Ascendant 25.27; Gemini - Rahu 2.54 and Mercury 29; Cancer - Sun 14; Leo - Moon 1,11, Mars 10.1, Neptune 3.10 and Venus 25; Scorpio - Saturn (R) 8.12; and Pisces - Jupiter (R) 10.35 and Uranus (R) 10.23.

8. 1950.4.2. Sagittarius - Ascendant 0.18; Aquarius - Jupiter 4.5 and Venus 2.20; Pisces - Sun 18.0, Rahu 14.10 and Mercury 23.7; Gemini - Uranus 8.2; Leo - Saturn (R) 20.52; and Virgo - Moon 3.1 and Mars (R) 5.18.

9. 1913.12.15. Gemini - Ascendant with Moon 24 and Mars (R) 29.26; Cancer - Neptune (R) 5.20; Scorpio - Mercury 9.58 and Venus 16.2; Sagittarius Sun 0.17 and Jupiter 28.40; Capricorn - Uranus 12.41; and Aquarius - Rahu 26.35.

10. 1945.8.16. Taurus - Ascendant with Mars 23.10 and Uranus 23.40; Gemini - Jupiter 20.52, Saturn 26.24 and Rahu 15.8; Leo - Sun 0.22 and Mercury 7.33; Virgo - Jupiter 5.13 and Neptune (R) 11.35; and Scorpio - Moon 8.27. — 34.87.

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SIGN-TIPS TO BEAUTY

MAITREYI

ARE YOU BEAUTIFUL? WHAT DOES YOUR MIRROR SAY? PERHAPS YOU HAVE A BEAUTIFUL FACE BUT YOUR SHOULDER STOOPS. THAT CAN REALLY DETRACT FROM YOUR LOOKS. OR YOUR TEETH? DO THEY NEED TO BE STRAIGHTENED? WELL IF YOU ARE IN YOUR TEENS THAT CAN BE DONE BUT WHAT IF YOU ARE PAST THIRTY-FIVE? STOP WORRYING ABOUT YOUR PHYSICAL DRAWBACKS. INSTEAD LEARN TO HIGHLIGHT YOUR PLUS POINTS AND OVERCOME YOUR DRAWBACKS. DEPENDING UPON YOUR ASCENDANT YOU ARE BOUND TO HAVE SOMETHING GOOD SOMEWHERE IN YOUR APPEARANCE. IDENTIFY IT AND SET ABOUT EMPHASIZING THAT. PLANETS ASPECTING OR OTHERWISE INFLUENCING YOUR ASCENDANT DO QUALIFY THE BASIC HIGHLIGHT OF YOUR BIRTH-SIGN. SO, READ THESE TIPS ALONG WITH YOUR BIRTH-CHART TO BRING OUT YOUR BEST PHYSICAL ASSETS.

ARIES

You have a wide and broad forehead. Comb back your hair to give yourself that appearance of nobility and intellectualism. Your chin is small, so give it a broad look using lighter tints of face-powder and foundation.

TAURUS

Your throat sticks out. It could be long and graceful like a swan's. Use jewellery to accentuate the beauty of your neck.

GEMINI

The third sign of the zodiac, you have limbs that are long and slim. Your fingers and finger-nails are well formed. Soft tints of nail-polish, toe-rings, anklets could bring out the perfection in your limbs.

CANCER

Your waistline can be an artist's delight. So well formed is it. But you do enjoy good food and that is when you mess up Nature's gift to you. Watch your food and flaunt your girdle.

LEO

You have a slim figure and a royal carriage. Choose your wardrobe to accentuate your natural blessings. You can eat your favourite foods without worrying. Leo is a dry sign and your problems if any will be not so much to reduce as to put on weight. However, this same characteristic of the sign can cause your skin to wrinkle faster than other signs. Pay great attention to your skin: use softening agents, especially natural — milk cream for instance to keep your skin youthful.

VIRGO

You have the knack of appearing like you've just stepped out of the band box. Your face is indeed your fortune — large eyes, well-formed forehead, luxuriant hair and fine teeth — you need to do little except protect these gifts you are born with. Mercury as your ruler can give you a shiny nose; so apart from astringent you need little else to look and feel good.

LIBRA

You have an oval face and good facial structure. You also are skilled in using make-up. But you must guard against blemishes and erruptions on the skin. Stick to a high fibre diet with plenty of fluids - water, fruit and vegetable juices. Avoid all stimulants including coffee and tea if you don't want a blotchy, acne-ravaged complexion.

SCORPIO

This secretive sign as your Ascendant

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gives you eyes that are deep pools of mystery. Ascentuate their natural beauty with careful make-up. Being a watery sign, you need to watch your waist line too. So ice-creams, pastries, sweets are all taboo for you. You also tend to perspire excessively. Take at least two baths a day to stay fresh.

SAGITTARIUS

Expansive Jupiter ruling you can give you basically broad structure which means you'll have to choose your clothes to downplay this part of your appearance. Go in for pastel shades. You have a friendly, genial face and that means, lots of friends. Don't let them bludgeon you into hogging or your waistline can start bulging, your sign being a double-bodied one.

CAPRICORN

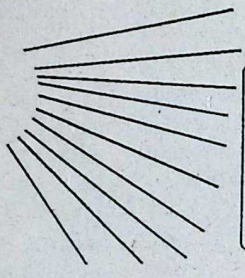
Your skin tends to dryness, so pay attention to lubricating it with good quality cold creams as well as intake of fresh leafy vegetables and fruits. Your cheeks are invariably hollow unless you use a little make-up to give them the appearance of fullness. Avoid heels because your legs are your weak points and in later years can give you problems.

AQUARIUS

You have a clear skin and find features but almost always a sad, sad look. Work extra hard at keeping a smiling face or your taut facial muscles can soon give way to a sagging, haggard face. Your back also tends to stoop, so take up yog-asanas early in life to stay erect and healthy all your life.

PISCES

You have a transparent complexion and expressive eyes with thick dark lashes. Your skin is extra soft and you are generally rotund and fleshy. That means you will have to do regular exercise if you want to keep obesity at bay. You also tend to have flat feet. Obesity and flat feet rarely make a good combination. So choose your footwear with care.



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ESSAYS IN ASTRO-DIAGNOSIS OF DISEASES - I

The Bombay Chapter of the ICAS is engaged in a project of research in Health and Diseases. It is teamed by a band of young astrologers and directed by a senior person. The project as a whole enjoys the cooperation of eminent astrologers and medical personnel of the city. The object of this project is to focus attention of the vast diagnostic material lying buried in classical astrological texts of the east and west, test them out in practical cases, publish the result so that it can fetch feedbacks and thus enlarge the formulary. To achieve this end readers' participation in a large way is necessary, and their observations, suggestions and support in the form of new cases are welcome. They may be addressed to the Coordinator/Project Director, ICAS, Bombay Chapter, 29D, 3rd Floor, Gandhi Market, M.G. Road, Ghatkopar (E), Bombay 400077.

1. Diabetes

DIABETES is the menace of modern civilisation which affects the intellectuals more than others. It is a disease of metabolism caused by deficiency of insulin. Sugar and starches are not properly utilised by the tissues and the accumulated sugar passes into the urine along with minerals and vitamins. Symptoms are: increased hunger, thirst, urine in large quantities with greater frequency.

In the western system of Astrology a number of formuale are available for diagnosing it. It is deemed to be a disease of Libra, when afflicted; others to be so afflicted are Aries, Scorpio, Sun, Jupiter, and of course Venus. Jupiter's affliction in Libra causes the sugar variety. A typical chart (Chart 1) is given next page.

In it Jupiter occupies Libra and is aspected by Rahu and Saturn. At the same time Venus is squared (aspected) by Mars.

In the Indian system, diabetes goes by the name of *Prameha*. Mercury in Jupiter's house aspected (accompanied) by the Sun causes diabetes. Chart 2 is typical of it. Pisces contains both Mercury and the Sun.

According to *Karma Vipaka* incest and sex with a girl before puberty in past life leads to diabetes. *Vayupurana* ascribes this disease to misappropriation of cash and gold in past life. *Karma Vipaka* is quoted as a prophylactic measure.

Remedy lies in (i) recital of *Purusha Sukta* mantra; *Vishnu Sahasranama* and *Gayatri* regularly; (ii) Homa using the mantra *Aathe raudra* or Japa 1008 times; (iii) gift of *pratima* in gold of a cow with calf, uttering the mantra:

Chakram sudarshanam yasya
rajatebhyam tathaiva cha
Prameham hara me kshipram
vishno garudavahana.

2. Rheumatism

This disease is caused by the retention of the waters and poisons in the body by the deposit of mineral wastes, urates etc. Worry, lowered vitality, over-eating, irregular habits can also contribute to it. It is more common among women than men. In the western system it is deemed to be a disease caused by Saturn and his affliction to the luminaries.

Other *dramatis personae* in the area are the cardinal/fixed signs, 6th house and Mars affliction. Benefics aspecting them indicate cure after treatment.

In the Indian system we have three formulae:

(1) *Saturamadhye yadaa shikhi;*
(2) *Karkatake bhanou swaputradrushte;*
(3) *Bhaumekshita sanijanita vaata vyaadhi.*

They are: (1) Saturn major Ketu minor Dasa; (ii) Sun in Cancer aspected by Saturn; and (iii) Saturn aspected by Mars.

A typical chart (Chart 3) is next page. Here Saturn occupies the 6th house and is aspected by malefic Mars satisfying the conditions.

The causes of this disease according to *Karma Vipaka* are: (1) hostility to one's *guru*, (2) betrayal of employer in the

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previous birth.

Remedy consists in propitiating the planet afflicting. Here (Chart 3) it is Saturn. Of course, medicines and physiotherapy will supplement *sastraic* injunctions.

In the case of the first formula, it is Ketu that should be propitiated.

3. Hydrocele

This disease is caused by accumulation of fluid in the scrotal sac. Scorpio is the natural house and 8th from Lagna in the chart denotes the scrotum. It is caused by affliction to the Moon representing the fluid.

In the illustrative chart (Chart 4) Scorpio Lagna by itself is prone to it and its lord occupies the 6th aspecting Lagna afflicted by Saturn's conjunction with the Moon in the 2nd house, which is reflex of the 8th. But since Jupiter is also there, the disease is curable. Surgical interference is called for by the aspect of Mars to Lagna.

In the Indian system this ailment is known as *vrishana* or *mushka roga*. The formula thereof are Venus in Cancer, Sun aspected by Mars, Sun in Pisces aspected by the latter planet. But none of them are available in this chart. But the position of Venus in the 8th combust the Sun is sufficient reason for the ailment in the concealed area, and hence propitiation of Venus is necessary.

According to *Karma Vipaka*, one who misbehaves with his daughter-in-law in the past life suffers this disease.

Says *Vishnupurana:*

Jaayate vrushane yasya
vyaadhi paramadaruuah
Japitwaa dasasaahasram
muchyate rudrasamhitaa.

Remedy lies in the recital of *Rudra Samhita* 1008 times. Cow should be gifted.

4. Cyst in the Ovary

Cyst is a sac of membrane in which fluid accumulates. It occurs in the arm, brain, breast, tongue etc. In the western system ovaries are said to be governed by the signs Scorpio, Libra. The Sun governs the right ovary and the Moon left. Affliction to the luminaries in sensitive houses causes this sort of trouble. Affliction to Venus too has to be considered.

In the illustrative chart (Chart 5) Mars lord of Scorpio is combust. Along with the Sun he is afflicted by Saturn, and Rahu enjoys their company.

It is enjoined that surgical interference in this area is contraindicated when the Moon transits Scorpio.

In the Indian system, there is no specific formula for the particular problem. But remedies are prescribed for cyst in the breast, which are: recitation of *Durga Sukta* and worship of Uma Maheshwara.

When this ovarian trouble happens to be the cause of delay in conception, the former is attributed to be the cause.

In the present instance, only the Moon occupies the 7th; as such, that planet has to be propitiated even though he is Lagna lord.

Interestingly *Karma Vipaka* attributes this illness to the sin of disloyalty to one's husband, neglecting him and thinking of the other man always in past life.

CHARTS

Chart 1. Male: Ayanamsa 22.37; Lagna 255.46; Sun 163.23; Moon 251.34; Mars 46.08; Mercury 146.14; Jupiter 202.05; Venus 141.37; Saturn 26.57; Rahu 9.24.

Chart 2. Male: Ayanamsa 22.45. Lagna 28.28; Sun 356.56; Moon 18.05; Mars 18.46; Moon 331.29; Jupiter 137.11; Venus 16.00; Saturn 146.35; Rahu 184.59.

Chart 3. Female: Ayanamsa 22.42. Lagna 329.11; Sun 14.21; Moon 90.03; Mars 2.0; Mercury 34.07; Jupiter 22.47; Venus 14.,45; Saturn 91.56; Rahu 261.28.

Chart 4. Male: Ayanamsa 23.18; Lagna 213.18; Sun 82.56; Moon 257.17; Mars 19.41; Mercury 96.02; Jupiter 243.11; Venus 87.17; Saturn 261.45; Rahu 145.23.

Chart 5. Female: Ayanamsa 23.17; Lagna 117.20; Moon 271.16; Mars 178.58; Mercury 187.46; Jupiter 217.30; Venus 131.41; Saturn 248.10; Rahu 159.50. — 46.88.

(to be continued)

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GANESA DAIVAGNYA

K.R. KRISHNAMURTHI

Personal History

MANY would be surprised to know that Ganesa Daivagnya, author of *Graha Laaghava*, has written a dozen skilled works on Astrology, *Kavya*, Astronomy, Mathematics, Muhurtha, rituals and ceremonies, in the form of originals and commentaries, that reflect his wide scholarship and intellectual acumen. As he wrote *Graha Laughava* when he was just 30 years old, he is often referred to as an incarnation of Lord Ganesa.

From a reference to *Ahargana* (elapsed Kali Yuga days) in *Graha Laaghava* as *Dwa Abdi Indronitha* 1442 Saka year (1520 A.D.), the year of the work becomes clear. As he was 30 years old then, his year of birth can be fixed as 1490 A.D.

As to his parentage, his mother was named Lakshmi, while Kesava, his father, was his boyhood teacher. Two main sources of information about Ganesa's works are Viswanatha (1578 A.D.) the youngest son of Divakara Daivagnya and Nrisimha (1586 A.D.) the grandson of Divakara, through his eldest son Krishna. The verses from *Graha Laaghava Udaharana* of Viswanatha and those from the commentary of Nrisimha on *Graha Laaghava* are highly useful in this regard.

The relevant passages are as follows:

Krithvaadow Graha Laaghavam Laghu Brihat
Tithi Chintamanim Sat Siddhanta Siromanischa
Vivrithim Leelavathi Vyaakrithim,
Sri Brindavana Teekikam cha vivrithim
Muhurtha Thatwasya vai sat sraddhadibhi
Nirnayam suvivrithim chando arnavaakyasya vai.

The above *slokas* clarify the order in which these works were written by him, stating that *Graha Laaghava* was the first work written. Then followed *Tithi Chintamani* and *Sraddha Nirnayaha* and *Leelavathi Teeka* occupied the next place, along with *Siromani Teeka* and finally *Vivaha Brindavana*.

His Works

Ganesa has stated in his works that he wrote them after a careful study of the earlier works written by respectable Maharishis and learned authors. If classified they could be listed as follows:

On Astronomy: *Graha Laaghavam, Siddhanta Siromani Teeka, Tarjani Yunthram.*

On Astrology: *Vivaha Brindavana, Muhurtha Tatwa Teeka.*

On Mathematics: *Leelavathi Teeka.*

On Rituals: *Laghu Tithi Chintamani, Brihat Tithi Chintamani.*

On Ceremony: *Sraddha Nirnayaha.*

Miscellaneous: *Sudhiranjani, Chando Arnava Teeka, Krishnaashtami Nirnayam, Holika Nirnayam.*

His commentary on *Leelavathi*, known as *Buddhivilasini* was written by him during 1545 A.D., while the commentary on *Vivaha Brindavana* was completed during the year Ananda in Saka year 1476 (1554 A.D.) when he was 64 years old.

In *Graha Laaghava*, Ganesa sayts that Saka year 444 (522 A.D.) was the year without Ayanamsa, and give the rate of precession as 60" a year. In the closing verses of the work, he praises his father's great attainments, as one born in Nandigrama in Kowsika Vamsa, with many pupils around him to sing his praise, and calls himself as the proud son of a proud father, under whom he grew up, as one of his own pupils. He adds further that *Graha Laaghava* was written by him on the lines of old *Siddhanthas* in a simple form.

In the *Muhurtha Tatwa Teeka*, he praises his mother Lakshmi's knowledge of *sastras* and the wide knowledge of his father Kesava. In the *Vivaha Brindavana Teeka* he says that the commentary has been so written by him as to reflect the ideas of the four different schools of Vishnu Paksha, Guru Paksha, Samudra Paksha and Surya Paksha.

(continued on page 58)

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HOW WILL JUPITER'S TRANSIT THROUGH TAURUS AFFECT YOU ?

PROF. PULIPPANI

I PROPOSE to outline the effects of Jupiter's transit through Taurus with special reference to Saturn's presence in Sagittarius since the transit effects of these two major planets are always significant either individually or in general.

1. General Effects

Jupiter enters Taurus on 19-6-1987 and remains there upto 3-7-1989. (He enters Rohini 1st pada on 15-8-1988, gets retrograde on 24-9-1988, again enters Krittika 4th pada on 3-11-1988, becomes direct on 20-1-1989 and again enters Rohini on 1-4-1989, enters Mrigasira on 3-6-1989 and Gemini on 3-7-1989.)

The passage of Jupiter through Taurus consists of Jovian years Krittika and Mrigasira. Adopting Varaha Mihira's dictum for this transit, we can say that "cartmen (railways, road transports, etc.) will suffer, many rail accidents may happen. Persons earning their livelihood through fire and cattle will suffer very much. There will be clash of arms betrween countries signified by Taurus, *i.e.*, Poland, Persia, Ireland, Asia Minor, Georgia, Russia, Holland, Greece, Mantua, Dublin etc. (*vide* DR. B.V. RAMAN's *Hindu Predictive Astrology*). Red and yellow flowers will be produced much. (Sunflower yield and the product of Saffola oil will also increase).

The commentator Bhattotpala quotes the verse of Garga in the same context which means that during the jovial year Krittika there will be agony and fear all over due to use of arms by various agencies and fear of fire accidents. Many cattleheads will be destroyed. The wheel-bearers (railways, road transports etc.) will meet with accidents and other problems. Rain will be scarce and people will suffer thereby.

Varaha Mihira gives the effects of the passage of Jupiter through Mrigasira as "there will be drought all over the world and crops will be destroyed due to affliction by pests, wild animals, rats, birds etc. Even friendly ruling heads will become enemies and enter into quarrels".

From this, we can infer that the clashes between countries like Iraq and Iran, Israel and Palestinian Muslim countries, the clashes in Punjab and in Sri Lanka will continue even upto the mid-1989.

During the same period Saturn passes through Moola and partly through Poorvashadha for which Varaha Mihira says: "People of Kasi, Kosala, Panchala (parts of Madhya Pradesh, Bihar and Punjab) will suffer. There will be army involvement and suffering to the army-men. Production of grains and herbs will also fall (*Brihat Samhita* 10-13).

When Saturn passes through Poorvashadha the people of Anga, Vanga, Kosala, Girivraja, Mahada, Pundra, the cities of Mithila and Tamralipthi will get into trouble (almost the entire Northern and Eastern parts of our country). Hence it goes without saying that due to the combined effects of the transit of Jupiter and Saturn from June 1988 to July 1989 the whole of upper India will face clashes and conflicts which confirms that the problem of Punjab etc. will still be a riddle giving room to terrorism in upper India. The Government should do well to take constructive steps to face these situations and maintain law and order at any cost.

However we can heave a sigh of relief due to the fact that the age old Tamil Samhita work *Choodamani Ullamudiyan* modifies the results of Jupiter's passage through Taurus thus:

Kuriya kundai pon searil kondal
pozhyum go palgum

which means that during the passage of Jupiter through Taurus "there will be much rain and cattle will thrive".

The results given by the author may seem to conflict with those given by Varaha Mihira. But Varaha Mihira is correct in declaring bad effects, since he bases the results on passage of Jupiter through the star of the Sun (Krittika) the hot planet and partly through Rohini whose lord is Moon being Jupiter's enemy and again through the star of Mars (Mrigasira) which is again a planet of war. The author on the other hand bases his results for the passage of Jupiter through the sign Vrishabha (Taurus) owned by Venus, the female, soft, cool and watery planet. Hence from the above we have to conclude that along with the ill-effects described there will also be good rains and yield of crops thus helping the entire livestock.

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II. Individual Effects

The transit of Jupiter (any planet for that matter) will affect people in four ways which can be classified as under:

1. The results of cyclic transit of Jupiter (*Paryaya*).
2. General conventional effects.
3. Effects due to Moorthi Nirnaya.
4. The effects of stellar occupation of Jupiter from one's birth star.

1. The Cyclic Effects (Paryaya)

Jupiter passes through the 12 signs of the zodiac roughly in 12 years. Each round is called a *Paryaya*. In most cases Jupiter may not complete more than 6 *Paryayas* in an individual life. The effects of *Paryayas* given below are as mentioned in Tamil classics:

(a) When Jupiter is in the first round he is said to give danger to life when he comes to the 8th house. It is also said that the father will enjoy quite contrary results getting all comforts, elevation while the native himself will suffer.

(b) If during the second round Jupiter is in Aries or Taurus, irrespective of its position from Janma Rasi, there will be no bad results when the above signs happen to be 1, 3, 6, 8, 10 or 12 from the Moon-sign and there will be no good results in the other houses. This will apply to people in the age group below 24 years.

(c) During the third *Paryaya* he does good in 1, 4, 5, 7, 9, 10, 11 and 12 from one's Moon-sign.

(d) During the fourth round in Janma Rasi, he gives fear from government, gain of wealth in 2nd house, comforts in 4th house, gain of property in 9th house and gain of money in 11th and 12th houses from Janma Rasi (Moon-sign).

(e) During the 5th round he gives mental anxiety in Janma, gain of wealth in 2nd, comforts in 4th from Moon-sign.

(f) During the 6th round he gives good effects in 2, 5, 7, 9 and 11th houses from Moon-sign and gives danger to life in the 8th house (provided there is Maraka Dasa or 3rd round of 7-1/2 years Saturn).

For example, let us assume Jupiter is in Gemini during its first round for a person born during July 1930. If the Moon-sign is Virgo, Jupiter will be in the 10th house from the Moon-sign. When he passes through Taurus the first *Paryaya* will end. Now, when the native is 58 years, Jupiter will be in his 5th round. Since nothing special for the 9th house in the 5th round is mentioned the native will generally enjoy all the good results of Jupiter being in the 9th according to convention.

2. The General Conventional Aspects

(a) Jupiter gives very good results when he passes through 2, 5, 7, 9 and 11 from one's Moon-sign. Readers are requested to refer to the feature "How is This Month for You?" for detailed readings. However, the results can be described briefly as:

Jupiter in 2nd adds to wealth (Aries this time), in 5th he gives birth of children (Capricorn), in 7th he gives marriage or harmonious conjugal life (Scorpio), in 9th he gives help from father, travel and good fortune (Virgo) and in 11th he gives gain of income (Kataka this time).

(b) Jupiter is said to give bad effects when he is in 1, 3, 4, 6, 8, 10 or 12th houses from the Moon-sign. As mentioned in an ancient Tamil verse quoted in the *A.M.*, January 1988, page 93, Jupiter gives the worst in the 3rd house (quarrels, fear of imprisonment, loss of respect, humiliation, affliction from many diseases, danger to life) subject to other conditions (Pisces).

According to another ancient Tamil verse, Jupiter passing through bad houses from the Moon-sign gives results as follows:-

1. When Jupiter was in Janma Rasi, Sri Rama went to the forest and Sita was imprisoned by Ravana. This means for those born in Taurus this time, they will be forced to shift to unwanted places amounting to exile with fear of imprisonment, as also danger from men to women.

2. When Jupiter was in the 3rd house Duryodhana died along with his men. This means that those born in Pisces may suffer fear of loss of life if Maraka Dasa period runs, there will be loss of status.

3. When Jupiter passed through the 6th house Sathyamuni was crucified at the point of a steel pillar for the alleged theft of the queen's necklace which was thrown on to his neck by passing thieves, in which state he was arrested. This means that those people born in Sagittarius may have to face false allegations and endure untold sufferings.

4. When Jupiter was passing through the 8th house, Vali lost his life through Rama and also lost his kingdom. Those born in Libra this time will meet loss of position and there will be danger to their life if Maraka Dasa also prevails.

(continued on page 58)

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LETTERS TO THE EDITOR

The Sun and Heart Disease

I

Sir, - Kindly extend my hearty congratulations to Gayatri Devi Vasudev for her article "The Sun and Heart Attack". I have checked a number of charts in my collection, including mine, and her findings are correct.

You will be surprised to know that we were taking the 4th house, the 4th lord and the Sun if afflicted for heart attacks. We were not aware that sign Leo is also involved. Actually I was looking for the clue as to why I was saved from heart trouble three times. Now I learn that I have Jupiter in Leo aspecting the Ascendant.

Regarding the smoking habit, I would like to add that in a number of cases including mine, if the 2nd house is afflicted even then this habit of either smoking or chewing pan or eating too much *pan paraag* comes.

The article is excellent and very useful for the practising astrologer for giving correct guidance.

Bombay. *Raman Thakkar.*

II

Sir,- Vocabulary fails to give me an appropriate word to express my pleasure on going through the articles "The Sun and Heart Attacks" and "Astrological Miscellany" written by your illustrious daughter Mrs. Gayatri Devi Vasudev in May 1988 issue.

May I request you to reproduce articles on the 7th house written by your brilliant son Surya Prakash before his death to refresh the minds of the readers like me as the old Magazine was lost.

Dhanbad. *P.C. Daw.*

Appreciations

I

Sir,- I am very happy along with other team-mates to see the April 1988 issue of THE ASTROLOGICAL MAGAZINE. The reason is improved articles in a strikingly different manner. The get-up of the Magazine is not the only thing which attracts readers. Your editorials, specially "My Experiences in Astrology" are wonderful which you have decided to share with your readers and make us all wiser. The features "Astrological Miscellany" of Mrs. Gayatri Devi Vasudev, "Ancient Classical Writers of Jyotisha" and "Astrology and Women's World", the latter two newly added features, have made the Magazine very useful.

Though I agree with Mr. K.K. Pathak of Patna and pray that a Hindi version of THE ASTROLOGICAL MAGAZINE be published, I also know your limitations. For the present, may I suggest that an additional feature be incorporated in the *A.M.* to publish brief summaries of the best articles published in different languages, in the *A.M.*, so that interaction between astrologers of different parts of the country may increase.

I pray for your long and happy life for our own *swartha* of assimilating as much knowledge as possible from you.

Delhi. *S.N. Kapoor.*

II

Sir,- Judging by the turn-out for the meeting on the evening of 12th April 1988 and the participation of the audience in the question-answer, I may be right in saying that your address on "Astrology" at the Bharatiya Vidya Bhavan was enjoyed thoroughly and had the desired effect of making everyone astrology-conscious.

We sincerely express our grateful thanks for giving another opportunity for the people of this city to remember that Astrology is as great a science as any other. In short, you have done yeoman service through this lecture.

Hyderabad. *R.C. Murti.*

Aurobindo's Horoscope

Sir,- I have just received the May 1988 issue of your reputed magazine. My attention has been specially drawn to Mr. Bepin Behari's article "The Seventh House and One's Profession".

He has commented at length on Sri Aurobindo's horoscope, taking his Ascendant as Pisces, while the Editor in his book *Notable Horoscopes* has given Cancer as the Ascendant.

We, who are Sri Aurobindo's devotees and deeply interested in Astrology too, shall be thankful if the Editor gives his authoritative

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FROM OUR OLD READERS

FROM OUR OLD READERS

March 1958

An Elusive Horoscope

Sir,- There was much fuss some time back in this country among those interested in Astrology by the prediction of a man of some experience that a great personality of the future was to be born in the early hours of the 16th November 1954.

I am aware that a male child was born at *4.33 a.m. on the day in question. It was further decreed that much prosperity will come to the homes of children born as such. It is rumoured that four children were born in this country at the time with Thula Lagna and Dhanur Navamsa. I am aware of the birth of one child in a neighbouring house on the day in question. Leave alone the predicted prosperity. Since the birth took place, the servants left the house, the father injured his leg, the mother and sisters are ill and various misfortunes have come in their way with the child just recovering from a serious illness. Never in the history of this home did they pass through such difficulties as after this birth (according to them). Can you, Sir, please throw some light on the situation through the esteemed THE ASTROLOGICAL MAGAZINE.

The position of exalted Mars in the 4th house and that of Jupiter exalted with the Moon in conjunction in the 10th house and Saturn (present ruler) exalted in the Lagna is, I think, sufficient strength to ward off the evil effects of the Lagnadhipati Venus being in combustion and bring good as predicted. Moreover the 6th, 8th and 12th houses are free from evil associations. The lords of 2nd, 5th, 9th and 11th are well placed. Rahu is in the 3rd, Saturn though Neecha in the Navamsa, the lord of that house is in a Trikona from Lagna. In view of the above (I am open for correction) good ought to have shown itself, but why, Sir, miseries come instead?

Dehiwela, Ceylon . P.H. Rambukpotha.

*Rasi: Libra - Lagna, Sun, Mercury, Venus, Saturn and Neptune; Sagittarius - Rahu; Capricorn - Mars; Gemini - Ketu; and Cancer - Moon, Jupiter and Uranus. *Navamsa:* Sagittarius - Lagna; Capricorn - Mercury; Aries - Saturn; Gemini - Sun and Venus; Leo - Rahu, Uranus and Mars; Virgo - Jupiter; and Libra - Moon and Neptune.

opinion on Sri Aurobindo's birth time. Mr. Bepin Behari's discussion is not at all convincing.

Haridwar . *P.P. Khetan.*

The Afghan Issue

Sir, - Leo 9 degrees rises in the Geneva Agreement Chart of 14th April 1988 at 2-31 p.m. Rahu is in the 7th house aspected by Saturn from the 5th house, with a balance of 14 years, 8 months and 4 days of Saturn Dasa. In my opinion the agreement could be in doldrums during the following periods:

(1) Rahu's Gutika period in the sub-period of Mercury operating from 22-6-1988 to 18-11-1989, since Rahu is the lord of the 7th cusp and is also sub-lord of Mercury; besides Rahu/Mercury are in *dwirdwadasamsa*. (2) Saturn will be in exact trine to Jupiter on 24-1-1989 (7th and 8th lords are affected). (3) Saturn will be in exact square to Sun on 24-12-1990 (Lagna and the 7th lord could end

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the agreement in turmoil).

U.S.S.R. will withdraw her armed forces during the conjunction of Saturn and Uranus due on 26-6-1988 and 18-10-1988. The above planetary vibrations may cause serious turmoil in the sub-continent.

S.C.

Karachi.

Hinduism and Astrology

Sir,- This has reference to Mr. Kalyanasundaram's remarks (*A.M.*, May 1988) covering, in particular, my article "Modern Acharyas: Spiritual Leaders or Religious Heads?". I agree that he and a few people may not feel as I and others do covering the responsibilities and obligations of Hindu leaders in today's changing and challenging times. However, I am not sure what he is exactly saying when he writes that "A lie or false statements no matter how many million times repeated by many million people, can never become the truth". The statement appears to be at the best in bad taste, and at the worst it implies not only that everyone else is making false statements, but he alone knows the truth! It is regrettable to see such a statement from a fellow-reader.

We must never forget that Hinduism, unlike many monotheistic religions, is a *dharma* that has evolved over centuries and that debate, discussion, and differences have made Hinduism what it is. Evolution is a continuing process, and the moment we put brakes on human thoughts, Hinduism will become another monotheistic philosophy. It will then be used to mainly control individuals and not for their spiritual welfare. "Fundamentalism", that we see in many religions today, have been rarely constructive. Our *rishis* and other elders have set the balance in Hinduism by linking *Dharma* with *Smrithis* or traditions. Religious leaders or Acharyas must always be responsible to the needs and demands of the society. However, they cannot claim infallibility and must still be answerable to society. Acharyas must serve and lead, but are not masters.

Some modern people erroneously believe that Hinduism and Hindu Astrology must be separated to create a so-called "secular" image to Astrology or to distance themselves from Astrology. This idea is often presented as a "liberal" approach, but in reality such individuals lack the courage of conviction. They do disservice to both Hinduism and Astrology. Astrology and Hinduism are almost synonymous from Vedic periods, although today many non-Hindus use Astrology in their lives. *Jyotisha* is one of the six *angas* or limbs of the *Vedas*. The law of *Karma* is not only the fundamental basis of Hinduism, but more importantly it is *the* basis for Hindu Astrology. The horoscope is a map of one's destiny or fate or *Karma*. The horoscope links one's *Karma* with one's ability or free-will. The understanding and application of Hindu Astrology is best served when one also understands its bond with Hinduism. Regardless of the bond of Hindu Astrology and Hinduism, we must understand that its application covers secular areas, including the use and acceptance by many non-Hindus. Many non-Hindus approach and accept Hindu Astrology without any reservations or confusion. Interestingly, more often than usual, it is a few Hindus who have difficulty in accepting the close bond that has existed for hundreds of years between Hinduism and Hindu-Astrology.

Lake Zurich, U.S.A. *B. Sureshwara.*

Eclipse Effects

I

Sir,- The total solar eclipse of 18.3.1988 (which was partial in the Indian sub-continent) was unique, in the sense, that within one month of its occurrence several major disasters took place in India and her neighbourhood. There was great loss of life and property due to fire, road accidents, escalation of terrorist activities etc. But the majority of the disasters (listed below) were caused by fire and explosives. Although the planetary combinations indicating each accident can be identified only with the help of the relevant birth-charts of the institutions and the place of accident, what appears significant was the position of the incendiary planets Mars and of the Sun. Both were in their respective signs (Sayana) of exaltation. That the solar eclipse had a triggering influence in these disasters is plainly apparent.

The solar eclipse had some interesting features. It was just two days before the vernal equinox. In all the places where the disasters took place it was an eclipsed Sun that was rising on 18.3.1988. It is not clear whether texts make reference to eclipses during sunrise or sunset or during equinoxes and solstices.

23.3.1988: Fire in Central Ordnance Depot, Jabalpur - Raged for five days. Estimated loss more than Rs. 50 crores.

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3.4.1988: Huge fire in Sion, Bombay. Many houses gutted. Tata Power Station damaged, affecting power supply and suburban rail service.

4.4.1988: Fire in Kurla, Bombay. Hundreds of slum dwellings gutted.

6.4.1988: Fire in Udayagiri village, Orissa. More than 500 huts razed to the ground.

10.4.1988: Huge explosions in the Ojhari Ammunition Depot near Islamabad, Pakistan. Disaster comparable in magnitude to the Bhopal Gas tragedy of 1984.

Pune. *T.R. Natarajan.*

II

Sir,- May I share the *A.M.*'s learned forum of readers a recent astrological observation? Two eclipses around the first half of March 1988 - one lunar (partial) on March 3 and one solar (partial in India) on March 17 - spelled turmoil for Eastern Asia where they were both visible. Evil influences of the solar eclipse were exacerbated as it occurred at sunrise. The wisdom of avoiding travel on such days was seen on March 17 when on the Nagpur Road we saw many truck collisions and one of the wheels of our car spun off at high speed stranding us in the remote Seoni hills jungle for several hours of the night.

The heavens should be watched scrutinizingly after major omens like eclipses to try to see how, where and which effects will occur. On 19th March a rare occurrence appeared in the evening sky in Aries. While Jupiter and the Moon stood in exact conjunction, Venus shone brightly above the pair at 20°. I became wonderstruck by the trio as I realized they formed a perfect, sharply-pointed triangle, like the head of Lord Kartikeya's *shoola*. The next night, March 20, the Moon zoomed slightly ahead of Venus. Now the three dazzling benefics exactly resembled a huge scimitar sword in the martial, warring sign of Aries. Could these eclipses and ominous conjunctions indicate increased warfare - especially with Saturn in fiery Sagittarius in trine to the conjunction? The March 3 lunar eclipse also had stood in Leo, the third fiery sign.

About two days later, a huge explosion rocked Jabalpur. The biggest ordnance magazine in Asia was on fire, one bomb igniting another in chaotic chain reactions for 48 hours. Crores of rupees went up in smoke as entire villages were evacuated.

Although this type of presumably accidental disaster is of rare occurrence happening once in decades, it was nevertheless duplicated less than a month later when on April 10 hundreds, perhaps, many more perished in a similar incident in Pakistan. Were these great blunders/accidents as did the spear and the scimitar indicate some type of sabotage in one incident or the other? Since the effects of eclipses tend to linger, more nasty surprises may be in store for our beleagured planet in May. Nonetheless after the eclipse the usual dull horde of pedestrian journalists rushed forward to assure India's readers of the dailies that "eclipses can by no means create any effect whatsoever" although no scientist will ever prove this statement though they may claim to.

San Pablo, California. *Pavan Das.*

Clarification Desired

Sir, - I have gone through the above article and request the following clartifications so as to understand the method thoroughly for practical application.

1. The author has nowhere given the details of his own method of *kakshya vriddhi* or *kakshya hrasa*. It would be better if he now gives us, in detail, the circumstances under which *vriddhi* or *hrasa* takes place.

Kakshya years of Saturn have been given as 5, 6 or 7 but it has not been mentioned when 5 should be taken and when 6 or 7.

In Krishna Menon's chart the Moon is a benefic planet. It is not a new Moon being in *kendra* from the Sun and is very powerful being aspected by exalted Jupiter forming a strong Gajakesari Yoga. Why should such a Moon reduce longevity by a year instead of extending it by 6 years?

In Chart No. 4, long life is indicated by two factors and middle life by one factor and the author should have accepted this as a case of long life and one *kakshya vriddhi* (due to exalted Jupiter) but instead he has preferred to treat this as a case of middle life and one *kakshya vriddhi* just to reach 80, the actual age of death. It cannot be followed why has this case not been treated as one of long life and one of *kakshya vriddhi*.

In Chart No. 5 (Pandit Nehru), 6 years have been added to the length of life because the Moon is in Lagna but the Moon, in this case, is neither exalted nor a full Moon. According to the author's own rule, only one year should have been added.

Purulia. *Brindaban Behari De.*

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"Planets and Administrative Services"

Sir,- I have read with interest the above article by Mrs. Mridula Trivedi. The author eloquently promises the exchange of the 8th and the 10th lords, for any successful administrative posts, 8th house being 11th from 10th and 10th from 11th house. With due deference to the author, I differ from her views as my own horoscope* has the said exchange and my Lagna being Capricorn with the strong Ascendant lord in the 2nd house. Success never comes to me, so easily, as the exchange of *kendra* or *kona* lord with a *dusthana* lord creates a bad yoga, called Dainya Yoga and of the 3 *dusthanas*, the 8th lordship is the worst.

In my opinion, the mere exchange of lords of 8th and 10th with strong Ascendant lord, does not make one a top administrative officer. Mars plays an important role in shaping the individuals to top posts, Mars should be prominent in Rasi, Navamsa and Dasamsa charts. In reply to question No. 5 (*A.M.*, April 1988, page 43) Mihira has also stressed that Mars should be powerful for top administrative posts.

Madurai. *T.R. Viswanathan.*

* *Rasi:* Capricorn - Ascendant; Aquarius - Saturn (R); Gemini - Ketu; Leo - Venus; Virgo - Mercury; Libra - Sun; Scorpio - Jupiter; Sagittarius - Moon, Mars and Rahu. *Navamsa:* Gemini - Ascendant; Cancer - Moon and Mars; Virgo - Mercury and Jupiter; Libra - Rahu; Sagittarius - Venus and Saturn; Aquarius - Sun; Aries - Ketu. Balance of Ketu Dasa: 0 years, 6 months and 0 days. Date of birth: 1.11.1935. Ayanamsa 22° 57' 38".

Astrology and Married Life

Sir,- Divergent, sometimes wrong, notions on the so-called dreadful Kuja Dosha are prevalent. Innumerable articles (by stalwarts in Astrology) have appeared in the pages of the *A.M.*, particularly between 1960 and 1977. But at page 532 of the *A.M.*, July 1974, DR. B.V. RAMAN had set at naught all the familiar unfounded controversial views in a crystal-clear and lucid manner. Serious students of Astrology, who are aware of his firm views on Kuja Dosha, would certainly view the article "Astrology and Married Life" (*A.M.* of March 1988) as redundant and as likely to cause unwarranted confusion and concern in the minds of the parents of girls. It is also likely to strengthen the hands of astrologers who are prone to recommend rejection of girls on account of Mars Dosha. Chapter IV of *Brihat Jataka* dealing with *Ruthu*, *Nisheka*, *Garbhadhanam* and conception, on which almost many modern scholars as well as the earlier commentators had given conflicting interpretations and which cannot be *ipso facto* read from the reading of the Sanskrit *slokas* would be a better subject for discussion by scholars. This is quite clearly manifest from the fact that neither the great late Prof. B. Suryanarain Rao nor DR. B.V. RAMAN has given any conclusive views in the translation of *Brihat Jataka*.

Further, out of curiosity I looked into the chart of the female born at 4.11 p.m. on 14-11-1956 at Delhi married on 6-5-1981 and widowed on 23-7-1983 (given in the article) where there is no Kuja Dosha as Mars is shown in the 11th Bhava. But on checking, I find Mars is placed in the 12th Bhava.

Myiladuthurai. *S. Natarajan.*

Planets and Political Leaders

Sir,- The two great Democracies of the world U.S.A. and India are offsprings of France and England respectively. After getting rid of the yoke of slavery and colonialism both opted for democracy.

The sign of USA is Gemini. The mercurial sign denotes intelligence, reasonability, scientific and permissive tendencies. The common man in U.S.A. is generally aware of everything in the world. He persistently thinks and accepts what is right. With these qualities he has made the nation great and a super-power.

Coming to India there is yet mass illiteracy in spite of education programmes. In general, people here are god-fearing, blind-believers, custom-ridden, poverty-stricken. The large scale corruption in the nation denotes that the common man is dishonest. In spite of all this, democracy has survived. The late Pakistan Prime Minister Mr. Z.A. Bhutto has written that he was greatly amazed that India in spite of her great diversities had survived while one religion could not keep his own nation intact. The description of the common man of India correctly indicates the correctness of her sign being Capricorn.

The successful leaders of USA generally are born in Gemini or Virgo Ascendant in tune with the feelings of the common man while India has most of the leaders with Cancer Ascendant, the 7th sign from Capricorn totally justifying

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the people who obey leaders like the traditional wife obeys the husband.

Pt. Nehru with Cancer Ascendant had a long spell of leadership.

In the USA, John F. Kennedy the most popular President had Virgo Ascendant. He had all the characteristics of Mercury and he was like a matinee idol, for the Americans. It is said no election was necessary for his second term.

The unfit cannot survive, according to the theory of Evolution. I cite the two cases of failures of two leaders in each country.

Morarji Desai became the Prime Minister in unusual circumstances. His Ascendant is Gemini. His qualities of straightforwardness, intransigence, inflexibility and hegemonic respect for morals in politics made him lose his post. There are some other reasons too, but he was also personally responsible for loss of power.

In the USA Nixon was born with Leo Ascendant. His autocratic tendencies coupled with unfair methods and against the pulse of the people forced him to resign on 8th August 1974.

Both the leaders failed to be successful due to their Ascendants being incompatible with the basic nature of the common man of their respective nations. Signs of both democracies are 6-8 to each other. In general, the relations of the two democracies are never cordial.

Democracy is a way of life of the present world under the Aquarian era. Democracy functions with the pulse of the common man. Astrology has a definite say in choosing the leadership of nations. The people of India should not denigrate the ancient science of the great nation.

Dear Foundation, Cling for this ancient science since his youth. The half-baked rationalists and scientists have no right to denigrate his attempts.

Akola. *W.H. Pande.*

Exploring Hindu Astrology

Sir, - The following note written by Ry Redd and published in the latest issue of *AFA Bulletin* will be of much interest to your readers. Ry Redd is the author of *Toward a New Astrology*. He is presently writing *Hindu Dasa Interpretation*.

"This year saw the passing of Barbara Cameron, a western pioneer not only of Hindu Astrology but also of Burmese Buddhist Astrology, called *Mahabote* (meaning 'The Little Key'). In the following I will share a few suggestions concerning how to get the most out of her contributions in bringing Eastern Astrology to the West. I will begin with a bit about my background in Hindu Astrology.

"Author and translator of some twenty books on Hindu Astrology, Dr. B.V. Raman of Bangalore, India, has long been considered - within and without his native country - as the world's leading authority on Hindu Astrology. Fifteen years ago, I had the opportunity to attend seminars taught by him during what turned out to be his* last tour of America. At one point Dr. Raman put the rather abstract yet elegant Hindu square-form 'Rasi' chart on the blackboard and asked those of us present - astrologers from the New York area - to identify whose chart this was. Being a good student and feeling that the chart was being used to illustrate a point he was trying to make about Jupiter (called 'guru'), I said the chart was that of a prominent Indian philosopher, and it was! Evidently because I was the only one to get the right answer, shortly, afterwards Dr. Raman honoured me with an invitation to come to his institute in Bangalore to study with him. However, there was one condition: I had to study Sanscrit exclusively for six months before he would begin teaching me Hindu Astrology.

"While I never took Dr. Raman up on his offer, over the years alongside Western Astrology I have used his methods in my counselling practice and research projects. For example, major planetary aspects yielded surprising, positive results when applied to astrological and past life information in the psychic readings of 'sleeping prophet' Edgar Cayce.

"Barbara Cameron was a fellow admirer of Dr. Raman's traditional, precise approach to Eastern Astrology. Her astrological legacy principally includes two books on Eastern Astrology for Westerners, both of which are published by AFA. The first, *MaHaBote - The Little Key*, is a manual for Burmese Astrology as practised by the Buddhists of exotic Burma (surrounded by India, China and Thailand). To go along with the manual, which is loaded with mainly valuable tables, charts and case studies, Barbara Cameron designed the MaHaBote Card Chart....

"Moreover, *Mahabote* is excellent for introducing basic Eastern - especially Hindu -

*We subsequently visited U.S.A. and France in 1981 on a lecture tour. — Ed., A.M.

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Astrology concepts and methods to reluctant, information-exploded Westerners. These methods greatly emphasize the Moon's North and South Nodes in both natal and predictive interpretation. They include the use of specific gemstones and other remedial measures in mitigating challenges. *Mahabote* also recognizes another concept crucial to Hindu Astrology, namely the importance of measuring planet strengths and the use of major and minor planetary periods in forecasting long-term trends.

"The different available 'Ayanamsa' vary by a few degrees and if inconsistently used, will result in different strengths of planets, as well as widely differing timing and events forecast during the planets' major and minor periods. Therefore, my only reservation with *Predictive Planetary Periods*, and my main advice to astrologers wishing to explore Hindu Astrology seriously, is that you always be consistent. You might begin by using, for instance, DR. RAMAN's Ayanamsa, or that of Lahiri.

"Barbara Cameron was a true trail blazer. While she will indeed be missed, the resources she left behind are excellent starting points for potentially rewarding astrological journey Eastward."

New York. *Robert Bruce.*

Astrology Part of US Culture

Coutesy: Times of India dated 9-5-1988

New York, May 8 (AP).

Horoscopes in newspapers aren't as popular as comic strips and obituaries and surveys find few people willing to admit they are guided by the stars, but astrology is firmly rooted in American culture.....

"If it is the case that the US delayed the INF (intermediate nuclear forces accord) signing due to astrological predictions, that is serious, " Mr. Kurtz said.

He was referring to the disclosure by the former White House Chief of Staff, Mr. Donald Regan, that Mrs. Nancy Reagan consulted astrologers about her husband's schedule, including the signing of a nuclear arms limitation treaty with the Soviet Union.

Her spokeswoman later confirmed that Mrs . Reagan did, indeed, consult astrologers. But the president said he had never based a policy decision on a horoscope.

If true, that's just a "dam shame," according to Mr. Joelle Mahoney, president of the 140-member astro-logers guild of America.

"Using an astrologer, to me, is just one more piece of input for the president to make a decision, "she said on Friday.....

A survey of 2,000 adults, conducted last year by the public opinion laboratory of Northern Illinois university, found that two-thirds were regular or occasional readers of horoscopes and 36 percent thought astrology was scientific.....

New York telephone gets a million calls a month - at 28 cents a call - for its dial-a-horoscope lines. However, according to the company spokesman, Mr. Steve Marcus, three to four times more callers dial for weather forecasts.

The Gallup poll hasn't asked adults about astrology since 1978, when it found that 29 per cent of the respondents said they believed in it. More people expressed belief in such things as extra-sensory perception and dejavu, said Ms. Colleen Mcmurray of the Gallup organisation.....

Mr. Barry Karr said Gallup polls of children aged 13-17 found that belief in astrology increased from 40 per cent in 1978 to 52 per cent in 1986. In contrast, the number of those who believed in ESP fell from 67 per cent to 46 per cent and belief in the Loch Ness monster dropped from 31 per cent to 13 per cent.

In newspaper readership surveys, anywhere from one-fifth to half of those surveyed say they read the daily horoscope, said Ms. Deanne Termini, executive vice -president of Belden associates of Dallas, a newspaper marketing research firm. It averages out to about one out of three readers, she said.

By comparison, obituaries, editorials, comic strips and the "Dear Abby" or "Ann Landers" advice columns are followed by about 50 per cent of newspaper readers, she said, while 20 per cent do the crossword and only five per cent bother with the bridge column.

As far as Mrs. Mahoney of the astrology guild is concerned, newspaper horoscopes "are about the worst press that astrology has".

"The true science of astrology is quite complex, and there are no two astrological profiles that are the same," she said.

Mr. Robert W. Cooper, executive secretary of the American federation of astrologers, takes a kindlier view of newspaper horoscopes, saying they at least serve to interest people in the art.

The federation has between 4,000 and 5,000 members, Mr. Cooper said, adding that not all are astrologers. He estimated that the number of Americans involved in "serious astrology" is no more than 50,000.

All in all, Mr. Cooper said, the publicity generated by the White House connection made it a good week for astrologers and he didn't seem at all surprised that it came on the same week the federation was observing the 50th anniversary of its founding - on May 4, 1938, in Washington, DC.

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BOOKS ON REVIEW

OUR LITERARY EDITOR

THE VINASIKHA TANTRA. Ed. with introduction and translation by Teun Goudriaan (Motilal Banarsidass, Bungalow Road, Delhi 110 007, P. 162 + x, 1985. Rs.75.00)

This is a unique northern Saiva tantric work of the left "currents"(*vamasrotas*). In it, the deity addressed is Siva in the manifestation of Tumburu which is surrounded by the quartet of Shaktis - Jaya, Vijaya, Ajita and Aparajita. The main deity is described as four faced, three eyed, flat-nosed; he holds *khatvanga*, the noose, elephant-hook, *soola*, *kapala*. Besides the four Shaktis there are four deities - Durbhaga, Subhaga, Karala, and Mohini in the intermediate region of the pedestal. Worship of the deity is said to be effective against fever, other diseases, demons. Bathing this deity nine times favours birth of son to a childless woman; it counteracts against sorcery and helps victory to the ruler. There is a short description of the yantra too.

The long introduction is exhaustive on the nature and peculiarities of the Mss; other references to Tumburu and its worship overseas. The Mss is dated 11th century.

The work starts with a description of the initiation and ordinary course of worship. Then follow special procedures, *pujas*, *yagas* etc., yogic interpretation and magical rites for attraction, subjugation, eradication etc. The text is in the form of a monologue between Siva and Devi. There is also a description of the *homa*. The translator himself admits that some of the interpretations of *Bijaksharas* are hypothetical and implying their correct use should be learnt from accredited gurus only. The text is in Romanised Sanskrit with diacritical marks.

The author is presently a member on the staff of the Institute of Oriental Languages, Utrecht, where he teaches Sanskrit, Pali and History of Indian religion. He has to his credit other tantric works, some of which have been co-authored.

This beautifully produced books is competently edited with an index of verses and comprehensive index. Serious students of Tantric literature will find much valuable information in its pages.

MESSAGE OF THE BHAGAVAD GITA TO COMBAT CRISIS OF CHARACTER by Dr. D. Arka Somayaji (Tirumala Devasthanams, Tirupati. 1983. Pp. 364. Rs. 1.00)

GEETA ENLIGHTENED by Yogi Mahajan (Motilal Banarsidass, New Delhi 110 007, Pp. 177+ xii 1986. Rs.75.00)

The Gita is one of the few books that admits of as many shades of interpretation as there are thinkers. From the great Acharyas down to this day, there are hundreds of them in as many languages. The author of the first booklet (we learn) is a Sanskrit scholar, recipient of Presidential award, a retired principal and later Project Officer at TTD. As the title implies the author has designed to treat *Gita* as a guide to students of modern India. In so doing he has chosen a few verses which are famous and bear on the choice of the subject, defining the philosophy, purpose and values of life. According to him the *Gita* grants freewill to man, when it says:

Udharet atmanaam atmaanam

One finds however, the general treatment is rather discursive and rambling in nature. On the whole, he somehow makes out a case that life in India including government should try to follow the teachings of the *Gita*.

The very title of the second book is archave and looks a little amusing to the modern English educated. He wonders whether the author seeks to enlighten *Gita!* As a rule, titles of modern books should be clear indicators of their contents.

We learn that the author was born in an illustrious family of jurists, statesmen etc. and had graduated in law. From the preface we find that he faced a lot of questions to answer for himself, like 'Who am I?', 'Why am I?' 'Whether there is a God?' and if so, 'Where He is?'. These haunted him until he chanced to meet Mataji Nirmala Devi who appears to have removed his *phantasmagoria*, when his doubts vanished in the child-image of Sri Krishna. In a short introduction he places the *Gita* in perspective by giving its context, and in the following 20

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odd chapters, he discusses such topics as *dharma*, discipline, *yoga*, action and inaction, pleasure and sorrow, renunciation etc., all in terms of the *Gita*.

In the concluding chapter however, he discovers that the *Gita* concedes freewill and freedom to man; it is up to us Arjuna to exercise them. Freedom is man's birthright to this extent: "If you want to take poison you can take it". He sees Krishna to be a great diplomat and admires his skill in making Arjuna exercise his will by feeding his ego and by adding that if he followed His teachings with faith, he would become liberated! By this alternate proposition, Krishna made Arjuna's ego baffle and pick up the bait! He wonders at the skill of Krishna on how He said the same thing in so many ways and stalmated Arjuna's ego. In fine, the author appears to be guided for the most part in the things he has said by the guidance of his Guru. One wonders how far it conforms to Nirmala Devi's own interpretation of the *Gita*. The book is well-produced.

CONSERVATION AND PROGRESS by Tribhuvan Prasad Tewary (Directorate of Information, Publicity and Tourism, Government of Pondicherry, Pp. 167, price not quoted).

This is the third volume of the speeches and articles written by the author as Lt. Governor of Pondicherry. It contains 20 odd pieces on as varied subjects as planting of trees, handicrafts, poet Bharati, Bharatanatyam, films, flowers, R.A. Kidwai and Kamban. The title is apparently derived from two pieces: Conservation of nature and Pondicherry on the March. The occasion for the pieces is appended in each case. One thing that strikes the reader is that the writer is at home in everything he writes about, which shows his versatility and the pains he has taken to collect information. Of its nature, the contents cannot be controversial; but nevertheless are informative. Union Minister P. V. Narasimha Rao, contributes an appreciative foreword. The book is neatly printed.

A STUDY IN ASTROLOGICAL OCCULTISM by Bepin Behari, (IBH Prakashana, Gandhinagar, Bangalore 560 009, Pp. 275+viii, Rs.30.00).

This book grew out of a MSs on philosophy submitted to a foundation of Switzerland for an international award. The present author's MSs on "Fragments of Hindu Occultism: An Astrological Approach to Theosophical Philosophy" was adjudged the best. It was later revised, subjected to the scrutiny of many scholars who contributed their own suggestions, some of which proved controversial. It now appears in this book in the present name with the subtitle "An Astyrological Approach to Vedantic Philosophy and Yogic Discipline". The author found it impossible to reconcile the differing view points. It therefore contains the advantages and disadvantages of such a make-up. Broadly it carries in the early chapters basic esoteric postulates of Astrology; the next part deals with occult views on certain aspects of life like birth and death. Then follows the rationale of planetary influence on human life. Time divisions such as *Kalpa*, *Manvantara* are touched upon. The last four chapters deal with the way of moulding life according to occult needs. A rough representation of radiations linking the individual with the spiritual generator - *Kala Purusha* - is annexed.

Hindi

MANTRA SIDDHI (RAHASYA) by Govind Sastri (Sadhana Pocket Books, U-I Bungalow Road, Delhi 110 006, Pp.184, Rs. 5.00).

In the course of 23 chapters, this closely printed book seeks to teach the *mantras*, *pranava*, Gayatri, *karna pisachi*, and *Bhairavi* among others. Other related matters taught are the value of Guru, *purascharana*, *prayogas* like those for begetting children, speeding of marriages, *vaseekarana*, *visleshana* etc. By its nature, it is a popular treatment and cannot replace initiation under a proper *guru*. Printing and get-up leave much to be desired.

SRI MARTHANDA PANCHANGAM 1988-89 (Sudarshan Publications, Nai Sadak, New Delhi 110 006, Pp. 200, Rs. 14.00).

This is one of the most popular and comprehensive *panchangas* in Hindi in this country. It contains everything that a layman as well as a practising astrologer needs. From planetary and other details like eclipses it also contains *muhurtas*, sun-rise for different latitudes, longitudes, modes of finding Lagnas, etc., needed for the practitioner. On the popular side are found *Rasi bhavishya* for the year. A special feature of this year consists in treating Dhanus (Sagittarius) and Makara (Capricorn) as two Rasis each and describing them. It is an astrological *vade-mecum* published annually and an immensely useful one at that.

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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS FOR JULY 1988

*NIRAYANA POSITIONS OF PLANETS AT 5.30 A.M. I.S.T.

Day of the Wk	Sid Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupiter *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Neptune	♇ Pluto
Fri	6-38-10	77-07-38	273-07-55	331-21	57-22	33-48	51-56	246-14	325-17	246-22	256-33	197-37
Sat	6-42-06	78-04-49	287-51-49	331-53	57-53	34-00	51-48	246-09	325-14	246-20	256-31	197-36
Sun	6-46-03	79-02-00	302-32-28	332-24	58-29	34-12	51-43	246-05	325-10	246-17	256-30	197-35
Mon	6-49-59	79-59-11	317-05-53	332-54	59-10	34-24	51-41	246-01	325-07	246-15	256-28	197-35
Tues	6-53-56	80-56-22	331-27-56	333-26	59-56	34-36	51-41	245-57	325-04	246-12	256-26	197-34
Wed	6-57-52	81-53-34	346-36-05	333-57	60-46	34-48	51-43	245-52	325-01	246-10	256-25	197-34
Thur	7-01-49	82-50-45	359-30-01	334-27	61-41	35-00	51-47	245-48	324-58	246-08	256-23	197-33
Fri	7-05-46	83-47-58	13-09-24	334-57	62-41	35-11	51-54	245-44	324-54	246-06	256-21	197-33
Sat	7-09-42	84-45-11	26-34-56	335-27	63-45	35-23	52-03	245-40	324-51	246-03	256-20	197-32
Sun	7-13-39	85-42-24	39-47-17	335-56	64-54	35-34	52-13	245-36	324-48	246-01	256-18	197-32
Mon	7-17-35	86-39-37	52-46-52	336-25	66-05	35-46	52-26	245-32	324-45	245-59	256-17	197-32
Tues	7-21-32	97-36-51	65-33-55	336-53	67-23	35-57	52-41	245-28	324-42	245-57	256-15	197-32
Wed	7-25-28	88-34-05	78-08-37	337-22	68-44	36-08	52-58	245-24	324-38	245-54	256-13	197-31
Thur	7-29-25	89-31-19	90-31-18	337-49	70-09	36-19	53-17	245-20	324-35	245-52	256-12	197-31
Fri	7-33-21	90-28-34	102-42-38	338-17	71-38	36-30	53-37	245-17	324-32	245-50	256-10	197-31
Sat	7-37-18	91-25-49	114-43-56	338-44	73-12	36-41	54-00	245-13	324-29	245-48	256-09	197-31
Sun	7-41-15	92-23-05	126-37-12	339-11	74-49	36-52	54-24	245-09	324-26	245-46	256-07	197-31
Mon	7-45-11	93-20-21	138-25-16	339-37	76-30	37-03	54-49	245-05	324-23	245-44	256-06	197-31
Tues	7-49-08	94-17-36	150-11-40	340-03	78-14	37-14	55-16	245-02	324-19	245-42	256-04	197-31
Wed	7-53-04	95-14-52	162-00-40	340-28	80-02	37-24	55-45	244-58	324-16	245-40	256-03	197-31
Thur	7-57-01	96-12-07	173-57-05	340-53	81-53	37-35	56-15	244-55	324-13	245-38	256-01	197-31
Fri	8-00-57	97-09-26	186-05-58	341-17	83-46	37-45	56-47	244-51	324-10	245-36	256-00	197-31
Sat	8-04-54	98-06-42	198-32-25	341-41	85-43	37-55	57-19	244-48	324-07	245-34	255-58	197-31
Sun	8-08-50	99-04-00	211-21-02	342-05	87-41	38-05	57-55	244-45	324-04	245-32	255-57	197-31
Mon	8-12-47	100-01-17	224-35-25	342-28	89-42	38-15	58-29	244-42	324-00	245-30	255-55	197-31
Tues	8-16-44	100-58-35	238-17-27	342-50	91-45	38-25	59-06	244-38	323-57	245-28	255-54	197-31
Wed	8-20-40	101-55-54	252-26-39	343-12	93-48	38-35	59-44	244-35	323-54	245-26	255-53	197-31
Thur	8-24-37	102-53-13	266-59-45	343-34	95-53	38-45	60-23	244-32	323-51	245-24	255-51	197-31
Fri	8-28-33	103-50-32	281-50-44	343-55	97-59	38-54	61-03	244-29	323-48	245-23	255-50	197-32
Sat	8-32-30	104-47-53	296-51-31	344-15	100-05	39-04	61-44	244-27	323-45	245-21	255-48	197-32
Sun	8-36-26	105-45-14	311-52-23	344-35	102-11	39-13	62-26	244-24	323-41	245-19	255-47	197-32

*For local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-7-1988 is 22° 15' 04".

RAMAN'S ONE HUNDRED AND TEN YEARS' EPHEMERIS covers a period of 110 years (1891 to 2000) so that the birth dates of all persons alive today are covered. Gives abridged positions, and the Moon's positions for every alternate day. A must for all students of Astrology. Rs. 50.00 or U.S. $ 25.00. Get your copy at RAMAN ASSOCIATES, "Sri Rajeswari", Bangalore 560 020, INDIA. Telephone 869289.

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

(In the letters THE ASTROLOGICAL MAGAZINE receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with anwers. If some similar doubts are puzzling you, why not write to us about them? A reader can put only one question at a time. This service is free to all readers of THE ASTROLOGICAL MAGAZINE. -Ed., A.M.)

Q.1 Lagna lord in Lagna is said to give good results. What are the results when (a) the Lagna lord is a natural malefic and (b) when he is aspected by natural malefics and aspected by functional malefics re: chart given. Rasi: Aquarius - Ascendant and Saturn; Aries - Moon; Gemini - Jupiter (R); Scorpio - Mars and Venus; Capricorn - Sun, Mercury and Ketu; Cancer - Rahu. Saturn is in Lagna, Mars aspects Lagna, Saturn aspects Mars and Saturn also aspects the Moon, karaka of mind.

J. Subba Rao, Hamsavaram.

Ans: Saturn in Aquarius in Lagna constitutes *Sasa Yoga* and Mars in 10th own house forms *Ruchaka*; both are Maha Yogas and hence are beneficial. Their mutual aspect and Saturn's to Moon are also equally beneficial and remove defects if any.

Q.2. Rasi: Rahu in Gemini Ascendant; Moon in the 2nd; Saturn in the 6th; Ketu in the 7th; Sun, Mercury, Jupiter and Venus in the 9th; and Mars in the 12th. (a) What is the result of the Moon-Saturn opposition especially during the periods of these planets? (b) Is Pariwar Chhayankara Yoga as defined in Manasagari present in the chart? If so, with what results?

S.No. 11088.

Ans: (a) There is no opposition here between Moon and Saturn; they are in mutual trikona. In Moon Dasa Saturn Bhukti, one should fear setback to health, trouble through relatives, change of place and financial difficulties. In Saturn major and Moon minor, one should fear *apamrityu*. (b) I am unable to locate the yoga mentioned by you in the Venkateswara Press edition of *Manasagari* which I possess. Nor have I met with it elsewhere.

Q.3. Rasi: Scorpio - Ascendant with Sun 221 and Mars 226; Capricorn - Jupiter 281 and Saturn 271; Gemini - the Moon 71; Leo - Rahu 120-7; and Libra - Venus 204 and Mercury 205 (close conjunction). (a) The native wants to take up Administrative Service - I.A.S., F.P.S. or F.F.S. Is it possible? If so, when? (b) Is Mars capable of giving any service (temporary) being with the 10th lord Sun (close conjunction). Is red coral suitable for combustion of Mars?

S. No. 10268.

Ans: (a) The most important planet indicating success in administration is Mars who is unfortunately combust. The 10th lord Sun occupies Virgo Navamsa and Rahu occupies 10th. Hence electronic line is more in keeping with the promise of the chart. (b) The gem for Mars is red coral and wearing it certainly helps overcome the deficiency. At least a junior level job can be expected.

Q.4. Rasi: Libra - Ascendant 14-16; Scorpio - Saturn (R) 8-36; Sagittarius - the Moon 22-04 and Ketu 3-51; Pisces - Jupiter 10-31; Gemini - the Sun 8-36 and Rahu 3-51; Cancer - Mercury (R) 7-04; Leo - Mars 0-20 and Venus 12-57. (a) Though Saturn (R) aspects his own house, the native has not experienced the gifts of fourth house. Is it due to Saturn (R) being in retrogression, also Saturn is placed in its own constellation Anuradha? (b) How does the mutual square position of the Moon-Jupiter and Sun-Jupiter aid the native?

S.V. Rajoo, Bangalore.

Ans: (a) With reference to the 4th house, its lord Saturn occupies its 11th a badhakasthana which accounts for its failure. (b) The Moon-Jupiter yoga gives rise to *Gajakesari Yoga* which is effective in respect of 3rd and 6th house indications. Hindu Astrology does not take cognizance of square aspect. Treated objectively, Sun the 6th lord from Jupiter occupies 4th from it which does not augur well for Jupiter's or 4th house indications. The western square aspect is positively adverse, indicating dandyism.

Q.5. Rasi: Cancer - Ascendant; Leo - Rahu; Sagittarius - the Sun, Mercury, Saturn and Jupiter; Capricorn - Venus; Aquarius - Ketu; Pisces - the Moon; and Gemini - Mars. What is the significance of 4

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planets occupying the 6th and Saturn's transit which now?

Ravinath, Cuttack.

Ans: Those benefics in 6th and 7th constitute *Lagnadhi Yoga*. In case of some of them - as it is not unlikely - are combust, the yoga falls through. The 6th is the house of debt and disease. Too many of them there indicate delicate health. Saturn's transit therefore should aggravate the defects of the 6th house. Normally, in Saturn's transit, that house of which his present tenancy happens to be the 8th - here it is Taurus - is adversely affected. In the present case, it being the house of profit, the native should fear fall in income - or delay in it etc.

Q.6. Rasi: Scorpio - Ascendant and Rahu; Sagittarius - Mars and Jupiter; Pisces - Saturn (R); Taurus - Ketu; Cancer - the Moon; Leo - Mercury and Venus; and Virgo - the Sun. Navamsa: Aries - the Sun; Taurus - Mars and Ketu; Cancer - Venus; Virgo - Ascendant, the Moon and Saturn; and Scorpio - Mercury, Rahu and Jupiter. Are ***Sakata Yoga*** *and Rahu in Ascendant responsible for the native's frustration in career matters?*

Utpal Kanti Nath, Cachar.

Ans: Sakata Yoga is one of the reasons; but the main cause is elsewhere. Treat 10th house *i.e.* Leo as Lagna. The 10th from 10th or 7th is Taurus which is aspected by Saturn, a foe of 10th lord. Note that Saturn directly aspects 10th lord the Sun too. Saturn is the *dushman*. Propitiate him.

Q.7. Rasi: Capricorn - Ascendant, Moon 23 and Rahu 21; Gemini - Jupiter 5; Cancer - Ketu 8; Leo - Venus 10 and Mars 10; Virgo - the Sun 12 and Mercury 13; and Libra - Saturn 14. Navamsa: Gemini - Ascendant; Cancer - Mars; Leo - the Moon; Virgo - Ketu; Libra - Jupiter and Saturn; Aquarius - the Sun; Pisces - Rahu; Aries - Venus; and Taurus - Mercury. (a) What are the main significators of unconventional marriages - love marriage, intercastelinter-racial/inter-communal/inter-religion marriages - in a horoscope? (b) In the above horoscope, do the aspects of Rahu to the 5th, 7th and 9th houses, aspect of Saturn to the 7th house, position of Ketu in the 7th house, association of Rahu with the 7th lord Moon in the Lagna, affliction of Venus by Mars in the 8th house and ***Papakartari Yoga*** *to the 8th house indicate such an unconventional marriage? Or do they indicate denial of marriage altogether?*

Bidyut Das, Guwahati.

Ans: Rahu-Ketu axis along 1/7; Mars-Venus conjunction in 8th are indications of unconventional marriage; Saturn's aspect to 7th, late marriage; the Moon's aspect to 7th, sure marriage.

Q.8. Rasi: Libra - Ascendant; Capricorn - Saturn; Aquarius - Rahu; Pisces - Mercury; Aries - the Sun and Venus; and Leo - Jupiter (R), Mars, the Moon and Ketu. Navamsa: Capricorn - Ascendant and Rahu; Pisces - Mercury; Cancer - Ketu, the Moon, Mars and Saturn; Virgo - the Sun; and Libra - Venus and Jupiter. (a) It is said that if the lord of the 7th occupies any one of the 9th, 10th and 11th houses and the lord of this occupies the 7th the native will be enjoying one of the ***Mahayogas****. There is exchange between the Sun and Mars in the above case. (b) In the chart of the nativity Saturn who is supposed to be an unsullied* ***yogakaraka*** *for Libra Lagna nativities is occupying the 4th house, a* ***karaka*** *with reference to Lagna, then giving rise to* ***Sasa yoga****, one of the* ***Pancha Mahapurusha Yogas?***

Maj. S.V. Sampath, Pithorgarh.

Ans: a) The mutual exchange between the lords of 5th and 7th constitutes a Maha Yoga. (b) Saturn in Kendra, own house constitutes *Sasa Yoga*. At the same time you must note that Lagna lord Venus is combust, which makes the native unable to take advantage of the yogas. Venus should be propitiated.

Q.9. Rasi: Aquarius -. Ascendant; Gemini - Mercury, Jupiter and Ketu; Cancer - the Sun; Leo - Venus; Libra - Saturn; and Sagittarius - the Moon, Rahu and Mars. Though Venus is in the 7th bhava, which position is favourable for happy married life, the native is suffering from separation from her husband since after six months of her marriage. Her husband is a bank officer. She was married in October 1981 and she is in separation from her husband since the last week of March 1982 till now. How do you explain this or will Venus in 7th bhava effect a reunion?

A.N. Achari, Jeypore.

Ans: In the Indian system, Venus is *kalatrakaraka* and 7th is the *karaka* house and a *karaka* in a *karaka* house, destroys the bhava, especially as it is inimical house to Venus. Similarly Sun in the 9th house is inimical to father, even as Mars in the 3rd house for brother. Again 7th lord Sun occupies 6th which makes it inimical.

Q.10. Rasi: Taurus - Ascendant; Virgo - Jupiter, the Moon and Ketu; Scorpio - Mars; Capricorn - Mercury; Aquarius - the Sun; Pisces - Saturn and Rahu; and Aries - Venus. Navamsa: Capricorn - Ascendant; Aquarius - Saturn; Pisces - Ketu; Aries - Jupiter; Taurus - the Moon; Virgo

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- Mercury and Rahu; and Libra - Mars. The native lost her father when only 4 years old. She has shown no inclination for studies and gave up school when in 9th standard. At least will Jupiter's aspect on Lagna ensure stable marital life?

S.No. 11301.

Ans: Mars aspects *pitru karaka*, Sun, indicating demise of parent; *vidya karaka* Mercury occupies 6th from *vidyasthana* Leo (4th) and indicates poor education. Following the same logic 7th lord in 7th house ensures stable married life especially with Venus in 12th offering marital comfort. Jupiter's aspect to Lagna is poor comfort, because he is *persona non-grata* for Taurus Lagna.

Q.11. ***Husband: Rasi:*** *Leo - Ascendant; Virgo - Saturn; Libra - Mandi; Capricorn - the Moon and Rahu; Aries - Venus; Taurus - Jupiter; Gemini - the Sun and Mars; and Cancer - Mercury and Ketu.* ***Navamsa:*** *Libra - Ascendant, Ketu, Mercury and Mandi; Sagittarius - Venus; Aquarius - the Sun; Pisces - Mars; Aries - Rahu; Gemini - Jupiter; Leo - the Moon; and Virgo - Saturn.* ***Wife: Rasi:*** *Libra - Ascendant; Scorpio - Jupiter (R); Sagittarius - Saturn (R); Pisces - Ketu, Mercury and the Moon; Aries - the Sun; Taurus - Venus; Gemini - Mars; and Virgo - Rahu.* ***Navamsa:*** *Pisces - Ascendant and Mars; Gemini - Rahu; Cancer - the Moon; Leo - Saturn; Virgo - Venus and the Sun; Scorpio - Jupiter; Sagittarius - Ketu; and Capricorn - Mercury. Do the charts indicate progeny? If yes, the likely period?*

Mrs. N. Annapoorni, Madras.

Ans: The wife's 9th house contains Mars which is a defect. The husband's 5th house lord occupies 6th from 5th and inimical house and is combust. Mars along with Lagna lord aspects 5th, again showing affliction. By propitiating Mars, the couple may expect to have issues. 1989 is an appropriate time for conception.

Q.12. ***Rasi:*** *Scorpio - Ascendant and Ketu; Sagittarius - the Moon; Aquarius - Saturn; Pisces - Venus; Aries - the Sun, Mars and Mercury; Taurus - Rahu; and Gemini - Jupiter.* ***Navamsa:*** *Cancer - Ascendant and Ketu; Virgo - Venus; Libra - Mars; Scorpio - the Sun; Sagittarius - Jupiter; Capricorn - Rahu; and Gemini - Saturn, the Moon and Mercury. The 7th lord is afflicted by a* ***papakartari yoga.*** *The 7th house has Rahu. Will these factors delay or deny marriage? If the former, when is the likely period?*

A. Venkateswara Rao, Khammam.

Ans: Rahu is exalted in Taurus and hence not a malefic. The 7th lord is *papakartari*; but is exalted in *Rasi*, but debilitated in *Navamsa*, and hence weak. Above all, Saturn aspects Lagna which causes delay. The 7th lord in 5th itself is a drawback. Anyway 1988-89 is a proper year for marriage, as Jupiter will be transitting 7th house. Venus may be propitiated.

Q.13. ***Rasi:*** *Capricorn - Ascendant; Pisces - the Sun, Mars and Mercury; Aries - Venus and Jupiter; Gemini - Rahu; Leo - the Moon; and Sagittarius - Ketu.* ***Navamsa:*** *Capricorn - Ascendant; Aquarius - Mercury and Rahu; Aries - Jupiter; Leo - the Moon, Mars and Ketu; Libra - the Sun; and Sagittarius - Saturn and Venus. The native has a master's in physics. Will the Moon Dasa which is one year old help pursue further studies or will his disposition in the 8th halt academic progress?*

K.G. Vasudev Rao, Sorab.

Ans: The Moon occupies 8th house from Lagna, 6th from the *vidyakaraka* Mercury. I don't think Moon will help further education.

Q.14. ***Rasi:*** *Scorpio - Ascendant, Rahu, Venus and Saturn; Sagittarius - the Sun and Mercury; Pisces - Mars; Taurus - the Moon and Ketu; Cancer - Mandi; and Virgo - Jupiter.* ***Navamsa:*** *Pisces - Jupiter and Ascendant; Aries - the Sun; Cancer - the Moon; Leo - Venus and Rahu; Libra - Mercury; Scorpio - Mars and Saturn; and Aquarius - Mandi and Ketu. Does the chart show business success or satisfactory service or life abroad after marriage to a girl overseas? Jupiter Dasa starts about 1989.*

Vishav Parvesh Sethi, Delhi.

Ans: The 9th is occupied by Mandi, but his dispositor Moon is exalted, but in *badhakasthana* with respect to 9th and conjoins Ketu. At the same time Jupiter aspects it. Hence I feel the proposition is grilled with difficulties with chances of ultimate success.

Q.15. (a) Do malefics in malefic or ***maraka*** *house aggravate the malefic or* ***maraka*** *results or do they destroy these results. What would be the effect of benefic influences on these houses? (b) When a malefic or cruel planet is in exaltation, will its maleficience increase for e.g., if Jupiter as 6th lord is exalted in Lagna, will it aggravate the evil of his 6th lordship? (c) Similarly, is a malefic or benefic in debility rendered weak or are its good results destroyed?*

K.V. Gundu Rao, Sagar.

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(continued on page 56)

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ASTRONOMICAL NOTES FOR JULY 1988

AGASTYA

*Sayana Positions of Planets at 5.30 a.m. I.S.T. on 1st July 1988

PLANETS (Grahas)	SPHUTA (Long.)	DHRUVA (R.A.)	VIKSHEPA (Lat.)	KRANTI (Decl.)
RAVI	99-23	100-13	0 S 00	23 N 07
CHANDRA	295-25	298-10	3 S 56	24 S 55
KUJA	353-36	355-32	3 S 32	5 S 47
BUDHA	79-37	79-02	3 S 57	19 N 05
GURU	56-03	53-58	0 S 54	18 N 23
SUKRA	74-11	73-21	4 S 08	18 N 24
SANI	268-29	268-21	1 N 07	22 S 19
RAHU	347-32			

The Sun

During this month the Sun moves ahead from 17° Gemini to 17° Cancer entering it on 14th. The north declination of the Sun decreases from 23° 07' to 18° 01' at the end.

The Moon

Starting from 3° Capricorn the Moon makes one complete circuit of the zodiac and ends at 27° Aquarius. The south declination of the Moon decreases from 24° 55' till the Moon crosses the equator to the north on 5th. Then the north declination increases reaching a maximum of 28° 24' on 12th; afterwards the north declination decreases until the Moon crosses the equator to the south on 19th. Thereafter the south declination increases attaining a maximum of 28° 28' on 26th; then the south declination decreases to 3° 58' at the end.

Mars

Mars continues its forward motion in Pisces from 1° to 15° at the end. The south declination of Mars decreases from 5° 47' to 1° 24' at the end.

Mercury

Mercury continues to move forward from 27° Taurus, enters Gemini on 5th, enters Cancer on 25th and ends at 14° there. The north declination of Mercury increases from 19° 05' till it becomes a maximum of 22° 47' on 21st. Then the north declination decreases to 20° 11' at the end.

Jupiter

Jupiter continues its forward motion in Taurus from 4° to 9° at the end. The north declination of Jupiter increases from 18° 23' to 19° 34' at the end.

Venus

Venus continues to move with retrograde motion from 22° Taurus till it becomes direct on 4th at the same 22°. Then Venus moves forward, enters Gemini on 27th and ends at 3°. The north declination of Venus decreases from 18° 24' till it becomes a maximum at 17° 46' on 10th. Then the north declination increases to 18° 50' at the end.

Saturn

Saturn continues its retrograde motion in Sagittarius from 6° to 4° at the end. The south declination of Saturn increases from 22° 19' to 22° 21' at the end.

Rahu and other Planets

Rahu retrogrades from 325° 17' to 323° 38' at the end. *Uranus* also retrogrades from 246° 22' to 245° 18'

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-7-1988 is 22° 15' 04"

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at the end. *Neptune* too retrogrades from 256° 33' to 255° 46' at the end. *Pluto* continues to move with retrograde motion from 197° 37' till it becomes direct at 197° 31' on 20th. Then *Pluto* moves forward to 197° 33' at the end.

Lunar Conjunctions

The Moon forms the following conjunctions with the planets at the times, in I.S.T. noted:-

Mars at 8h. 57m. on 5th; Jupiter at 21h. 41m. on 9th; Venus at 28h. 51m. on 10th; Mercury at 9h. 20m. on 12th; Pluto at 27h. 33m. on 22nd; Saturn at 16h. 19m. on 26th; Uranus at 17h. 44m. on 26th; Neptune at 11h. 12m. on 27th.

Planetary Aspects

The Sun: Trine Pluto 1st; trine the Moon 4th, 24th; square the Moon 6th, 22nd; parallel the Moon 9th, 15th; parallel Mercury 13th; conjunction the Moon 13th; parallel Jupiter 26th; trine Mars 29th; opposition the Moon 29th; parallel Venus 29th.

Mars: Parallel the Moon 4th, 20th; conjunction the Moon 5th; square Saturn 9th; square Uranus 10th; square Mercury 11th; square the Moon 12th, 27th; trine the Moon 14th, 24th; opposition the Moon 19th; trine the Sun 29th.

Mercury: Trine the Moon 2nd, 23rd; square the Moon 4th, 20th; parallel the Moon 9th, 15th; opposition Saturn 10th; opposition Uranus 10th; square Mars 11th; conjunction the Moon 12th; parallel the Sun 13th; opposition Neptune 17th; trine Pluto 18th; opposition the Moon 28th.

Jupiter: Trine the Moon 1st, 19th, 28th; parallel Venus 1st; square the Moon 3rd, 17th, 30th; parallel the Moon 8th, 15th; conjunction the Moon 9th; opposition the Moon 24th; parallel the Sun 26th.

Venus: Parallel Jupiter 1st; trine the Moon 2nd, 21st, 30th; square the Moon 4th, 18th; parallel the Moon 8th, 16th; conjunction the Moon 10th; opposition the Moon 26th; parallel the Sun 29th.

Saturn: Parallel the Moon 1st, 23rd; square the Moon 5th, 19th; trine the Moon 7th, 16th; square Mars 9th; opposition the Moon 11th; conjunction the Moon 26th.

Uranus: Parallel the Moon 1st, 28th; square the Moon 5th, 19th; trine the Moon 7th, 16th; square Mars 10th; opposition Mercury 10th; opposition the Moon 12th; conjunction the Moon 26th.

Neptune: Square the Moon 6th, 20th; trine the Moon 8th, 17th; opposition the Moon 12th; opposition Mercury 17th; parallel the Moon 23rd, 24th; conjunction the Moon 27th.

Pluto: Trine the Sun 1st; square the Moon 1st, 15th, 29th; trine the Moon 4th, 12th, 31st; parallel the Moon 5th, 19th; opposition the Moon 8th; trine Mercury 18th; conjunction the Moon 22nd.

I. Amavasya (New Moon): Sukla paksha (bright fortnight) begins at 27h. 23m. on 13th for all places on the earth.

Nirayana Longitudes of Planets: The Sun 89° 26'; the Moon 89° 26'; Mars 337° 47'; Mercury 70° 01'; Jupiter 36° 18'; Venus 53° 15'; Saturn 245° 21'; Rahu 324° 35'; Uranus 245° 52'; Neptune 256° 12'; Pluto 197° 31'.

Cusps (Mid-Points) of Houses for New Delhi:- The 1st 59° 28'; the 2nd 84° 06'; the 3rd 108° 44'; the 4th 133° 22'; the 5th 168° 44'; the 6th 204° 06'; the 7th 239° 28'; the 8th 264° 06'; the 9th 288° 44'; the 10th 313° 22'; the 11th 348° 44'; the 12th 24° 06'.

II. Poornima (Full Moon): Krishna Paksha (dark fortnight) commences at 8h. 55m. on 29th for all places on the earth.

Nirayana Longitudes of Planets: The Sun 103° 59'; the Moon 283° 59'; Mars 343° 58'; Mercury 98° 17'; Jupiter 38° 55'; Venus 61° 09'; Saturn 244° 29'; Rahu 323° 48'; Uranus 245° 23'; Neptune 255° 50'; Pluto 197° 32'.

Cusps (Mid-Points) of Houses for New Delhi:- The 1st 145° 00'; the 2nd 174° 48'; the 3rd 204° 36'; the 4th 234° 24'; the 5th 264° 36'; the 6th 294° 48'; the 7th 325° 00'; the 8th 354° 48'; the 9th 24° 36'; the 10th 54° 24'; the 11th 84° 36'; the 12th 114° 48'.

Correction:
A.M., May 1988

Rahu's position for the month are as follows and not as printed.

328-31, 328-28, 328-24, 328-21, 328-18, 328-15, 328-12, 328-08, 328-05, 328-02, 327-59, 327-56, 327-52, 327-49, 327-46, 327-43, 327-40, 327-37, 327-33, 327-30, 327-27, 327-24, 327-21, 327-18, 327-14, 327-11, 327-08, 327-05, 327-02, 326-58.

The errors are regretted.

- *Editor.*

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FARMERS' GUIDE FOR JULY 1988

MIHIRA

(In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all cultivators.- Ed., A.M.)

1. Upto 15h. 00m. good for manuring, for ploughing, for sowing, for erecting sheds, for deepening wells.

2. Till 14h. 20m. good for testing instruments, for sowing, for buying wheat, corn, paddy etc., for erecting sheds.

3. After 13h. 24m. good for buying oxen or sheep, for sowing, for purchasing paddy, wheat, corn etc., for erecting sheds.

4. Upto 10h. 28m. good for sowing, for buying buffaloes or sheep, for purchasing wheat, corn, paddy etc., for erecting sheds.

5. After 9h. 25m. good for manuring, for erecting sheds, for deepening wells.

6. Only routine work.

7. This day also routine work only.

8. Good for writing accounts, for testing instruments, for deepening wells.

9. Good for repaying debts, for testing instruments, for deepening wells.

10. Good for buying oxen or sheep, for testing instruments, for purchasing or storing wheat, paddy, corn etc.

11. Good for disposing off agricultural products, for sowing, for buying or storing paddy, wheat, corn etc., for harvesting, for testing instruments, for fixing pump-sets, for deepening wells.

12. Routine work only.

13. Good for testing instruments.

14. Good for testing instruments.

15. Only routine work.

16. After 16h. 07m. good for disposing off agricultural products, for testing instruments, for storing wheat, paddy, corn etc.

17. Routine work only.

18. After 11h. 58m. good for buying oxen or sheep, for borrowing, for testing instruments, for deepening wells.

19. Good for manuridng, for testing instruments, for deepening wells.

20. Good for disposing off agricultural products, for ploughing, for sowing, for fixing pump-sets, for buying or storing wheat, paddy, corn etc., for testing instruments, for deepening wells, for harvesting, for purchsing oxen or sheep.

21. Good for buying oxen or sheep, for manuring, for disposing off agricultural products, for testing instruments, for fixing pump-sets, for deepening wells, for purchasing paddy, wheat, corn etc.

22. Only routine work.

23. Routine work only.

24. This day also only routine work.

25. Till 9h. 12m, good for buying oxen or sheep, for manuring, for sowing, for repaying debts, for testing instruments, for fixing pump-sets, for purchasing or storing paddy, wheat, corn etc.

26. After 8h. 27m. good for borrowing.

27. Between 7h. 00m. and 15h. 16m. good for buying oxen or sheep, for borrowing, for testing instruments, for deepening wells, for writing accounts.

28. After 12h. 16m. good for disposing off agricultural products, for testing instruments, for storing wheat, corn, paddy etc.

29. Only routine work.

30. Good for disposing off agricultural products, for erecting sheds.

31. Good for buying oxen or sheep, for sowing, for erecting sheds, for purchasing wheat, paddy, corn etc.

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TRAVEL GUIDE FOR JULY 1988

MIHIRA

(The periods against each date are suitable for those born under different Nakshatras as given below:)

Aswini, Makha, Moola

2nd till 14h. 26m., 3rd after 13h. 24m., 4th upto 10h. 28m., 5th after 9h. 25m., 6th till 6h. 02m., 7th upto 6h. 23m. and after 29h. 49m., 8th till 29h. 47m., 9th after 29h. 54m., 10th whole day, 11th till 6h. 34m., 13th upto 9h. 05m., 14th after 11h. 01m., 18th 11h. 58m. to 22h. 20m., 19th upto 25h. 27m., 20th till 28h. 17m., 25th upto 9h. 12m., 27th 7h. 00m. to 15h. 16m., 30th after 21h. 10m., 31st upto 18h. 32m.

Bharani, Poorvaphalguni, Poorvashadha

1st till 16h. 41m., 2nd 14h., 26m. to 16h. 21m., 8th after 29h., 47m., 9th till 29h. 54m., 11th after 6h. 34m., 13th after 9h. 05m., 14th till 11h. 01m., 16th after 16h. 07m., 18th after 22h. 20m., 19th upto 25h. 27m., 20th after 28h. 17m., 21st whole day, 27th after 28h. 58m., 28th till 26h. 33m., 30th upto 21h. 10m., 31st 18h. 32m. to 22h. 27m.

Krittika, Uttaraphalguni, Uttarashadha

2nd till 14h. 26m., 3rd after 13h. 24m., 4th upto 10h. 28m., 5th after 9h. 25m., 6th till 6h. 02m., 8th upto 29h. 47m., 9th after 29h. 54m., 10th whole day, 11th till 6h. 34m., 13th after 9h. 05m., 14th after 11h. 01m., 16th after 16h. 07m., 18th 11h. 58m. to 22h. 20m., 19th after 25h. 27m., 20th till 28h. 17m., 25th upto 9h. 12m., 26th after 8h. 27m., 27th 7h. 00m. to 15h. 16m., 30th after 21h. 10m., 31st till 18h. 32m.

Rohini, Hasta, Sravana

1st till 16h. 41m., 2nd 14h. 26m. to 16h. 21m., 8th whole day, 9th upto 29h. 54m., 11th after 6h. 34m., 13th after 9h. 05m., 14th till 11h. 01m., 18th upto 22h. 20m., 20th after 28h. 17m., 21st till 18h. 58m., 27th 7h. 00m. to 15h. 16m., and after 22h. 58m., 28th till 26h. 33m., 30th till 21h. 10m., 31st 18h. 32m. to 22h. 27m.

Mrigasira, Chitta, Dhanishta

1st till 16h. 41m., 2nd upto 14h. 26m., 3rd after 13h. 54m., 4th till 10h. 28m., 5th after 9h. 25m., 6th till 6h. 02m., 7th 6h. 23m. to 29h. 49m., 8th after 29h. 47m., 9th after 29h. 54m., 10th whole day, 11th upto 6h. 34m., 13th till 9h. 05m., 14th after 11h. 01m., 16th after 16h. 07m., 18th after 22h. 20m., 19th whole day, 20th till 28h. 17m., 25th upto 9h. 12m., 26th after 8h. 27m., 27th after 28h., 58m., 28th till 26h. 33m., 30th after 21h. 10m., 31st till 18h. 32m.

Aridra, Swati, Satabhisha

2nd till 16h. 21m., 8th upto 29h. 47m., 9th after 29h. 54m., 10th whole day, 11th upto 25h. 31m., 13th after 9h. 05m., 14th till 11h. 01m., 18th 11h. 58m. to 22h. 20m., 19th after 25h. 27m., 20th whole day, 21st whole day, 27th 7h. 00m., to 15h. 16m., 30th upto 21h. 10m., 31st 18h. 32m. to 22h. 27m.

Punarvasu, Visakha, Poorvabhadrapada

1st till 16h. 41m., 2nd 14h. 26m. to 16h. 21m., 3rd after 13h. 24m., 4th upto 10h. 28m., 5th after 9h. 25m., 6th till 6h. 02m., 8th after 29h. 47m., 9th upto 29h. 54m., 11th after 6h. 34m., 13th till 9h. 05m., 14th after 11h. 01m., 16th after 16h. 07m., 18th after 22h. 20m., 19th till 25h. 27m., 20th after 28h., 17m., 21st till 18h. 58m., 25th upto 9h. 12m., 26th after 8h. 27m., 27th after 28h. 58m., 28th till 26h. 33m., 30th whole day, 31st upto 18h. 32m.

Pushya, Anuradha, Uttarabhadrapada

2nd till 14h. 26m., 3rd after 13h. 24m., 4th upto 10h. 28m., 8th till 29h. 47m., 9th after 29h. 54m., 10th whole day, 11th till 6h. 34m., 13th whole day, 14th upto 11h. 01m., 18th 11h. 58m. to 22h. 20m., 19th after 25h. 27m., 20th till 28h. 17m., 27th 7h. 00m. to 15h. 16m., 30th after 21h. 10m., 31st upto 22h. 27m.

Aslesha, Jyeshta, Revati

1st till 16h. 41m., 2nd 14h. 26m. to 16h. 21m., 5th after 9h. 25m., 8th after 29h. 47m., 9th till 29h. 54m., 11th after 6h. 34m., 13th after 9h. 05m., 14th whole day, 16th after 16h. 07m., 18th 11h. 58m. to 22h. 20m., 19th upto 25h. 27m., 20th after 28h. 17m., 21st till 18h. 58m., 25th upto 9h. 12m., 26th after 8h. 27m., 27th after 28h. 58m., 28th till 26h. 33m., 30th upto 21h. 10m., 31st 18h. 32m. to 22h. 27m.

Note: The respective *Chandrashtama* periods should be avoided for travel.

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DAILY GUIDE FOR JULY 1988

MIHIRA

[The ending moments of tithis and Nakshatras are accurately given. The timings are according to railway time (IST) with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.- Ed., A.M.]

1. *Fri.*- Dvitiya (2nd tithi) upto 19h. 25m., then Tritiya (3rd tithi). Uttarashadha and Siddha Yoga till 16h. 41m., then Sravana and Marana Yoga. Upto 15h. 00m., good for gardening, for erecting sheds, for planting shrubs and plants, for deepening wells, for dealing with members of the opposite sex.

2. *Sat.*- Tritiya (3rd tithi) upto 16h. 21m., then Chaturthi (4th tithi). Sravana till 14h. 26m., then Dhanishta. Whole day Siddha Yoga. Upto 14h. 26m., good for driving new vehicles, for testing instruments, for erecting sheds.

3. *Sun.*- Chaturthi (4th tithi) till 13h. 24m., then Panchami (5th tithi). Dhanishta and Marana Yoga upto 12h. 16m., then Satabhisha and Siddha Yoga. After 13h. 24m., good for buying cows and dogs, for storing food-stuffs, for erecting sheds.

4. *Mon.*- Panchami (5th tithi) upto 10h. 38m., then Shasthi (6th tithi). Satabhisha and Siddha Yoga till 10h. 28m., then Poorvabhadrapada and Marana Yoga. Upto 1h. 28m., good for buying cows or dogs, for purchasing foodstuffs, for erecting sheds, for patients to take first bath after recovery from illness, for taking medicines.

5. *Tues:*- Shasti (6th tithi) till 8h. 10m. then Saptami (7th tithi). Poorvabhadrapada and Marana Yoga upto 9h. 25m., then Uttarabhadrapada and Amruta Yoga. After 9h. 25m. good for manuring the garden, for deepening wells, for erecting sheds, for buying and storing food-stuffs.

6. *Wed:*- Saptami (7th tithi) till 6h. 02m. then Ashtami (8th tithi) upto 28h. 17, afterwards Navami (9th tithi). Uttarabhadrapada and Siddha Yoga till 7h. 22m., then Revati and Marana Yoga. Routine work only.

7. *Thurs:*- Navami (9th tithi) till 26h. 55m. then Dasami (10th tithi). Revati and Siddha Yoga upto 6h. 23m., then Aswini and Amruta Yoga till 29h. 49m., afterwards Bharani and Siddha Yoga. This day also routine work only.

8. *Fri:*- Dasami (10th tithi) upto 25h. 57m. then Ekadasi (11th tithi). Bharani till 29h. 47m. then Krittika. Whole day Siddha Yoga. Good for writing accounts, for buying cows or dogs, for testing instruments, for deepening wells, for dealing with members of the opposite sex.

9. *Sat:*- Ekadasi (11th tithi) till 25h. 24m. then Dwadasi (12th tithi). Krittika and Siddha Yoga upto 25h. 54m., then Rohini and Amruta Yoga. Good for repaying debts, for testing instruments, for deepening wells.

10. *Sun:*- Dwadasi (12th tithi) upto 25h. 15m., then Trayodasi (13th tithi). Rohini and Siddha Yoga whole day. Good for buying cows or dogs, for erecting sheds, for testing instruments, for purchasing and storing food-stuffs, for gardening, for wearing garments or ornaments, for driving new vehicles, for taking medicine.

11. *Mon:*- Trayodasi (13th tithi) till 25h. 31m. then Chaturdasi (14th tithi). Rohini and Amruta Yoga upto 6h. 34m., then Mrigasira and Siddha Yoga. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for driving new vehicles, for wearing new garments or ornaments, for taking medicines, for fixing pump-sets, for digging or deepening wells.

12. *Tues:*- Chaturdasi (14th tithi) upto 26h. 13m. then Amavasya (New Moon). Mrigasira and Siddha Yoga till 7h. 36m., then Aridra and Marana Yoga. Only routine work.

13. *Wed:*- Amavasya (New Moon) till 27h. 23m. then Prathama (1st tithi). Punarvasu and Amruta Yoga till 11h. 01m., then Pushya and Siddha Yoga. Good for testing instruments.

15. *Fri:*- Dvitiya (2nd tithi) whole day. Pushya till 13h. 23m., then Aslesha, Whole day Marana Yoga. Routine work only.

16. *Sat:*- Dvitiya (2nd tithi) upto 7h. 01m., then Tritiya (3rd tithi). Aslesha and Marana Yoga till 16h. 07m.,, then Makha and Amruta Yoga. After 16h. 07m., good for storing food-stuffs, for testing instruments.

17. *Sun:*- Tritiya (3rd tithi) till 9h. 24m., then Chaturthi (4th tithi). Makha and Marana Yoga upto 19h. 10m., then Poorva-

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phalguni and Siddha Yoga., Only routine work.

18. *Mon:-* Chaturthi (4th tithi) upto 11h. 58m., then Panchami (5th tithi). Poorvaphalguni till 20h. 20m., then Uttaraphalguni, Whole day Siddha Yoga. After 11h. 58m. , good for buying cows or dogs, for borrowing, for testing instruments, for deepening wells, for writing accounts.

19. *Tues:-* Panchami (5th tithi) till 14h. 35m., then Shasthi (6th tithi). Uttaraphalguni and Amruta Yoga upto 25h. 27m., then Hasta and Siddha Yoga. Good for manuring garden, for testing instruments for deepening weells.

20. *Wed:-* Shasti (6th tithi) upto 16h. 59m., then Saptami (7th tithi). Hasta till 28h. 27m.,m then Chitta. Whole day Siddha Yoga. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for driving new vehicles, for gardening, for purchasing or storing food-stuffs, for wearing new garments or ornaments, for taking medicines, for testing instruments, for fixing pump-sets, for digging or deepening wells.

21. *Thurs:-* Saptami (7th tithi) till 18h. 58m., then Ashtami (8th tithi). Chitta and Siddha Yoga whole day. Upto 18h. 58m., good for buying cows or dogs, for patients to take first bath after recovery from illness, for driving new vehicles, for manuring garden, for taking medicines, for testing instruments, for purchasing food-stuffs, for fixing pump-sets, for deepening wells.

22. *Fri:-* Ashtami (8th tithi) upto 20h. 20m., then Navami (9th tithi). Chitta till 6h. 37m., then Swati. Whole day Siddha Yoga. Routine work only.

23. *Sat:-* Navami (9th tithi) till 20h,. 55m., then Dasami (10th tithi). Swati upto 8h., 27m., then Visakha. Whole day Siddha Yoga. This day also routine work.

24. *Sun:-* Dasami (10th tithi) till 20h. 41m., then Ekadasi (11th tithi). Visakha upto 9h. 20m., then Anuradha. Whole day Marana Yoga. This day too routine work.

25. *Mon:-* Ekadasi (11th tithi) upto 19h. 36m., then Dwadasi (12th tithi). Anuradha till 9h. 12m., then Jyeshta. Whole day Siddha Yoga. Upto 9h. 12m., good for buying cows or dogs, for patients to take first bath after recovery from illness, for driving new vehicles, for manuring garden, for purchasing or storing food-stuffs, for repaying debts, for testing instruments, for fixing pump-sets.

26. *Tues:-* Dwadasi (12th tithi) till 17h. 45m., then Trayodasi (13th tithi). Jyeshta and Marana Yoga upto 8h. 27m., then Moola and Amrita Yoga. After 8h. 27m. good for borrowing, for surgical operations.

27. *Wed:-* Trayodasi (13th tithi) upto 15h. 16m., then Chaturdasi (14th tithi). Moola till 7h. 00m., then Poorvashada upto 28h. 58m., afterwards Uttarashada. Marana Yoga till 7h. 00m., then Amrita Yoga. Between 7h., 00m. and 15h. 16m., good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for deepening wells, for writing accounts.

28. *Thurs:-* Chaturdasi (14th tithi) till 12h. 16m., then Poornima (Full Moon). Uttarashada upto 26h. 33m., then Sravana. Whole day Siddha Yoga. After 12h. 16m. good for wearing new garments, for storing food-stuffs, for testing instruments.

29. *Fri:-* Poornima (Full Moon) till 8h. 55m., then Prathama (1st tithi) upto 29h. 24m., afterwards Dvitiya (2nd tithi). Sravana and Marana Yoga till 23h. 53m., then Dhanishta and Siddha Yoga. Routine work only.

30. *Sat:-* Dvitiya (2nd tithi) upto 25h. 51m., then Tritiya (3rd tithi). Dhanishta and Siddha Yoga till 21h. 10m., then Satabisha and Amrita Yoga. Good for erecting sheds.

31. *Sun:-* Tritiya (3rd tithi) till 22h. 27m., then Chaturthi (4th tithi). Satabhisha upto 18h. 32m., then Poorvabhadrapada. Whole day Siddha Yoga. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for taking medicines, for purchasing food-stuffs, for erecting sheds.

JULY CALENDAR

9. *Sat.* Yogini Ekadasi
13. *Wed.* Martyr's Day
15. *Fri.* Rathayatra, Manoratha Dwiteeya Yatra (Bengal)
16. *Sat.* Manasa Puja begins (Bengal)
19. *Tues.* Kumara Shashti
21. *Thur.* Vaivaswata Saptami
22. *Fri.* Karachi Puja(Tripura)
23. *Sat.* Mela Shareek Bhaga wati (Kashmir) Punaryatra (Orissa), Tishbeej (Jewish)
24. *Sun.* Punar Yatra.
25. *Mon.* Harishayani Ekadasi (Smartha), Id-Ul-Juha (Bakrid - Muslim)
28. *Thur.* Melajwalamukhi (Kashmir)
29. *Fri.* Ashadha Poornima, Guru Poornima, Vyasapuja.

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YOUR TECHNICAL DIFFICULTIES SOLVED

(continued from page 49)

Ans: Malefics in malefic houses aggravate malefaction; benefics there reduce them. (b) A malefic in exaltation is said to be generous and will be mild in malefaction. Jupiter as 6th lord in Lagna has the effect of reducing the malefic gifts of 6th and increasing the beneficence. (c) The debility of a malefic increases its malefaction while that of a benefic reduces its benefaction.

Q.16. Rasi: Cancer - Ascendant; Libra - the Moon and Saturn; Sagittarius - Mars and Rahu; Pisces — Mercury; Aries - the Sun and Venus; Taurus - Jupiter; and Gemini - Ketu. Navamsa: Aquarius - Ascendant and Saturn; Taurus - the Sun and Ketu; Gemini - Mars; Virgo - Jupiter; Libra - Venus; and Scorpio - Rahu, the Moon and Mercury. (a) Is this a case of delay or denial of marriage? (b) Does the chart indicate a vulnerability to black-magic?

H.V.S.R.C. Sharma, Hyderabad.

Ans: (a) The Lagna and 7th lords are together in a quadrant. Benefic Jupiter aspects the 7th. This indicates not only marriage when Jupiter is in Taurus but also a devoted and loving wife. (b) Mars-Rahu in the 6th can invite health problems due to spells from enemies. The remedy lies in propitiating Lord Shiva.

ICAS - BOMBAY CHAPTER
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The Bombay Chapter of the Indian Council of Astrological Sciences has launched Project H. D. on an extensive survey of astro-diagnosis of human health problems and diseases and medical Astrology as a whole. The project is directed by veteran astrologer Mr. V.A.K. Ayer and co-ordinated by Mr. Arun Shah with the active involvement of research minded astrologers Mr. C.S. Patel, Mr. R. G. Krishnan and Mr. T. Kalidas. Readers who are interested may send full particulars of health problems with bio-data and duration of diseases (palm prints also acceptable) to: Mr. Arun Shah, 221, Prabodh, Sir Balachandra Road, Matunga, Bombay 400 109. (Telephone: 473528/482492).

FATE AND HUMAN EFFORT IN THE RAMAYANA — IV

(continued from page 21)

In India what is called science, as in other countries, is the study of the relationship of parts and of parts in the unitary world. In philosophy we have the study of the parts with the whole in the world. What is philosophy and science to the philosopher and the scientists becomes religion to others. In Astrology there is the element of prediction of a part from other parts when the former is not known and when the latter is known. This is science. There is also the study of the relation of the parts to the whole through the universal law which controls and guides the movements and changes and functions of the parts. It is this philosophy side of Astrology that is found in the *Ramayana*. The relation between the individuals and the universal law of moral life is presented in the *Ramayana*. *Daiva* is the universal aspect and *Purushakara* is the individual aspect of this law of moral life (*Dharma*) in the *Ramayana*. There is no superior power which curbs down the activity of the individual. (Reprinted from the *A.M.*, January 1963.) *(Concluded.)*

A REGRETTABLE MISALLIANCE

(continued from page 20)

"The boy is presently running Jupiter Dasa-Saturn Bhukti. With reference to his house of marriage, they are 2/12. I guess, he must be prepared for a break in his marriage. The girl is doing Moon Dasa-Mars Bhukti. The two occupy 7th and 1st respectively, thus leading to a break. I feel, in the circumstances, the two must agree for a divorce, since in any case the boy has no future and the girl may yet have a new lease of life."

"Will she have one?"

"To be honest, Punarbhoo Yoga promises a second marriage, and it is a must, at least as a protection for her life. But success in it depends on the girl's propitiation of Goddess Lakshmi in the accredited manner, and above all, her resolve to stay married, despite provocations to the contrary. She must, if need be, seek satisfaction in an altruistic way of life through service to the sick and the disabled — see Mars in the Ascendant, Jupiter in the 6th and the Sun in the 7th; and forget the regrettable misalliance of the past. May God bless her!"

"Thank you." — 55.88.

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HOW WILL JUPITER'S TRANSIT THROUGH TAURUS INFLUENCE YOU ?

(continued from page 33)

5. When Jupiter is in the 10th house, even Lord Siva had to beg for food due to the *dosha* of having severed one of the heads of Brahma. People born in Leo will have much financial difficulties, lack of resources etc., decreased earnings.

6. When Jupiter was passing through 12th, Ravana lost his kingdom and life through Rama. This means those born in Gemini may suffer loss of position and status.

7. When Jupiter was passing through the 4th house, Dharmaputra went on exile into forest after losing the game in gambling. This means that people born in Aquarius will be forced to go on exile (transferred to unwanted places) — 51.88.

(to be continued)

GANESA DAIVAGNA

(continued from page 33)

His ripe knowledge of *kaavyas* is evident from the two *slokas* handled by him in his *Buddhivilasini* with the letters of one *sloka* so beautifully arranged in an eight petalled lotus form, called *Kamala Bandha* and the letters of the other *sloka* embedded in a *Kshurika Bandha* in an anchor form. *Bandha* in Sanskrit literature is a branch fit to be handled only by clever poets with an alert mind.

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HOW IS THIS MONTH (JULY 1988) FOR YOU?

UTPALA

(The following forecasts basd on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements of transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE *giving your birth details and enclosing a stamped self-addressed envelope. —Ed., A.M.)*

MAJOR TRANSITS

The Sun transits Gemini till 14th and then enters Cancer. Mars, Jupiter and Saturn continue their progress in Pisces, Taurus and Sagittarius respectively. Saturn has retrograde motion. Mercury in Taurus, moves into Gemini on 5th and enters Cancer on 25th. Retrograde Venus in Taurus resumes direct motion on 6th and enters Gemini on 25th. Rahu and Ketu continue their counter-clockwise motions in Aquarius and Leo respectively.

1. Mesha (Aries)

General: The Sun in the favourable 3rd till 14th transits thereafter the unfavourable 4th with check. Mars in the 12th and Saturn in the 9th are both adverse; Mars is however, under check. Mercury in the favourable 2nd till 5th with vedha transits the unfavourable 3rd thereafter till 25th when he moves into the favourable 4th with vedha during the last 4 days. Jupiter in the favourable 2nd yields to vedha. Venus is fully favourable when transitting the 2nd and the 3rd. The good influences will be more in evidence. Relief from troubles and success in undertakings are the likely results. Official favours are also likely. Krittika is better than Aswini and Bharani.

Health and Domestic: Minor health troubles are likely. The chronic sufferers can look forward to having temporary relief. Your eldest son is likely to land a good job in a reputed business house. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation: The financial position will be, more or less, satisfactory. Some other old dues which you had practically written off are likely to be realised. Speculative transactions are likely to yield good profits during the first half.

Real Property, Services, Professions, etc.: The matters pertaining to real estate are not likely to go unsatisfactory. You may experience considerable difficulties in realising the rents due to you. The services will find the month helpful. This is a profitable period for the business and profession.

Women: Love affairs, are likely to blossom into happy wedlock. You will realise your ambition in developing high social connections. The employed girls are likely to be transferred to places of their choice.

Students: You should cut down your extra-curricular activities and do your best to concentrate on studies. Medical students are particularly favoured. Those interested in fine arts will find the month rewarding.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	1-11-19	3-9-17
Money dealings and enterprises	2-13-21	4-10-20
Journeys	5-16-28	6-12-22
Real property matters and educational activi.ies	11-18-30	6-12-23
Children and speculation	13-19-31	6-12-24
Services	2-18-31	7-17-25
Partnership	1-16-28	7-17-26
Insurance	1-16-30	8-15-29
Professions and business	2-21-31	8-14-27

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Chandrashtama occurs from 02-43 a.m. on 24th to 08-01 a.m. on 26th.

2. Vrishabha (Taurus)

General: The Sun in the unfavourable 2nd till 14th with check from 5th transits thereafter the favourable 3rd. Mars is fully favourable when transitting the 11th. Mercury in the adverse 1st till 5th with check transits thereafter the favourable 2nd till 25th when he moves into the adverse 3rd with check. Jupiter in Janma is unfavourable but he is under check till 27th. Venus in favourable 1st and 2nd yields to vedha. Saturn in the 8th is not satisfactory. The favourable influences will have an edge over the unfavourable ones. Accrual of power and authority and renewal of contacts with old friends are likely. You should curb a tendency to undertake long journeys without specific aims. Rohini is better than Krittika and Mrigasira.

Health and Domestic: Eye troubles which were worrying you will be completely cured. Chronic sufferers may have temporary relief. With tact and patience you could save peace and harmony in the domestic sphere.

Finance and Speculation: Notwithstanding the seriously adverse posture of the Dhanakaraka, the financial affairs will not be unsatisfactory. You should not stand surety for anybody. Speculative transactions are likely to be profitable practically throughout.

Real property, Services, Professions etc.: You will be successful in all dealings relating to property matters. Your labour problems will be resolved to the satisfaction of all concerned. The services may not find the month bad. This will be a profitable month for professions and businesses.

Women: You are advised to go slow on romance and love affirs. Those in the social field are likely to be entrusted with greater responsibilities. The month will be satisfactory for employed girls.

Students: You could make rapid progress in studies. Those having an eye on the commissions in the country's defence forces are likely to realise their ambitions You will be successful in tests and interviews.

Advertise in
THE ASTROLOGICAL MAGAZINE

	Fortunate dates	*Inauspicious dates*
Personal and domestic	1-11-18	7-12-20
Money dealings and enterprises	1-13-19	7-14-22
Journeys	1-16-21	7-15-23
Real property matters and educational activities	2-13-19	7-17-25
Children and speculation	2-16-24	8-15-25
Services	2-16-30	8-15-26
Partnership	2-18-31	9-17-26
Insurance	5-13-21	9-20-29
Profession and business	5-16-24	3-12-20

Chandrashtama occurs from 08-01 a.m. on 26th to 09-48 a.m. on 28th.

3. Mithuna (Gemini)

General: The Sun transits the adverse 1st and 2nd with checks from 5th to 14th and from 25th till end. Mars in the 10th is fully favourable. Mercury in the adverse 12th and 1st till 25th transits thereafter the favourable 2nd. Jupiter in the 12th and Saturn in the 7th are both unfavourable. Venus in the 12th and 1st is fully favourable. The evil influences are more in evidence during the month. You will be engaged in fruitless activities. Happiness and general prosperity are not likely. Arguments with business partners are better avoided. Aridra is better than Mrigasira and Punarvasu.

Health and Domestic: Health troubles are likely to worry you practically throughout. You will, however, have relief during the last week. Chronic sufferers will have to be very careful. Children's ailments may cause mild concern. Domestic bliss will however be vouchsafed to you.

Finance and Speculation: The month cannot be said to be satisfactory for finances. Income will shrink and expenses will tend to increase considerably. You should have a thorough check on all your expenses. Speculative deals are, however, likely to yield good profits.

Real Property, Services, Profession etc.: The month shows good promise for all real estate matters. Labour problems are likely to annoy you very much. You are advised to settle the labour issues by compromise instead of seeking legal remedies. Services, Business, Collection professions may have to keep their

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fingers crossed during the period.

Women: You will have be careful about your functional health. Unless you exercise careful control over your domestic budget, you will have an embarassing situation at the close of the month. Employed girls will find the month trying.

Students: In view of your proneness to physical injuries you are advised to refrain from athletics. You are likely to have an enjoyable and memorable picnic in the company of the opposite sex.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	5-13-18	1-10-17
Money dealings and enterprises	5-13-19	2-15-29
Journeys	5-13-21	3-12-22
Real property matters and educational activities	5-16-24	4-14-28
Children and speculation	5-18-31	6-15-30
Services	11-16-21	8-20-26
Partnership	11-18-24	9-14-27
Insurance	11-19-31	9-17-29
Profession and business	5-21-31	10—20-27

Chandrashtama occurs from the beginning till 00-50 a.m. on 3rd and again from 09-48 a.m. on 28th to 09-58 a.m. on 30th.

4. Kataka (Cancer)

General: The Sun transits the unfavourable 12th and 1st with check from 1st to 14th and from 25th till end. Mars in the unfavourable 9th is under check. Mercury in the favourable 11th with vedha till 5th transits thereafter the unfavourable 12th and 1st with check. Jupiter in the 11th, Venus in the 11th and 12th and Saturn in the 6th are all favourable. But Jupiter yields to vedha throughout and Venus during the last four days. The favourable influences have the upper hand. You will be successful in your undertakings. Gains and rewards are indicated by the favourable Jupiter. Pushyami is better than Punarvasu and Aslesha.

Health and Domestic: Only minor health troubles are likely to be there during the month. The chronic sufferers will have relief practically throughout. One of your sons is likely to establish a good business. You will be blessed with peace and harmony in the domestic sphere.

Finance and Speculation: The month will be satisfactory for all financial matters. All routine transactions will be profitable. You will be able to settle your past financial commitments on favourable terms. You are advised to refrain from speculative transactions.

Real Prosperty, Services, Professions etc.: Although the karaka for properties is not helpful, you will be successful in your real estate deals. Services will find the period satrisfactory. There is likely to be a welcome change in work or place. There will be satisfaction and gains for professions and businesses.

Women: The month will be quite enjoyable. Outside activities will bring much happiness. Romances will have their logical end *viz.*, happy wedding. Employed girls are likely to be transferred to places of their choice.

Students: You will make good progress in studies. You will shine very well in the field of sports, games and athletics. The chances of your being included in the national or state level teams are quite bright. Those interested in fine arts will find the month quite fruitful.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	13-18-21	9-17-31
Money dealings and enterprises	13-18-24	9-17-30
Journeys	13-18-28	8-20-29
Real property matters and ecucational activities	16-19-28	8-20-27
Children and speculation	11-16-21	5-12-30
Services	11-16-24	5-15-31
Partnership	2-18-28	6-14-23
Insurance	1-18-28.	4-14-26
Profession and business	1-13-24	3-17-29

Chandrashtama occurs from 00-50 a.m. on 3rd to 01-55 a.m. on 5th and again from 09-58 a.m. on 30th till the end.

5. Simha (Leo)

General: The Sun in the favourable 11th till 14th transits thereafter the unfavourable 12th. Mars in the 8th, Jupiter in the 10th and Saturn in the 5th are all unfavourable. Jupiter is, however, under check till 25th. Mercury in the favourable 10th and 11th with vedha till 25th transits the adverse 12th afterwards. Venus in the unfavourable 10th till 27th transits thereafter the favourable 11th. The evil influences

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will be more in evidence. Health complaints and financial worries are likely to be present practically throughout. You will get opportunities of cultivating the acquaintance of people with power and influence. This will be of help to you in your business. Makha is better than Poorvaphalguni and Uttaraphalguni.

Health and Domestic: Bilious and urinary complaints are indicated by the adverse transits. Planetary movements indicate an aggravation of your present complaints. You should be very careful. Planetary transits do not generate any optimism in so far as peace and harmony in the domestic sphere are concerned.

Finance and Speculation: The financial matters are likely to create problems for you. Relief from past financial commitments is not likely. However, there may be a little improvement in the last week. Speculative activities are not recommended.

Real Property, Services, Professions etc.: All decisions on matters relating to real estate should be postponed. Agricultural crops are likely to be affected adversely. Labour problems could be resolved by compromise. The period will be trying for the services, professions and businesses.

Women: The month cannot be said to be satisfactory. Employed girls should steer clear of politics in office. Social workers are likely to feel restless. You should check a tendency towards extravagance.

Students: Listlessness may overtake you. You should resist it and make a firm determination to concentrate on studies. Contacts with the opposite sex should be avoided as far as possible.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	1-11-19	3-10-17
Money dealings and enterprises	2-13-21	5-12-20
Journeys	11-16-24	4-10-22
Real property matters and educational activities	13-19-28	6-14-23
Children and speculation	16-21-30	7-15-25
Services	18-24-31	8-17-26
Partnership	11-19-31	9-20-27
Insurance	11-21-31	9-20-29
Profession and business	1-19-28	10-15-25

Chandrashtama occurs from 01-55 .m. to 5th to 07-00 a.m. on 7th.

6. Kanya (Virgo)

General: The Sun in the 10th and Jupiter in the 9th are both favourable making an allowance for the yielding to vedha by Jupiter practically throughout except between 25th and 27th. Mars in the 7th and Saturn in the 4th are both adverse but the former is under check. Mercury in the unfavourable 9th till 5th transits thereafter the favourable 10th and 11th. Venus in the favourable 9th practically throughout transits the adverse 10th during the last 4 days with check. The good effects will be in predominance. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic: You will be in enjoyment of good health throughout. The chronic sufferers will have considerable relief. Your children's success in the examinations will make you happy. Domestic bliss of a high order is vouchsafed to you practically throughout.

Finance and Specudlation: The financial position will be satisfactory. Gains can be made in all routine transactions. You are, however, advised to go slow on speculative transactions.

Real Property, Services, Professions, etc.: Notwithstanding the adverse posture of the karaka for properties, you will be successful in all real estate matters. Acquisition of property is likely. Unexpected promotions are likely for the services. This is quite a profitable month for business and professions.

Women: This is a very good period for the fair sex. Unmarried girls would look forward to receiving excellent offers of marriage. Weddings will take place during the second half. Employed girls will be promoted and transferred to places of their choice.

Students: Excellent progress in studies is indicated. Medical students are particularly favoured. You will be successful in the superior services, competitive examinations held by the Central Government. Those with histrionic talents will find the month most rewarding.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	1-13-21	3-12-20
Money dealings and enterprises	2-16-24	4-14-23
Journeys	5-18-28	6-15-25
Real property matters and educational activities	11-19-30	7-17-26

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Children and speculation	13-21-31	8-20-27
Services	13-18-30	9-22-29
Partnership	13-24-31	6-12-20
Insurance	5-19-31	16-25-29
Profession and business	1-16-30	3-17-23

Chandrashtama occurs from 06-00 a.m. on 7th to 11-26 a.m. on 9th.

7. Thula (Libra)

General: The Sun in the unfavourable 9th till 14th transits afterwards the favourable 10th. Mars in the 6th, Saturn in the 3rd and Venus in the 8th and the 9th are all fully favourable, ignoring the vedha effect on Venus for only 4 days at the end of the month. Mercury in the favourable 8th till 5th transits thereafter the unfavourable 9th with check till 25th when he moves into the favourable 10th. Jupiter in the 8th is none too good. The favourable influences are predominant. The month will witness the accomplishment of your desires, plans, and happy dreams about matrimony. Accrual of power and influences is also indicated. Chitta is better than Swati and Visakha.

Health and Domestic: You will have good health throughout. Chronic sufferers may obtain permanent relief from their ailments. You will be blessed with domestic peace and harmony. Your children will perform very well in their examinations.

Finance and Speculation: Although the Dhanakaraka is not favourable, his posture is offset by the powerful and favourable Mars who is the lord of the 2nd. Financial affairs will be entirely satisfactory. Income from unexpected sources is likely. Speculation will yield excellent profits.

Real Property, Services, Professions etc.: The month shows good results in the field of real estate. You will acquire new properties. You will be able to sell one of your buildings for a good price. The services will receive rapid promotion. This is an excellent month for profession and business.

Women: You will be the most sought-after person in the social gatherings. Love affairs will blossom into happy weddings. This is a very good month for employed girls.

Students: You will shine extremely well in the field of sports, games and athletics. You are likely to be selected for inclusion in the national or state level teams. You have an enjoyable and memorable picnic in the company of the opposite sex.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	1-13-18	3-10-20
Money dealings and enterprises	1-16-19	3-11-22
Journeys	1-18-21	3-12-23
Real property matters and educational activities	1-19-24	4-12-25
Children and speculation	2-18-28	4-14-26
Services	2-16-30	4-15-27
Partnership	2-13-31	6-17-29
Insurance	13-19-30	6-12-25
Profession and business	16-24-31	6-17-27

Chandrashtama occurs from 11-26 a.m. on 9th to 06-53 p.m. on 11th.

8. Vrischika (Scorpio)

General: The Sun in the unfavourable 8th and 9th is under check from 14th. Mars in the 5th, Jupiter in the 8th, and Saturn in the 2nd are also not favourable. Of them, Mars is under check. Mercury in the unfavourable 7th till 5th transits thereafter the favourable 8th till 25th when he moves into the unfavourable 9th with check during the last 4 days. Venus in the unfavourable 7th till 27th transits the favourable 8th afterwards. The unfavourable influences predominate and may bring in their wake attacks from opponents, losses by theft and deceit, unhappy homelife and worry. You should not adopt a fatalistic attitude but exercise your freewill and endeavour to create your own destiny. After all fate is the creation of freewill. Jyeshta is better than Visakha and Anuradha.

Health and Domestic: Stomach ulcer if not promptly attended to in the acute stage may turn chronic and serious. Chronic sufferers should be extremely careful. You may have to keep your fingers crossed in so far as peace and harmony in the domestic sphere are concerned.

Finance and Speculation: Unsatisfactory financial position is indicated. There will be considerable expenditure mostly for medicines. Whatever may be the temptation you are urged not to run after public issues of equities. Speculation should be avoided completely.

Real Property, Services, Professions etc.: This is not at all a favourable month for real property matters. There is likely to be a gradual reduction in the yield and rentals, while expenditure on properties may

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rise to unexpected levels. Services may have penal transfers. Business and professions are likely to experience troubled conditions and losses will be greater than gains.

Women: The period will be quite unsatisfactory. Romances are likely to land you in frustrations and disappointment. Employed girls will find the month trying.

Students: Conflicts are likely with relatives, friends and teachers. Extra-curricular activities should be totally avoided. Association with the opposite sex is not conducive to your interests. You are advised to go slow on games and athletics.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	1-16-19	3-11-29
Money dealings and enterprises	1-18-24	4-13-27
Journeys	1-19-28	4-17-27
Real property matters and educational activities	1-21-31	4-12-20
Children and speculation	2-16-24	4-15-29
Services	2-16-28	7-15-26
Partnership	23-16-31	8-17-29
Insurance	5-24-30	10-20-19
Profession and business	5-18-28	6-14-15

Chandrashtama occurs from 06-53 p.m. on 11th to 04-28 a.m. on 14th.

9. Dhanus (Sagittarius)

General: The Sun in the 7th and 8th, Mars in the 4th, Venus in the 6th and the 7th and Saturn in Janma are all adverse. Of these Sun is under check from 15th and Mars throughout. Mercury in the favourable 6th till 5th with vedha transits thereafter the unfavourable 7th with check till 25th when he moves into the favourable 6th with vedha. Jupiter in the favourable 7th yields to vedha. The 1st of the month is likely to be better than the second half. The general trend emphasises the evil influences. You will do well to be guarded in your activities. You should conserve all your resources. Moola is better than Poorvashada and Uttarashada.

Health and Domestic: Conditions during the second half are likely to be troublesome. Dysentry is indicated. Health conditions will not, however, get out of control. The domestic life will anything, but peaceful.

Finance and Speculation: The financial situation will, however, be satisfactory. Old dues will be paid back to you, and this will help you in a large measure to meet your obligations. You should not stand surety for anybody. Speculative deals will be profitable.

Real Property, Services, Professions, etc.: The transactions pertaining to real estate will be, more or less, satisfactory. Pests are likely to affect the agricultural crops adversely. The services will find the month helpful. This is an average month for businesses and professions

Women: You should refrain completely from love affairs. Unscrupulous men are likely to lead you astray and you should therefore be very careful in dealing with men. The month is not likely to be helpful to the employed girls.

Students: In view of your proneness to accidents and consequent physical injuries, you should avoid games and athletics. The contacts with the opposite sex should be avoided as far as possible. You should be very careful in the choice of your food.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	13-18-24	3-16-29
Money dealings and enterprises	13-19-28	10-17-29
Journeys	13-21-30	10-20-29
Real property matters and educational activities	13-24-31	9-15-23
Children and speculation	1-11-21	9-15-25
Services	2-11-24	8-20-29
Partnership	5-11-31	4-12-23
Insurance	5-19-31	4-12-26
Profession and business	5-24-31	9-14-27

Chandrashtama occurs from 04-28 a.m. on 14th to 04-08 p.m. on 16th.

10. Makara (Capricorn)

General: The Sun in the favourable 6th till 14th transits thereafter the unfavourable 7th with check from 25th. Mars in the favourable 3rd yields to vedha. Mercury in the unfavourable 5th till 5th transits afterwards the favourable 6th till 25th when he moves into the unfavourable 7th with check till 27th. Jupiter in the 6th and Saturn in the 12th are both adverse; Jupiter

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is under check till 27th. Venus in the favourable 5th till 27th transits thereafter the unfavourable 6th with check. The favourable results will have an edge over the unfavourable ones. Your merit will be recognised with consequent gains. All your actions should be absolutely above board since your enemies are likely to besmirch your reputation for character and integrity. Sravana is better than Uttarashada and Dhanishta.

Health and domestic: Health troubles are likely to worry you, but these will not be of a serious nature. The chronic sufferers should take care and resort to prophylactic measures. Children's health may cause mild concern. Domestic bliss will be there for you in full measure.

Finance and Speculation: The month is likely to proved embarassing in the matter of finance. Friends will, however, come to your rescue. You should be very careful about your expenses. Speculative transactions will prove moderately profitable.

Real Property, Services, Professions etc.: Real property matters will show satisfactory results. You will spend a good deal of money on the improvement of your properties. The services are likely to find the month not very helpful. The month will be profitable for businesses and professions.

Women: Social workers will be asked to carry out additional work in recognition of their good work in the past. This month will be satisfactory for the employed girls.

Students: You are likely to be granted commissions in the country's defence forces. Those interested in the fine arts will have excellent opportunities for exhibiting their talents.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	1-13-21	8-16-26
Money dealings and enterprises	1-11-24	9-17-27
Journeys	2-5-28	10-20-29
Real property matters and educational activities	1-2-30	10-18-27
Children and speculation	1-2-31	10-19-29
Services	2-13-31	3-14-23
Partnership	2-21-30	4-12-25
Insurance	5-24-28	7-15-27
Profession and business	5-21-31	8-20-29

Chandrashtama occurs from 04-08 a.m. on 16th to 05-08 a.m. on 19th.

11. *Kumbha (Aquarius)*

General: The Sun in the unfavourable 5th till 14th transits thereafter the favourable 6th. Mars in the 2nd is none too good. Mercury in the favourable 4th till 5th transits thereafter the adverse 5th with check till 25th when he moves into the favourable 6th. Jupiter in the favourable 5th yields to vedha. Venus in the 4th and 5th is fully favourable. Saturn in the 11th is practically fully favourable ignoring the vedha effect on it during the last 6 days. The month will prove quite profitable. You will be successful in all your undertakings. Jupiter will tend to manifest itself as stoicism in you in the midst of a successful month. And that is not undesirable. Satabhisha is better than Dhanishta and Poorvabhadra.

Health and Domestic: You will enjoy good health throughout. Chronic sufferers will have considerable relief. Your father's health is likely to cause some concern without much consequence. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation: Your financial affairs will be, more or less, satisfactory. Your income will exceed expenditure by a large margin. An unexpected financial windfall in your favour is likely. Speculation is, however, best avoided.

Real Property, Services, Professions, etc.: Notwithstanding the adverse posture of the karaka for property, you will have a successful month in the field of real estate business. The services will find the month quite helpful. This is a profitable month for professions and businesses.

Women: Unmarried girls will get excellent proposals for marriage alliance and the wedding is likely to take place during the second half. Employed girls are likely to be transferred to places of their choice.

Students: This is a good month for you. You will shine very well in the field of sports, games and athletics. The chances of your inclusion in national or state level teams is most likely.

For meanings of technical terms see third cover.

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	Fortunate dates	*Inauspicious dates*
Personal and domestic	1-11-16	3-9-19
Money dealings and enterprises	2-13-18	4-10-21
Journeys	5-16-24	6-12-20
Real property matters and educational activities	11-18-28	6-12-22
Children and speculation	13-18-30	7-14-23
Services	13-18-31	8-15-25
Partnership	5-18-30	9-17-26
Insurance	2-16-28	10-20-27
Profession and business	1-16-28	10-20-29

Chandrashtama occurs from 05-08 a.m. on 19th to 04-54 p.m. on 21st.

12. *Meena (Pisces)*

General: The Sun in the 4th and the 5th, Mars in Janma, Jupiter in the 4th and Saturn in the 10th are all adverse; the Sun is under check. Mercury in the unfavourable 3rd till 5th with check transits the favourable 4th with vedha till 25th when he moves into the unfavourable 5th. Venus in the favourable 3rd and 4th yields to vedha during the last 4 days. The planets are quite unfavourable during the month. There is likely to be a setback to your undertakings. As you are prone to accidents you should be careful in your movements. You should not get provoked at others' bidding as quarels are likely to arise on flimsy grounds. Revati is better than Poorvabhadra and Uttarabhadra.

Health and Domestic: Diseases of the abdomen are indicated by the adverse transits. Chronic patients must be prepared for an aggravation in their ailments. You will, however, have domestic bliss and harmony.

Finance and Speculation: While there may be a cut in the regular income, expenditure will be very high. Losses too may occur in some enterprises. Actual redemption from financial worries is hardly likely during the month. Speculative activities are best avoided.

Real Property, Services, Professions, etc.: You are advised to postpone decisions on the items, major and minor. Agricultural crops are likely to be affected adversely. You may experience difficulties in realising rents. The conditions will be disappointing for the services, professions and businesses.

Women: You should be particularly careful about your functional health. You must cut down your social activities. Employed girls are likely to be victimised on false charges.

Students: Ill health and unhappy home will worry you. Relations with teachers and friends may tend to become unpleasant. You should watch your manners and speech very carefully.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	1-11-16	6-10-21
Money dealings and enterprises	1-13-18	6-12-24
Journeys	1-16-19	7-12-20
Real property matters and educational activities	1-16-19	7-14-22
Children and speculation	2-13-28	9-15-23
Services	5-11-28	9-15-25
Partnership	5-11-30	9-17-26
Insurance	5-16-31	4-20-27
Profession and business	11-28-31	4-14-29

Chandrashtama occurs from 04-54 p.m. on 21st to 02-43 a.m. on 24th.

B. SACHIDANANDA BABU

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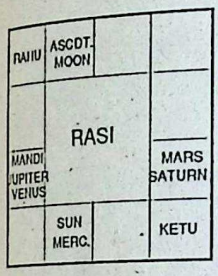
ASTROLOGY AND WOMEN'S WORLD

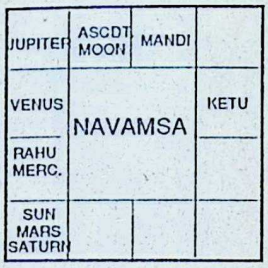
(Astrology and Women's World focusses on the problem of women only. Nothing is taboo. Write your problems to Arundhati, Astrology and Women's World, THE ASTROLOGICAL MAGAZINE, "Sri Rajeswari", 115/1, New Extension, Seshadripuram, Bangalore 560 020, enclosing complete charts and other relevant details, quoting your subscription number. Only subscribers can avail of this service. No names will be published. No correspondence whatsoever will be entertained anddue to the large volume of mail received, selections by Arundhati will have to be necessarily limited. Allow 2 to 3 months for your solution.)

Q. My daughter is in U.S.A. since Ausut 1966. She did 6 years of college there. She is now working as a financial manager in a top corporation since December 1972. Will she ultimately return to India?

Born 1-12-1949 at 2-50 p.m. at New Delhi with a balance of 6 years 9 months 14 days of Ketu Dasa at birth.

S.No. 12283.





Ans: Your girl left the country in Venus Dasa. Venus as 7th lord is in the 10th, a moveable sign, with 9th lord Jupiter. The Sun is 5th lord and in the 8th, a watery sign, aspected by sign-dispositor and favourable for residence abroad. Half of Moon Dasa is over.

The Lagna lord Mars is in Leo, a fixed sign, in the 5th with Saturn. Neither of these planets is connected with foreign travel. What then was responsible for the girl going and living abroad? Any factor that can give a clue to this will also help determine if she will stay on indefinitelty overseas.

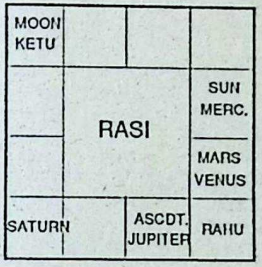
The Lagna is *vargottama*. The Moon is *vargottama* and both occupy Aswini whose ruler is in the 6th in a common sign and aspected by 9th lord Jupiter. The Lagna is a moveable sign and the Moon in strength there would indicate life away from one's country of birth. With this we may conclude, the girl may live on there. The Moon is also the 4th lord and rules home, homeland and mother. This would bring the girl back to the country but only on occasional visits.

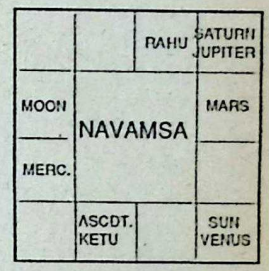
Q. I am worried about my daughter. Though I did not want to send her to a distant place after marriage, she got married on 26-9-1983 and had to live very far away from me with her in-laws' family. She has been having problems eversince. Her husband tries to change the place of work but every time, at the last moment he changes his mind. When will my daughter enjoy domestic peace?

Born 26-7-1959 at 11-57 a.m. with a balance of 8 years, 1 month 13 days of Mercury Dasa at birth.

S.No. 12355.

Ans: A change of place is not just yet likely. Venus





Dasa will run upto 1994. Venus is with 7th lord Mars and caught between malefics Sun-Mercury on one side and Rahu on the other.

Jupiter from Lagna influences the 7th house. The 7th lord Mars and Lagna lord Venus are together. That means relations with husband can be quite happy and he could be deeply attached to his wife unless there are certain psychological blocks between the two. The girl may have to put up with some restrictive domestic circumstances for a few years more. It is better that she accept with stoic patience the fact of living with in-laws and work towards such adjustments as would conduce to more harmony with them, no matter how small the improvement. No wife should resent in-laws and if there are problems she must learn to overcome them there itself by shedding the wrong notion that the

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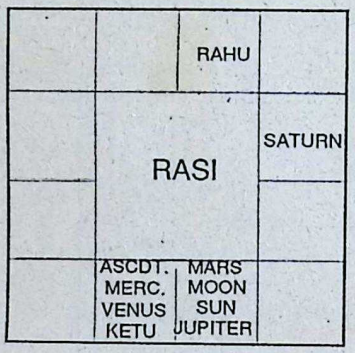
only solution is to come away from them. Jupiter's aspect on the 7th can give a cooperative husband. It is possible the cooperation is not forthcoming because of the native trying to force him to get a transfer he does not like and this pressure can make him resentful of his wife. Since planetary factors do not show separate residence for some more years, she could work towards improving relations with the husband by giving up her attempts to force him to get a transfer and then the two together could work at harmonizing her relationship with in-laws.

Q. Enclosed is the chart of my husband who is an impulsive schizophrenic. He blames his mother and father with vulgar words. He beats me calling me a whore. Is there any possibility he will change or will he remain like this until his death.

Born 26-10-1946 at 9-30 a.m. with a balance of 12 years 6 months 12 days of Jupiter Dasa.

V. B.



Ans: The Rahu-Ketu or Ketu-Rahu axis across the Lagna is a classic feature of all schizos. Aggravating matters is the new Moon rendered worse by the company of combust Mars and Jupiter. The Moon as 9th lord ruling Dharma is badly afflicted. The 9th houses a malefic Saturn. No wonder he behaves the way he does with his parents and wife.

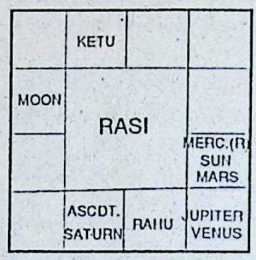
The plus points are there too ! Mercury and Venus occupy Lagna and 7th lord aspects the 7th which at least gives the native a decent wife. The same two natural benefics, Venus and Mercury, in Lagna hold out hope of improvement with a change in Dasa and *gochara*. Transit Saturn has now released natal Moon and a host of planets he was afflicting for the past seven-and-a-half years. That is, the natal afflictions were aggravated by Saturn. Rahu Bhukti of Mercury Dasa will finish in June 1990. Thereafter, there may be some improvement. Propitiating Lord Siva on behalf of the native can help a lot.

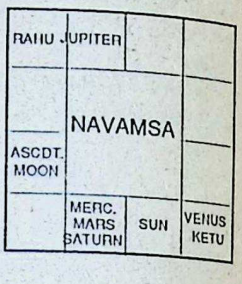
Q. My daughter was married in February 1981. Soon after the marriage we could not meet the demands of the father-in-law and his son. The son-in-law wrote to me that either our daughter should meet his demands or choose a divorce. We preferred a divorce. They seperated in May 1982 and my daughter got her divorce in August 1983.

Kindly indicate if she will marry again? Will she be happy in her second marriage at least?

Born 8-9-1957 at 12-15 p.m. (IST) at 16 N 35, 82 E 00 with a balance of 10 years 9 months of Rahu Dasa at birth.

S.No. 9855





Ans: The marriage came about in Moon Bhukti of Jupiter Dasa. The divorce, in Rahu Bhukti of the same Dasa.

The 7th lord Venus is in the 11th in a dual sign with benefic Jupiter. Venus as karaka is related to Jupiter as 11th lord (from Chandra Lagna) and is also in a dual sign. Three planets occupy the 7th from Chandra Lagna. These indicate more than one marriage. Transit Saturn was in Virgo between October 1979 and January 1982. Here, Saturn was causing ashtama Sani coinciding with Mars Bhukti. Mars, Sun and Mercury afflict the 4th or *sukhasthana*. Transit Saturn was influencing Dasa lord and 7th lord in Virgo. These plus the fact the Dasa was coming to a close with Bhukti lord Rahu in the 12th all added upto break the first marriage.

Luckily there are indications for a second marriage. The Dasa now on is of Saturn, who though no benefic, is lord of the Moon-sign and aspects the *sukhasthana* Taurus. Saturn is in dignity being *vargottama* in his own Nakshatra. Therefore Saturn can bring about marriage in his Dasa, especially in Mercury Bhukti (July 1987 to March 1990). Transit Saturn is now in the 11th from natal Moon which is favourable. Jupiter's transit of Taurus may be highly favourable for the girl's marriage.

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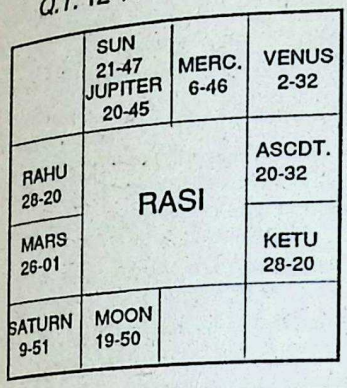

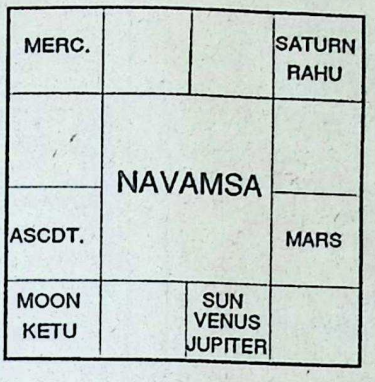

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Innumerable readers have written to us condoling the death of Sri. K. V. Nagaraja Rao, son-in-law of the Editor, THE ASTROLOGICAL MAGAZINE.

We thank them for their condolences by this note as it is not possible to thank them individually.

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THE ASTROLOGICAL MAGAZINE

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 77 AUGUST 1988 No. 8

PLANETS AND POLITICAL CAREERS

HYDER ALI knew from the beginning that Tippu Sultan would lose the kingdom. He saw clear signs of bigotry and lack of statesmanship in his son and predicted what was to happen after nearly 20 years. Hyder was not the only one to foresee the fall of his kingdom in the hands of his brash son. Many court astrologers of the day were agreed upon on the Rajabhanga Yogas in Tippu Sultan's horoscope the day his chart was cast.

Born as a commoner, Hyder Ali was the undisputed king of Mysore by 1761. This was in Venus Dasa. Venus, the Lagna lord, is powerfully placed in the 4th with *digbala* in a friendly sign aspected by sign-dispositor Saturn. The Dasa being of Lagna took Hyder Ali to the pinnacle of power. The Sun Dasa saw Hyder grow in stature by his defeat of the British in Saturn Bhukti. The Moon Dasa saw him carry on further attacks on the British. In Mars Dasa, he died.

The horoscope (Chart 1) of Hyder Ali is a good example of Rajayogas. No planets occupy the 10th but the disposition of Lagna lord Venus in the 4th and the running of its Dasa during the right time made all the difference. Starting life as a cowherd, Hyder began his military career about the time of transit Saturn's passage through Scorpio which sign has 6 planets in it. This is very significant. But for the strong disposition of Lagna lord, this yoga could have given very disastrous results. According to *Jataka Parijata* "the effect on the person born (under this *shadgraha yoga*) is that he will be a robber, addicted to women not his own, leprous, reviled by relatives, bereft of children, ignorant and in exile". On the contrary, Hyder became a ruler. This is partly due to all the 3 Lagnas being well placed. Libra has its ruler in the 4th with *digbala*. The Sun-sign Scorpio is occupied by its sign-dispositor Mars. So also the Moon-sign. The Moon through Neecha or debilitated gets very effective Neechabhanga both through Venus and Mars.

An extremely powerful Dhana Yoga occurs in the 2nd house from Lagna involving the 2nd lord Mars, Yogakaraka Saturn, 10th lord Moon, 11th lord Sun and 9th lord Mercury. Rahu in the 9th is also highly conducive to material prosperity although not good for personal relations with father.

Hyder had the distinction, in the age of royal kings, of becoming a king without being born one. In contrast is his son Tippu Sultan's chart. Born a prince with a fortune in cash, gold and jewels

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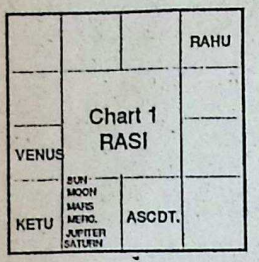
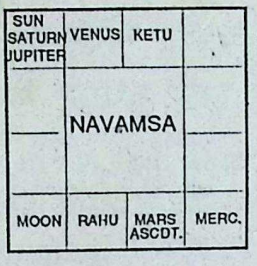
amounting to not less than Rs. 30 crores, Tippu was unable to retain his kingdom.

Hyder Ali was born on 8-12-1772 at 2-15 a.m. (13° N, 77° E 35') with a balance of 15 years, 8 months and 6 days of Mercury Dasa.



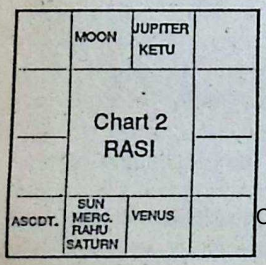


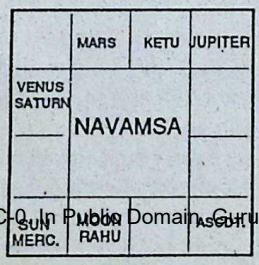
Tippu Sultan was born on 1-12-1751 (N.S.) at 8.00 a.m. L.M.T. (13° N, 77° E 35') with a balance of 3 years, 4 months and 24 days of Venus Dasa.

In Tippu's case, the 9th lord Sun (Chart 2) in the 12th is with Saturn which explains his father's obscure origins. Rahu who also joins the Sun is, however, vargottama which was how Hyder rose to be one of the biggest headaches to the British during his life-time.

The Ascendant in Tippu's chart is a warrior-sign, the powerful Sagittarius. The Lagna lord in the 6th is, nevertheless, in an upachaya. A powerful Rajayoga occurs by the combination of the 9th lord Sun, 2nd lord Saturn and 10th lord Mercury. From the Moon, Venus in the 7th in own sign and Mercury in his own constellation generate an Adhi Yoga. These explain his political power and high birth but the combihation involving Lagna lord Jupiter being in *dusthanas* also show loss of power.

Both from Lagna and the Moon-sign, the 9th and 10th lords are involved in a yoga but blemished by being associated with the Nodes. The Rajayogas being eclipsed, Tippu lost his life and kingdom at the same time.





Saturn in the 10th is another disposition that indicates fall from power - disgrace or violence terminating a political career.

In the horoscope of Hitler, (Chart 3) born on 20-4-1889 at 6-30 p.m. LMT (48° N, 13° E) with a balance of 16 years, 4 months and 6 days of Venus Dasa, powerful planets occupy important kendras. The Sun is exalted in the 7th, Mars occupies a *kendra* in his own sign, Venus and Mercury joining them. Saturn, yogakaraka for Libra, is powerfully placed in the 10th in the constellation of 9th lord Mercury. Hitler too had Libra rising as did Hyder. Only in the latter's case, the affliction-free Lagna lord and 10th house gave him undying glory in death as in life. Prof. B. Suryanarain Rao says: "Hyder's military talents were in no way inferior to those of Napoleon and his calmness and self-reliance in the midst of the greatest difficulties were far superior to Napoleon whose heart sank with him at times and who ignobly yielded to the English."

In Hitler's chart, Saturn, though yogakaraka, is in the 10th he is aspected by Mars. The 10th lord Moon, though with Jupiter, is afflicted by the Nodes. The mutual Mars-Saturn aspect involving Lagna and Lagna lord Venus to the exact degree gave Hitler a mad lust for power. This same combination involving Mercury gave him the ability to discern others' weakness which he often used to his own advantage. Hitler's obsession for power is explained by the 10th lord Moon (ruler of mind) being with the Nodes.

Rahu Dasa was highly favourable to Hitler. Earlier in Mars Dasa, his attempts to overthrow the government had only landed him in prison. But in Jupiter Bhukti of Rahu Dasa, he became Vice-Chancellor of Germany. Rahu is in the 9th; Bhukti lord Jupiter is in a kendra from Dasa lord. Rahu is exalted in Navamsa. In Gemini, in Rasi, he is in the 9th and his sign-dispositor Mercury is the signatory to a powerful Rajayoga caused by a combination of 2nd, 7th, Lagna lord and the 4th and 5th lords. The Moon Bhukti of Rahu Dasa brought about Hitler's downfall with the fall of Berlin to the Allies.

Why did Rahu bring about Hitler's end? Rahu is in the 12th from the 10th. The Moon, of course, is the 10th lord and eclipsed, in the 6th from the 10th. Rahu, apart from being in the 12th from the 10th, is also supposed to give the results of

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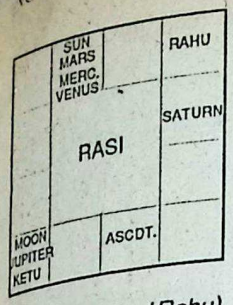
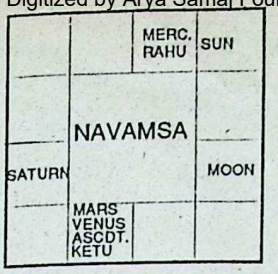


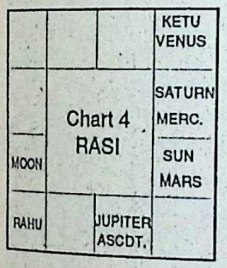


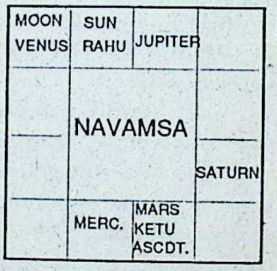
Saturn *(Sanivad Rahu)*. Saturn, in turn, is in the 10th where he is usually expected to take one to dizzy heights and then let go like you drop a live coal.

In Napoleon Bonaparte's chart (Chart 4) too, the 10th has yogakaraka Saturn and also 9th lord Mercury. But in spite of it Napoleon was forced to abdicate an empire and exiled to Waterloo. The point here is Saturn, as yogakaraka, invested the native with power only to strip it off ruthlessly with a change in directional influences and transits.

Saturn as the 4th and 5th lord in the 10th with the 9th lord has caused a powerful Rajayoga. This is reinforced by an exchange of signs between the 4th and 10th lords. All the important planets are arraigned in the 9th, 10th and 11th houses. The royal planet Sun is with the martial Mars, the 7th lord in the 11th as a result of which the native raised a colossal and mighty empire with his sword.

The affliction to the royal planet Sun in Navamsa, the presence of 12th lord Mercury in





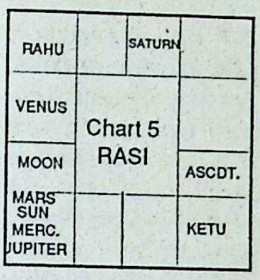
the 10th from lagna and of the 12th lord Jupiter in the 12th from the Moon resulted in the collapse of his empire during his life-time.

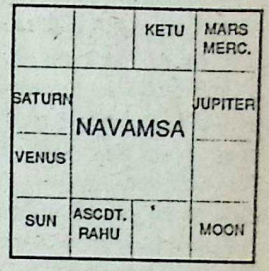
Napoleon was born on 15-8-1769 at 10-28 a.m. (LMT) (approx.) at 41° N 55, 8° E 40' with a balance of 1 year, 6 months and 6 days of Sun Dasa.

Likewise, in more recent times, we have the example of Nixon (Chart 5) who had to quit office in scandalous circumstances. Nixon too was a commoner but Saturn in the 10th from Lagna lifted him to occupy one of the most powerful offices in the world. The Lagna lord is powerfully placed in Vargottama in the 5th with powerful Jupiter, Mars (yogakaraka) and the 2nd and 11th lord Mercury. The 10th lord Venus is in parivartana with the 7th lord Saturn. The grouping of 4 planets in Sagittarius, a very powerful sign, in a trine is itself the major source of the Rajayogas in the chart. However, Saturn, in spite of a very eventful presidentship, brought about corruption charges against Nixon which led to his resigning office.

Nixon was born on 9-9-1913 at 9.30 p.m. (IST) at 33 N 53, 117° N 29' with a balance of 4 years, 1 month 4 days of Mars Dasa.

Saturn in the 10th is an extraordinary yoga es-





pecially if present in the charts of political aspirants. It can take one to the highest seat of power in the country but finally betray one.

For instance, if in a chart we have Saturn in the 10th from the Lagna and Rahu as Dasa lord in the 11th in Cancer can take one to dizzy heights of power. But, if Saturn is in a constellation ruled by Rahu, scandals rock the country and eventually bring about the downfall of the native. Were Saturn to occupy a constellation ruled by Mars, the end may be accelerated through a military coup. If Saturn were to be in a constellation coming under Jupiter, the end may coincide with death.

Mars in the 1st, 4th, 7th or 10th and Saturn in the 10th is a clear indication of a political career being terminated under dramatic conditions. Saturn in the 10th rarely gives a fall through electoral processes. Such a Saturn if linked to Rahu or/and an *ayudha drekkana* can invite assassination attempts. Irrespective of the signs, constellations, *drekkanas* or Lagnas involved, a 10th house Saturn shows sudden thrust to power and an equally dizzy fade-out, by death or disgrace.

Gayatri Devi Vasudev.

Written: June 9, 1988.

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NEWS AND VIEWS

EKALAVYA

The Donald Gaffe

PRESIDENT Reagan has set the Mississippi on flame by owning to consult the stars - I mean the heavenly bodies - although he was angry with his ex-aide Donald Regan that he should implicate Nancy in it

May be it is news for the press; but it is non-news for the knowledgeable and honest; for it is a long-known secret.

And in so doing President Reagan was only one among the 67 per cent of his countrymen who owe allegience to para-normal. guidance ranging from tea-leaves and the Tarot to Astrology, palmistry and numerology, as established by a recent Chicago University survey.

Grapevine hs it that the new transformation started as early as 1980 in California and that it at once became a rage in Hollywood wherefrom the flames spread from one coast to another, enveloping the whole country.

So much so when an official of the White House found it "boot-legged" into its inner desks, he tried to stop its mounting the Presidential podium, but it out-witted him by entering through the back-door!

And more.

It has jumped into the band-wagon to summit meets whenever and wherever held.

The mega lords of American star-lore now find the Donald gaffe too good an opportunity to miss and have traidned their beams towards the Gulf countries and expect to rake in a fortune in petro-dollars as never before.

Jataka Tilaka.

This scribe has the good fortune to be presented with a xeroxed copy of the MS of Kamalakara's *Jataka Tilaka* from the BBRA Society Library.

This work forms folio No. 114 and consists of 1851 verses in 25 chapters. It treats Astrology exhaustively. Chapter 24 alone contains 200 verses wholly devoted to *Ashtakavarga*. Mr. C.S. Patel of bombay who discovered this MS in 1955 has incorporated these 200 verses in his monumental work on *Ashtakavarga*.

Transcribed from palm-leaves, some pages and verses are missing; yet by and large, it is very informative.

We learn from the MS that Kamalakara was the son of Nrusimha, author of *Vasana-vartikta*. Kamalakara's brother was Divakara, author of *Jataka Paddhati*, *Paddhati Bhushana* and *Siddhanta Tatva Viveka*, the latter having been written in 1658.

Naturally Kamalakara belonged to the 17th century and must have lived round about the above year.

I shall advert to it again after going through fully and finding out its highlights.

Ayurdaya: Some New Dimensions

In the context of Dr. P.S. Sastri's article in *A.M.* June 1988 on Ayurdaya, I am at a loss to know whether the opening verse quoted by him belongs to Satyacharya or Satyakirti or the work from which it is taken because, the name Satyakirti is not familiar in astrological lore, and appears to be a mix-up between Satyacharya and Srutakirti.

Apart from this digression, quite a few new dimensions open up in the translation of the related verse 2 of Ayurdaya chapter in *Brihajjataka*. Leaving out the popular interpretation, I concentrate on new ones which I found in *Dasadhyayi*, the famous commentary, on the said verse.

Somayaji argues: by the use of the word 'tu' one has to infer that *lagnayu* should be reckoned by the Rasi when the Lagna lord is powerful; from the Amsa when the Amsa lord is strong and when equal, from the Rasi.

He quotes the relevant authority not by name, thus:

Amsesasya balaadhikyemsatulyam;
Raasipasya balaadhikye raasitulyam;
Saamyopisyaat bhatulyataa ithi:

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Continues the commentary: by the same token again, one has to understand in the matter of combustion, when the combust planet occupies the same Rasi as the Sun, the reduction is half and when separate, it is a third.

He quotes the following authority without naming it:

Haratyardha graho moodaha
tryamsamisaashyantaraasthita

Continues he: for the reason, once again, of the word 'tu' it is also suggested that because of the Amsaka criterion, Mercury too joins the 'exemption club' along with Venus and Saturn for purposes of ayus reduction for combustion.

The authority quoted by him (Somayaji) runs thus:

Sukrarkarke hartho naayuh
Chandrajaschamsakakrame

Incidentally, some readers may not be aware that the word 'vakra' in this verse is taken both as Mars and retrograde planet.

Again, while interpreting the word 'satru' or enemy, the opinion of the diverse camps viz., of Yavana and Satyacharya on the issue of planetary relationship should be taken into consideration.

Students can now work out Ayurdaya in terms of the new knowledge, which is not so well-known, but which appears to have been in practice since long and now, possibly, forgotten.

Here is a postscript. The idea behind exempting Venus and Saturn from reduction when combust has been this: When Saturn is combust, longevity will not be curtailed, but its quality or calibre will be comparatively poor. So is the case with Venus, when happiness in married life will be at a discount. Even so, Mercury's combustion makes the difference between Nipuna Yoga, when it is beyond the combustion belt, and without; some *karakatva* will be clipped although the faculty of knowledgeability may not be erased, as evidenced in famous cases.

Bamboozling Consultees

It is distressing to learn from a Washington despatch that a self-styled Indian astrologer who advertises heavily here and stays in five star hotels stormed the U.S. recently and "fooled a lot of people and got away with a lot"

The report hoped that the American Internal Revenue Service did something about this loot.

What a shame!

We are told that this practitioner first bamboozles the consultee with powers other than astrological, preys upon his fears and complexes and offers *mantar-jantar* remedies for a whopping fee and perks on pain of catastrophe for failure to oblige.

Even an American tyro could see that the soothsayer was innocent of starlore.

Thus the reputation India had built as an honest and authoritative interpreter of the stars was dashed to the dust.

A credulous consultee-couple who became poorer by a thousand dollars, paid to this astrologer, confided later, "We will never again go to an astrologer!"

At a time when the west is veering round to the sidereal chart seeing the success of our system, this is the unkindest cut an Indian national could inflict on Mother India.

Our new astrological ambassadors should therefore steer clear of the Scylla of dubious titles and Charybdis of *jantar-mantar* remedies and hold up the mirror to the ideals of a true astrologer set forth in a thrilling manner by Varahamihira in his Samhita, adverted to in these columns earlier. Amen.

Genes the Brahma

Danish scientists are on the way to establishing that human longevity largely depends on the gene - or is it *Brahmalipi* - with which they are born and not on environment or mode of bringing up.

Also it appears that those whose parents died before the age dof 50, carried twice the risk of early death - through infection and vascular complications.

Cancer - risk, however, stemmed more out of environmental factors, than through genes, i.e. is man-made.

Virus Triggers Diabetes

The medical world had hitherto held the major malady of mankind, diabetes, essentially as an auto-toxic psychoses.

Insulin, it has been saying, is a harmone produced by the beta cells of the islets of Langerhans of the pancreas. This harmone is necessary for the burning of sugar in the tissues with the help of oxygen.

When insulin is inadequately produced, sugar in the blood is not utilised which leads to starvation of the tissues; consequently loss of weight and failure of health, result. This has been the scientific explanation.

It now appears that a virus may be the cause behind this deasease.

British scientists have successfully experimented with the mice and are now trying to establish that the particular type of virus succeeds in destroying the islets and is also out to see whether other types of viruses too attack these islets and damage its insulin producing property. — 86.88

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV

(In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything - birth, marriage, death, accident, sport career, art, farming, weather, animals, and the list is endless - so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to "Astrological Miscellany", THE ASTROLOGICAL MAGAZINE. Bangalore 560 020.)

Myo-Cardial Infarction

A reader from Bombay relates a heart attack, he went through, to astrological factors. Says he "On 16-1-1988, while travelling by suburban train around 2 to 3 p.m., I felt ill. I was admitted to the I C C V in Dombivili the next day for what the doctors diagnosed as 'inferior wall myocardial infarction', in short a minor heart attack.

"The approximate transits on that day were as follows:- Sun 273-01; Moon 228-04; Mars 222-07; Mercury 287-49; Venus 308-37; Jupiter 359-13; Saturn 244-57; Rahu 334-06; and Ketu 154-06.

"Born 21-5-1943 at 12 noon at 18 N 05, 73 E 29.

Rasi: Leo-Ascendant; Capricorn-Ketu; Pisces-Mars; Aries-Moon; Taurus-Saturn, Sun and Mercury; and Cancer-Jupiter (R), Venus and Rahu. *Navamsa:* Gemini-Ascendant and the Sun; Cancer-Saturn, Jupiter and Venus; Leo-Moon; Virgo-Ketu; Libra-Mars; Aquarius-Mercury; and Pisces-Rahu with a balance of 16 years 4 months 15 days of Venus Dasa.

"You will find the day happens to be Chandrashtama, Dasa lord Rahu influences the 6th house. Between 22-11-1987 and 1-5-1988, Rahu Dasa, Saturn Bhukti, Saturn antar was on. Saturn is not only 6th lord and a first rate malefic for Leo Lagna but also afflicts the Sun, the karaka for heart in Rasi.

"Incidentally my *Rahu-Tithi Moon Arc* (A.M. January 1985) and *R.T. Moon Ascendant* is 48-39 to 58-39 and 80-07 to 90-07. Mercury gets retrograde in Gemini in June, enters Taurus in mid June and turns direct in Taurus in the last weeek of June 1988. Venus gets retrograde in Gemini on 24-5-1988, reenters Taurus on 13-6-1988 and resumes direct motion in Taurus on 6-7-1988. The article in A.M. January 1985 says when any planet becomes direct/retrograde/ stationery within the above arc, very important events are likely to take place around these dates. I am therefore looking forward to the period between 24-5-1988 and 6-7-1988 during which both Venus and Mercury become direct in *Rahu Tithi Moon Arc.*"

Defective Limb

The 3rd house shows limbs-arms, or rather hands. Even fingers. Afflictions to the 3rd can cause deficiencies, deformities in the hands. The nodes here, the 3rd lord afflicted, papakartari to the 3rd house dan cause, provided the Dasa also is supportive, minor flaws or deformities in the hands.

In a chart which a reader Ms. T.S. Vanajalakshmy from Madurai sends us, the little girl has lost her thumb. The reader writes "When the girl was born it was predicted by some astrologers that she would become a beautiful girl and well accomplished with a bright future. Unfortunately at the age of two, she cut her thumb with a small blade. That developed complications and because of that half of her left thumb had to be removed. Though doctors say that it can be corrected by plastic surgery, her parents are very much worried about the results. The girl also feels very bad about the deformity."

Born 20-4-1974 at 4-20 a.m. at 10N 32, 76E 14

Rasi: Pisces Ascendant, Mercury and Moon; Aries-Sun; Taurus-Ketu; Gemini-Saturn and Mars; Scorpio-Rahu; and Aquarius-Jupiter and Venus. *Navamsa;* Cancer-Ascendant; Leo-Moon; Virgo-Ketu; Scorpio-Mars and Saturn; Capricorn-Mercury; Aquarus-Jupiter; Pisces-Rahu;

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Capricorn-Mercury; Aquarius-Jupiter; Pisces-Rahu Aries-Venus; and Taurus-Sun, with a balance of 15 years 6 months 21 days of Saturn Dasa.

The 3rd house has a debilitated Ketu. The Sun is on one side and Mars and Saturn on the other side of the 3rd house generating a Papakartari Yoga. The Lagna lord Jupiter is in the 12th, in a dustana, in a constellation ruled by Rahu with a malefic 8th Lord Venus. The Dasa at the time of the calamity was (and still is) of Saturn. Saturn is a malefic and aspecting Lagna which can give some kind of a bodily defect. However, because Lagna Lord, even if in the 12th, is strong, remedial measures such as corrective surgery can indeed help. It would be better to wait until the advent of Mercury Dasa for the surgery. Mercury is with 5th lord Moon and this could not only ensure that the repair-work is properly done but also that the healing takes place better and more quickly. Right now, the girl would be under the closing years of Saturn Dasa, going under what is termed as *Dasa-chidra*. During this period, things could go awry and the safest course would be to bide one's time.

Girls Galore (February 1988)

Retrogrades, the Culprits

The daughter-in-law's chart has strong combinations denying progeny altogether, however due to Venus, lord of the 5th house in the 5th, being a female planet gave female children during Venus major period in the sub-periods of Rahu, Jupiter and Saturn.

Had the analysis been done thoroughly one would never have cherished false hopes.

A strong female planet in the 5th or aspecting the 5th can give only female children. If it has the strong influence of a male planet, it can give one or two male children too during appropriate periods.

In this chart under discussion, Mars is the only strong male planet who could give one abortion of a son-in-the-womb and also a son, though a double malefic. But the retrogression of both Mars and Saturn has spoiled the birth. Mars aspecting the Moon and Venus gave her a delayed marriage and so did Saturn — malefic and lord of the house of luck which is also the house of progeny in female charts, by conjoining Jupiter, lord of the 7th house, in the 12th house and aspecting again the Moon, who occupies her own house of family (2nd).

Retrograde natural malefics have no tendency to do good at all even if endowed with yogakaraka function. The Bhavas for which they are karakas, too suffer.

Jupiter in the 12th house denies progeny; malefics in 4,8,12 from the 5th house deny progeny.

Saturn a yogakaraka, influenced by Jupiter, both aspecting Scorpio, the 5th from the Moont can only give daughters. Venus in Rahu's star can give only daughters in its Dasa. Saturn is stronger than Jupiter here.

The double malefic Mars, retrograde, also sandwiched between Ketu and retrograde Saturn, is fully potent as lord of the 6th house to harm the uterus end obstruct or and fertility in its sub-sub-period (13-8-1977 to 19-10-1977) during Saturn's sub-period in Venus main period (Mars aspecting the Moon and Venus) perhaps, through surgery (family planning.)

Conception Time More Important

"Transits to be useful, should be considered at the tentative time of conception, not at birth, of the two major planets Jupiter and Saturn, since the actual time of union is not available in any case.

"The first conception in December 1971, second in March 1973 and the third in December 1976 shows Jupiter in Scorpio and Saturn retrograde in Taurus (I), Jupiter in Capricorn and Saturn in Taurus (II) and Jupiter retrograde in Taurus and Saturn retrograde in Cancer (III).

"Both the planets transitted even signs at all the tentative periods of conception. At the first conception. Juptier was in Scorpio, 5th from radical Moon, Jupiter and Moon were aspected by transit Saturn strong by retrogression. At the second conception, Jupiter in debility aspected Moon and Saturn (radical and transit) in Taurus. At the third conception, Saturn and Jupiter were both retrograde in Cancer (over radical Moon) and Taurus (over radical Saturn and Jupiter), Jupiter asecting 5th from radical Moon.

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"Thus, for getting a male child a male planet should be strong, connected with 5th house or its lord, should be favourable from Lagna or Moon, should not be retrograde and suitable Dasa Bhukti should operate during the period of fertility after marriage, alongwith favourable strong transits at conception, rather than at birth.

"In case there are positive but weak trends in a chart of getting progeny of a male child. desired progeny can be obtained by wearing appropriate jewels, reciting an appropriate *Mantra*, undergoing necessary drug-treatment and adopting electional measures for unions.

The son's chart has the 5th lord Jupiter in the 7th house, gets debilitated in Navamsa, is involved in an exchange with Saturn, who is more a lord of the 8th house. Both the luminaries, Venus and 5th house are heavily afflicted. Mars and Jupiter can give atleast one son during Jupiter-Mars (June 1989-May 1990) even at 51 years."says reader N.C. Trivedi of Ahmedabad.

Moon-Sign Analysis

Reader P. Acharya of Dombivili, Thane District, analyses the horoscope in the following way:

"In the male chart the Moon sign seems stronger than the Ascendant as the Ascendant lord Sun is afflicted in enemy's camp. From the Moon sign, Virgo, a female sign, the 5th house is Capricorn, again a female sign. The 5th lord Saturn is in Pisces, a female sign. Putrakaraka Jupiter in the 6th, a dustana indicates more female children.

"In the female chart one has to look into the 5th house as well as the 9th house for analysing putra bhava From Lagna, the 5th house is occupied by Venus, a female planet. The 9th lord Saturn as well as Jupiter, putrakaraka, are in the 12th house, a dustana. From the Moon sign the 9th lord Jupiter is in the 11th house a badhakasthana, along with 7th and 8th lord Saturn and this is not favorable for male children."

What is Wrong? (February 1988)

Special Yogas Protect

"The troubles during early childhood will have to be studied with reference to the Ascendant and its lord Sun and the Moon and their dispositors as well", says reader N. Narasimhiah, Channapatna.

"In this case, the Ascendant is Sagittarius. This is a fiery sign. Health should be strong. Benefic Venus is posited there. This is also a plus point.

"But the rising sign is sandwiched between two malefics Sun and Saturn respectively. The lord of the Ascendant Jupiter is in the 4th *kendra* (quadrant) along with Mars and Rahu, both malefics, Jupiter, has the stigma of *kendradhipatya dosha* (quadrangular lordship). Besides he has obtained *Nidhanamsha*. *Thanubhava* (body welfare) under Papakartari is thus weakened.

"The Sun being the lord of fortune (9th house) is in enemy's camp, that too in a *marakasthana*. He has the 3rd aspect of Saturn. The Sun, karaka for vital forces, loses strength. The Sun's dispositor is in a negative sign (the 12th) with reference to *Thanubhava* and the Sun too is in *Nidhanamsa*.

"The Moon being 8th lord posited in 4th is afflicted. From Moon-sign, the 6th lord Sun is in an enemy's house and the 8th lord Venus is enmeshed between Sun and Saturn. These adverse factors may not help the child for some time to come.

"Saturn is now transiting over natal Venus (6th lord) from the Ascendant and the 8th lord from 8th house. Improvement in health could be expected in Saturn Dasa Moon Bhukti, the two being in 5/9 axis. This commences from 10-5-1989. The two redeeming factors are that a natural benefic Venus is posited in Lagna who has obtained his own Navamsa. Jupiter in Moon kendra forming Hamsa and Kesari Yogas and his aspect on the 8th house and Saturn, minimises the evil effects. Sasi Mangala and Anapha Yogas are also present.

"Till the onset of Moon Bhukti (from 10-5-1989) the health of the baby will not be satisfactory. Major improvement in health could be expected from 10-5-1989 and onwards because of the above Yogas."

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Astrological Dictum Verified (December 1987)

Reverting to the discussion of a chart proving an astrological dictum correct, reader Satyanarayana Sahu of Kasibugga, A.P. writes "The husband's chart has more adverse Yogas. The 5th lord Mars is in the 8th with 12th lord Mercury. Mars is the 5th lord from Chandra Lagna (Moon-sign) also.

"Significator Jupiter is in the 5th with malefic Ketu. As per the dictum *Karako bhava nasaya* this spoils the 5th house. The Sun, another malefic, is in the 5th from the significator. In the wife's chart, Jupiter is combust and is aspected by Mars and Rahu. Therefore, there are other apparent factors denying progeny, apart from those in the dicta quoted by reader R. Sreenivasan of Madras.

The Correct Chart

Several readers have drawn our attention to the chart on page 12, A.M. June 1988 of a birth on 2-7-1942. The Ascendant, the Sun and Jupiter should be in Gemini (Mithuna) which was carelessly copied down as Makara (Capricorn) and thereby the whole chart turned out to be incongruous. Our sincere apologies for this glaring blunder. With the correct chart before us, Lagna is Gemini with Sun and Jupiter also there. Navamsa Lagna is also Gemini. Other planetary positions remain the same. But the picture changes totally.

The 7th lord Jupiter is combust. The Dasa lord as 9th lord is in the 12th with Lagna lord Mercury and 5th lord Venus. This generates spiritual inclinations. Venus is no doubt favorably placed in a sense, and may in her Bhukti bring about the event. Jupiter's combustion could further intensify the native's spiritual propensities following a marriage that could be marked by strong ego-conflicts.

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A DIP INTO THE LAW OF KARMA

J. THAVARAJASINGHAM, B.A.

HINDU philosophy of the Dynamic Law of Karma is proved by Newton's Law of Cause and Effect. As the Law of Karma is interconnected with the soul and not the physical body, the existence of the soul should be proved first. Karma follows the soul and not the physical body. The physical body is a temporary phenomena and exists only in one physical life but the soul is a permanent one and exists forever till it merges with the great cosmic light. Karma follows the soul and the physical body suffers as the result. Though the soul is inconconceivable to human experience and knowledge, the existence of the soul can be proved as follows:-

Even primitive man must have noticed the difference between the living and the dead. A living body is warm, breathes and shows various kinds of powers, which are entirely absent in the dead. The presence of something in the living which is about in the dead is the individual soul. Studies of cases of extra-sensory perception also lead to the conclusion that **in every man there is something which survives the death of the physical body.** This is yet another indication of the existence of the soul which is immortal and surpasses all the faculties of the man; finally all the arguments in favour of the Tdheory of Reincarnation and the numerous verified causes of recollection of the incidents of the past lives are proof of the existence of a soul which has a past and a future beyond the present life.

The real nature of the soul is spread all over the body and it is consciousness as everybody knows. Everyone is conscious about the pains and pleasures of the body in part or as a whole. This spreading of consciousness is limited within one's own body. The pains and pleasures of one's body re unknown to another. Therefore each and every body contains an individual soul, and the presence of the soul is perceived as the individual consciousness. That the body is changing every moment by the actions and reactions of different cells is admitted by modern medical science. Since every living entity is an individual soul, the body keeps changing every moment, manifesting as a child, as a youth and as an old man, although the same spirit soul which is there does not undergo any change. This individual soul finally changes itself, in transmigrating from one body to another. This body may either be physical or astral.

Every exercise of the human beings, in thought, speech and action, act as a normal cause and confers on the agent an amount of merit or demerit according to the act performed. This moral effect influences the subsequent fate of the individual concerned. Man, it is said, releases an equivalent energy with his actions, speech and thoughts which forms the basis of a future event. An energy, once released, has to expend itself in obedience to the universal law of Cause and Effect and its process of disintegration gives the results or *phala*. On a human level, the *phala* is in the shape of an event as experienced by human beings. This is referred as fructification of *karma*. According to the Karma Theory, Karma forces enter the region of ether and remain there for the the duration of an interval at the end of which they fructify in the form of an event. Being released from the same source, they have a tendency to get together to form a kind of magnetic field of their own. Such portion of the karma (*karma phala*) as could not mature and give results during the lifetime of the individual will surround his soul when it comes out of its gross body. In this process, it is guided by the nature dof karma (*Prarabdha karma*) to select a suitable environment for it to fructify. This is known as rebirth or reincarnation.

Man's karma being the product of his finite intelligence is but a feeble and unintelligent instrument. Karma produces results in two ways: (1) *Vasanas* or *Samskaras* (the immediate results) and (2) *phala* or fruit (a remoter result). The Vasanas or the immediate results are the recoil of the action back on the agent, leaving an impression on his nature, character and tendencies. These are the seed-forms or potentialities arising from action which after due time begin to germinate as desires, tendencies, aptitudes etc. These *Vasanas* begin at once to give results and run on till they are counteracted or destroyed. *Karma phala* are more remote results consisting of pleasant rewards for good action and painful

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punishment for evil action. Such pleasure and pain generally take long periods to arrive and seldom arrive during the life in which the action occurs. Sometimes, though rarely, they follow close on the heels of action. The *karma phala*, as a rule, begins to operate not in the same birth in which the *karma* is done, but in later births. Anyway, under two circumstanes it follows close on the heels of the action. They are (1) where the agent is doing (*kriyamana*) *karma* and may have no future births to face the *karma phala* or fruits of it and will have to enjoy the results in the same birth itself. In other words, a native whose birth is scheduled to be the last (in a physical body) will have to face the results of his *karma* in that birth itself. (2) When the action (*karma*) is extremely wicked or highly virtuous, in which case the fruit is reaped in the same birth itself and very quickly.

The soul, according to its karmic results, enters a physical body and suffers or enjoys accordidngly. *Karma* is divided into three categries. They are (1) *Sanchita karma* or Accumulated karma, (2) *Prarabdha karma* or Operative karma and (3) *Kriyamana karma* (*Agami karma*) or prospective karma. *Sanchita karma* is like a grannery where all the karmas are accumulated. The karma done in previous births lie latent like seeds stocked up in a grannery for fruition in future births. *Prarabdha karma* is a small portion of *Sanchdita karma*, which a soul is scheduled to suffer or enjoy in an appropriate physical body. *kriyamana karma* is the one which has been done, is being done or is to be done in the present birth. Generally *Kriyamana karma* gets accumulated with *Sanchita karma* but in two exceptional cases it gets accumulated with *Prarabdha karma* directly. Those two situations are given in the former paragraph.

God is the goal or home to which humanity is drawn. Karma or activity, as we find it in the world *i.e.* desire-born activity, can never take one to the goal; on the other hand, it takes one in the opposite direction. In fact, acts performed with desire for worldly objects develop such desire endlessly, so do acts performed without such desire develop desirelessness, *vairagya*; and so do acts performed with love of God and in a spirit of surrender to him develop such love and spirit. That is why Lord Krishna in *Gita* says "devote all your actions to me!"

Desire-born acts tend to perpetuate thewmselves, not merely from day to day and year to year, but also from life to life, endlessly, until the unreaped balance of their fruit and the unexpended fund of desire - *Samskaras* or *Vasanas* - remaining at the time of death forces one to take fresh birth. According to Buddhism, the subsequent birth is determined by the thought process at the moment of death. In *Bhagavad Gita* (Chapter 8, verse 6) the Lord says, "In whatever conditions one quits his present body, in the next life he will attain to that state of being without fail."

Regarding destruction of *Karma Vasanas*, the obvious course is to counteract the same by directing the mind and soul to an object *i.e.*, God, which will repel all *vasanas*. The force of past *vasanas* thus checked gradually may fade away - perhaps after many births. But one step that burns up all the *karma Vasanas* and *karma phalas* is by merger in the supreme, which is done by (1) Bhakthi Marga or (2) Gnana Marga. That is why the Bhagavad Gita says "the fire of Gnana burns up all *karma*, (*vasanas* and *phalas*) into ashes" A yogi who meditates becomes free from *karma*. As a yogi has no future births, *sanchdita karma* cannot take effect and due to his meditation if there is any balance in *sanchita karma*, it gets burnt up. As he has no sense of agency he cannot produce *kriyamana karma*. The yogi feels no need or desire for *karma*. When it is performed, he does not feel that he is the doer. Therefore the results do not affect him. So it is said he has no *kriyamana karma*. The results of such *karma* go to the Lord (because the yogi feels that act was done by the Lord and not by him) and the bondage of *karma* does not affect its creator. Therefore the karma done by a yogi escapes the Law of Cause and Effect and is differed.

According to Buddhism the following was observed by the Venerable Narada Thera in his book *The Dhammapada*, "The deeds of an Arahant, a perfect saint, are neither good nor bad because he has gone beyond both good and evil. This does not mean that he is passive. He is active but his activity is selfless and is directed to help others to show the path he has trod himself. His deeds, ordinarily accepted as good, lack creative power as regards himself in producing karmic effects. He is not however exempt from the effects of his past actions. He accumulates no fresh karmic actions. Whatever actions he does, as an Arahant, are termed inoperative, and are not regarded as *karma*. They are ethically ineffective. Understanding things as they truly are, he has finally shattrered the cosmic chain of cause and effect."

- As far as *prarabdha karma* is concerned most authorities say that it is exhausted only by reaping the fruit. Even the yogi is not exempt from this. The

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arrow let loose from the bow must run its course and cannot be recalled. Likewise, *prarabdha karma* once released from *sanchita karma* should run its course and cannot be altered.

There are three types of worlds, namely, physical (earthly), astral and causal and an undeveloped soul must undergo countless physical, astral and causal incarnations in order to escape from these bodies. The physical *karma* or desire of man in the physical world or earthly life must be completely worked out before his permanent stay in the other world called astral world, becomes possible. Two kinds of beings live in the astral worlds. Those who still have earthly *karma* to dispose of and who must therefore reinhabit a gross physical body in order to pay their karmic debts could be classified, after physical death, as "temporary visitors" to the astral world rather than as "permanent residents". Beings with unredeemed earthly *karma* are not permitted after astral death to go to the high causal world of cosmic ideas, but must shuttle to and fro from the physical and astral worlds only. These visitors to the astral world dwell there for a longer or shorter period in accordance with the weight of their physical *karma*, which draws them back to earth within a specific time. This period of stay may differ from a millionth of a second to hundred of years. On the other hand, those freed for ever from all physical *karma*, need return no more to the earth or physical world. Such beings have only astral and causal *karma* to work out. They will shuttle between astral and causal worlds only. Astral *karma* must be redeemed by such beings before they can achieve after astral death a permanent stay in the causal world, so thinly partitioned from the Creator or God. Only when a being has no more desires for experience in the pleasing-to-the-eye astral cosmos, and cannot be tempted to go back to it, does he remain in the causal world as a "permanent resident" rather than a "temporary visitor" from the astral world. Completing there the work of redeeming all causal *karma* or seeds and past desires, the confidned soul thrusts out of the three corks of ignorance and desires and emerging from the final jar of the cosmos body, commingling with the eternal or cosmic light. When the soul is out of the cocoon of the three bodies it escapes forever from tdhe Law of Relativity.

The interpretation of man's three bodies is expounded in many ways through his threefold nature. In the wakeful state on earth a human being is conscious more or less of his three vehicles namely physical, astral and causal. When he is seriously intent on tasting, smelling, seeing, touching or hearing he does so principally through his physical body. Visualising or willing he is working mainly through his astral body. His causal medium finds expression when man is thinking or diving deep in meditation. A man identifies himself with his physical body when he is awake. In sleep, during dream-stage he remains in his astral body, effortlessly creating objects as the astral beings do. In his deep sleep he is dreamless and in contact with his causal body. A dreamer is contacting his astral and not his causal body. his sleep is not fully refreshing. Dreamless or deep sleep only gives him refreshment.

The fact at times we observe in this world is that the wicked are prosperous and the virtuous are unfortunate. One who breaks the temple lives like a saint; one who resort to robbery and smuggling lives like a king; one who is an expert in black-marketing lives with all the comforts! On the other hand, one who is wise and virtuous finds it difficult to make both ends meet! Innocent persons get punished by the court of law; a genuine worker does not find a proper place in his profession. A wicked person may lead a prosperous life as the result of his past good deeds; while a virtuous man may lead a frustrated life as the result of his evil deeds, - a seeming injustice which often prevails in this world. According to the inexorable Law of *Karma*, when the evil acts of the wicked person starts to fructify then he perceives the painful effects of his wickedness and a virtuous person is convinced of the efficacy of his present good deeds only when, at the opportune moment, they fructify, giving him abundant bliss. This is what Lord Buddha says, "Even an evil doer sees good as long as evil ripens not; but when it bears fruit, then he sees the evil results. Even a good person sees evil so long as good ripens not; but when it bears fruit then he sees the good results". (verses 119 and 120 of *Dhammapada* by Narada Thera).

"By oneself alone; it is self-born; it is self-caused; evil grinds the unwise as a diamond grinds a hard gem." (verse 161 of *Dhammapada*). A *Jataka* story for this verse runs as follows: A devout layman, hearing the doctrine throughout the night; was washing his face at a pond in the morning. At that time a thief who was being pursued by others threw his stolen goods near this man and fled. People, mistaking him for the thief beat the innocent man to death. Hearing this sad story, the Buddha stated that although the man was absolutely innocent he had

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Bhukti in Ketu Mahadasa for Rama. Jatayu darsana, Kabandha vadha, Sabari darsana, Hanuman's meeting, Sugriva's friendship, etc., till Ashada. During Sravana to Karthika, stay in Rishyamooka. In Margasira, Sugrivanam. Pushya month finds him in search of Sita. In Magha enters the cave of Vali. On *Phalguna Suddha Trayodasi* day Hanuman enters Lanka. On *Chaturdasi*, burning of Lanka. Return of Hanuman.

On the afternoon of *Phalguna Pournima*, Rama leaves Rishyamooka. Thus, seven months and fifteen days elapse. From the commencement of the exile, we complete 13 years 11 months and 15 days. Dduring the next fortnight, on the first day of the dark half of the month, journey towards seashore. From the 4th day of the month till the 8th, building of the bridge across the sea to Lanka. On the night of Ashtami, crossing of the sea. On Navami morning, the great fight begins. That night *nagapasa bandha*, and restoration by Garuda. Trayodasi ends with Indrajit. On Amavasya, death of Ravana. On Chaitra Suddha Dwitiya, Vibhishana's crowning; on Thrithiya trial of Sita; on Panchami reaches Bharadwajasramam; on Shashti Nandigrama; that same night entering Ayodhya; On Sapthami at 18 ghatikas crowning of Rama.

The identification of the above events are neither fanciful nor expedient; they are based on reliable texts like Valmiki's and other puranic writings. Our author has actually quoted those stanzas which made him arrive at each date. I have refrained from quoting them *in extenso* for they are in part three of the book.

Besides the historical interest this work provides to the student of Astrology it offers valuable data to check up on his knowledge in a unique case, for Sri Rama, unlike us mortals has certain exclusive characteristics, like the exaltation of five planets which surely interest and react among other planetary indications. It is easy to tabulate the events and the Dasa periods and equate them. I have refrained from giving them myself for the reason that I may spoil the fun, at least in the case of some painstaking friends. Further object is to provoke thought.

The author's reason in choosing the particular year in the fifth Trethayuga are, apart from calculated planetary positions, - or rather the clue that directed him to seek that year is provided by *Sri Ranga Mahatmya*. It is common knowledge that the Ranganatha was the Kula Daivata (family Deity) for the Ikshwakus and Sri Rama parted with that Deity to Vibhishana after coronation. Now, it is said in the above *Mahatmya*, that, during the time of Vaivaswata Manu in the first *Tretayuga*, the Lord entered Ayodhya in answer to the prayers of the Raghus with the promise of staying there for four *Chaturyugas* after which He would return to Chola country. Then there is reference to Ikshvaku's celebrating the festival of Lord Narayana, in the company of his sons and grandsons. Then there is a reference to Dasaratha's *hayamedha* in the fifth *Tretha Yuga*. Naturally the birth of Rama should have occurred at that yuga. Subsequent calculations on the part of the author from the aphoristic sayings of the *rishis* on the rough positions of the planets during particular years, had enabled him to fix *Vilambi* in the fifth *Thretha Yuga* that came after.

(Reproduced from the *A.M.* August 1953).

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CHRONOLOGY OF THE RAMAYANA

V.A.K. AYER

I HAVE in my possession a Sanskrit manuscript in 42 pages of cadjon leaves entitled *Sri Rama Jathaka* which throws considerable light on the date of the Ramayana. From the colophone I find it was written by one Yagnanarayana but I am not sure he is the author of it, for he pleads forgiveness for scribal errors. Possibly he transcribed it from a more ancient copy. The language is simple conversational Sanskrit prose, as readers will doubtless see for themselves. External evidences show that the manuscript cannot be over two hundred years old.

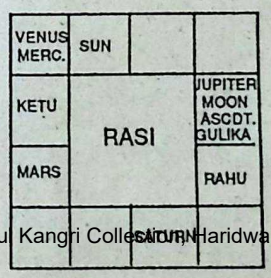
The work shows considerable research in Ramayana. Besides establishing the date of Rama's birth, it identifies the salient events of his life with hours, dates and years. Incidentally, Sita's date of birth is also given. The planetary positions are given accurate to the pada and the balance of Dasa at birth too, given. The Rasi and Navamsa chakras, accordidng to the author, are given alongside. Punarvasu used up at birth is ghatis 56 1/2. He has even identified that during *swapahara* (own Bhukthi) of Ketu, in Jyeshta month, Sita was carried away by Ravana. Balance of Guru Dasa at birth is given as one year.

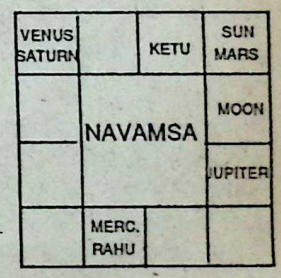
The work consists of three parts. The first gives an extract from *Siva Purana* where the origin of Ramayana is described. Valmiki composed Ramayana originally in ten million verses and later from a command from the Lord, made a shorter one to 24,000 verses for being read by us, mortals, we gather. Each world has its own Ramayana of differing lengths by Valmiki by the Lord's desire.

The second part gives a summary of the author's findings on Sri Rama's life - dates of birth and other events in his life - and the third copiously quotes verses from *Valmiki Ramayana* in support of the dates identiified with several incidents in Rama's life.

For the benefit of readers I am extracting the second part alone in this article and being simple Sanskrit prose should be easy to follow. This should set at rest all speculations about the date of the Ramayana. According to the author, Rama was born in Vaivaswata Manvantara, Panchama Thretayuga (we are doing the 28th now), fourth part, in Vilambi year on Chaitra Suddha Navami (9th lunar day of Chaitra) on Wednesday, Punarvasu Nakshatra in Kataka Lagna. The horoscope contains all the planets accurate to the Navamsa position. I would suggest that the readers undertake a simple exercise in identifying all the salient events of Sri Rama's life with astrological indications, since the Dasa balance at birth, total duration of life in the several sectors of his life etc., are clearly given. It speaks volumes on the critical sense of the author when he confirms the date from an extract from *Sriranga Mahatmya*, for we know that Lord Ranganatha was the family deity of Ikshwakus. Without dilating further I am presenting the reader with the second part of the work at first giving free English rendering of the Sanskrit passage and later the original in Sanskrit.

Sri Rama's Upanayana took place in his eighth year. Afterwards he went with Vishwamitra, Thataka vadha (Thataka's destruction), Ahalya vimochana (Ahalaya's emacnipation), breaking of Siva's bow, Sita's marriage, conquest of Parasurama and return to Ayodhya constitute his first twelve years. For 12 years thereafter he lived in Ayodhya. When he was 25, on Chaitra Suddha Navami he went into exile. Of the 14 years he spent in the forest, for 12 years he was wandering. He lived in Panchavatee for 14 months. In the middle, Surpanaka's disgrace occurred. In Jyeshta month of the same year, Sita was carried away by Ravana. This coincides with Ketu





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experienced such a tragic death owing to a past evil *karma*.

In *Manusamhita*, the Lawbook of mankind, it is said that the murderer should be condemned to death so that in his next birth he will not have to suffer for the great sin he has committed. "Verily an evil deed committed does not immediately bear fruit; just as milk curdles not at once; smouldering, it follows the fool like fire covered with ashes", says Buddha (verse 71 of *Dhammapada*.

"Not in the sky nor in the mid-ocean nor in a mountain cave is found that place on earth where abiding one may escape from (the consequences) of one's evil deeds" says Buddha (verse 127 of *Dhammapada*). Three groups of monks went to see Buddha. On their way one group saw a flying crow being burnt to death. Another group saw a woman being drowned in mid ocean; the other group saw seven monks imprisoned in a cave for seven days. The Buddha related that the crow as a farmer in a previous birth had burnt a lazy ox to death. The woman had drowned a dog and the monks as cowheards in a previous life had imprisoned an iguana in an anthill for seven days. The Buddha added that no one, including Buddha is exempt from the cosnequences of his past evil deeds. No God, not even a Buddha can intervene in the operation of *karma*.

"If there is no wound in one's hand, one may carry poison in it. Poison does not affect one who has no wound. There is no ill for him who does no wrong." (verse 124 of *Dhammapada*). A *Jataka* story for this verse runs as follows: A rich man's daughter, who was a stream-winner, fell in love with a hunter owing to past association and eloped with him. She gave birth to several children. She was in the habit of giving bows and arrows to her husband to go hunting. Amongst the monks a question arose whether she committed an evil by doing so. The Buddha explained that she was blameless because she did it in obedience to her husband and having no evil intrention. Here we will have to note that an act done without any evil intention is not accounted as an evil act or *karma*. In other words, the state of mind at the time of any act makes it good or evil. "Mind is forerunner of all evil states. Mind is chief; mind-made are they; if one speaks or acts with wicked mind, because of that, suffering follows one even as the wheel follows the hoof of the draught-ox (verse 1 of *Dhammapada*).

In a *Jataka* story, a middle aged devotee named Chakkupala became a monk and was energetically leading a contemplate life. As a result of this strenuous endeavour he realised arhantship, the final stages of sainthood but unfortunately went blind. One day as he was pacing up and down the ambulatory he unintentionally killed many insects. Some visiting monks, noticing this blood-stained ambulatory, complained to Buddha, that he had committed the offence of killing. The Buddha explained that he had done it unintentionally. He related that in a past birth, as a physician, that particular monk had given an ointment to a poor woman to restore her eyesight. She promised that with her children, she would become his servant if her eyesight was restored. The physician's remedy proved effective, but the woman, not willing to keep her promise, pretended that her eyes were getting worse. The cruel physician yielding to a wicked thought retaliated by giving her another ointment which blinded her eyes. In consequence of his evil action the arhant became blind

According to *karma-vipaka*, one who hurt the feelings of others in the past (births) becomes subject to heart ailments. In other words those who suffer from heart troubles are persons who had disturbed the peace of mind of others in past births. Here the fact that the heart is the base of the mind, according to the Cardiac Theory, is also brought forward. Once the mind is disturbed the heart gets affected, is to be noted.

"Whoever by a good deed, covers the evil done, such a one illumines this world like a Moon freed from clouds" (verse 173 of *Dhammapada*). A *Jataka* story: Angulimala, a notorious murderer, was converted by the Buddha. Later not only did he become a very compassionate monk but also attained arhantship and passed away into Nibbana. The monks wished to know how such a murderer could have become an arhant. In reply Buddha uttered this verse. One has to reap the effects of one's *karma*; but one is bound to reap the effects of all actions one has done in the course of *samsara*. At times it is possible to obliterate one's evil *karma* by performing powerful good *karmas*.

The attainment of *nibbana* (*moksha*) by Angulimala, who had committed 999 murders, is an interesting fact to analyse. No doubt even a single murder is a highly vicious or an extremely wicked act. If so, what is the position of a man who committed 999 murders? Here intervenes the remedial measures. Though there are various types of remedial measures,

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(continued on page 56)

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METHODS OF FORECASTING DROUGHT — III

K.N. RAO, I.A.A.S.

The Ancient Science of Astro-Meteorology — A Case Study

SOMETIME from the second fortnight of July 1987 when there was a record delay in the arrival of the monsoon in Delhi and when, after the onset of the monsoon, it had stopped raining in other places in India, many people started describing it as the worst drought of the century. What actually happened proved what had been written in the introduction to the book, *Drought-Prone Areas in India* of Tapeshwar Singh thus:

"A perusal of the official views on the question of identification of drought-prone areas shows the amplitude of differences. Often the criteria adopted in these exercises are irrational and based on political expendiency."

The figures of the meteorological department till the third week of July 1987 of normal rainfall when compared with previous years' revealed the following picture:

Till July 22nd

The meteorological department has divided India into thirty-five sub-divisions and four hundred and six districts. In the figures given below the sub-divisions are shown first and the districts in brackets:

1982	1983	1984	1985	1986	1987
8(28)	21(46)	26(65)	27(58)	23(57)	10(34)

It should be clear to anyone that those who called in the worst drought of the century were not even aware of the fact that till the third week of July 1987, it was not even the worst drought of the decade as 1982, compared to 1987, till then had a more dismal picture to reveal. Why in 1982 it improved after the third week of July and why 1987 had less rainfall in August and September but extraordinarily good rainfall in October 1987 was forecast by me and also explained, astrologically. The forecast was in an article in the *Statesman* of October 4th 1987 and the detailed astrological explanation given in a gathering of astrologers.

Much worse was the fact that Indian farmers depending on monsoon, particularly the south-west monsoon (June to September), had sowed seeds in their farms in June and waited impatiently for the rains and lost their hopes: they took a chance in July and again got disappointed. How many of them had the resources and courage to sow for the third time in August. and make up for what was lost is anyone's guess. But the fact that the loss of kharif crop this year has been estimated as over twenty million tonnes shows that the farmers in areas where no irrigation facilities are available thought that sowing their farms for the third time in August was a gamble.

Interestingly, the worst affected areas like Punjab, Haryana, Western U.P. have such excellent irrigation facilities that still produced very good crop.

If still the country suffered a heavy loss of kharif it clearly proves that.

a) The Meteorological Department of India (M.D.I.) has not developed any reliable method of forecasting rains except when the clouds have hovered on the horizon, there are depressions in the ocean and the winds are strong enough to cause rain. This is what a villager can also do after merely looking at the sky and feeling the wind-direction.

b) The M.D.I. was at no stage sure that it would rain in August, September and till the third week of October and make up for the deficiency as far as the quantity of rain-water was concerned.

I do not claim to be an astro-meteorologist but I know enough astro-meteorology to be able to predict rains with 80% accuracy. I read some standard *panchangas* and wrote a letter to the *Statesman* (August 5th) which read thus:

"During the past two days or so Doordarshan in its news bulletins has not been showing the

*Part II has appeared in July 1988 issue.

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Insat cloud formations picture. Obviously the meteorological department has been upset by lack of oceanic depressions.

"If one goes through the *panchangas* (astrological almanacs) for the year, published mostly in November and December 1986, it will be seen that the phenomenon of the Sun being behind Mars has been cited as the reason for delay in the arrival of the monsoon. These *panchangas* use some very practical astrological principles and forecast more reliably than the meteorological department, which merely "reports". For instance, a good rainfall was predicted for July 25-26 by most *panchangas*, almost six months in advance.

"Applying these principles, the following may be observed.. On August 3, Mercury was to transit into Cancer and join Venus bringing the temperature down and causing some rainfall. Similarly, on August 11-12, Mercury will cause rainfall; on August 13, it will be Mars; on the 17th it will be the Sun and finally on August 19-20 Saturn and Jupiter will reverse the trend and there will be good relief from the present drought.

"Old links having been lost through neglect, astro-meteorology is failing in two respects badly: forecast about the region and locality of rainfall correctly (though it is accurate in 60% of the cases) and the intensity of rainfall as the ancient terms use for regions and measurements ('audhaks') have become partly confusing because of the changed State boundaries in India. Yet it will be seen that on the dates mentioned there will be a drop in the temperature accompanied by rain in what are now being described as drought-stricken areas.

After August 24, the Sun will overtake Mars, and rain may be more regular. It is worth observing how far in the present context of feared drought these principles stand scientific scrutiny".

Rainfall in August 1987

More important from my point of view was the fact that, as predicted by me astrologically in my letter of August 5, in the Statesman, the drought-prone areas received good rain by the end of August, which was quoted by Mr. Anil Sari in his article on me "The Weather Man and the Weather Prophet" (the *Hindustan Times*, September 6th, 1987) thus:

RAINFALL - IN AUGUST 1987

(in m.m.)

August	Ahmedabad	Lucknow	Jaipur	Kanpur	Nagpur	Hissar	Amrittsar
4	53	122	69	179	366	45	75
20	126	124	128	201	512	49	173
24	150	125	170	201	588	49	173
28	231	125	174	201	647	57	184
30	231	156	194	220	680	70	150

A report in the *Statesman* of 21st August, 1987 reads thus, "Latur, Beed, Parbhani, Alna and rain-shadow districts of Marathwada, which are usually first to be affected by the erratic monsoon, have recorded respectively 25, 24 and 25% more rainfall than the seasonal average till last night."

The correspondent also ramarked that all this had happened in the last four days, which proved what was written in the *Statesman* thus, ".....finally on August 19-20 Saturn and Jupiter will reverse the trend and there will be relief from the present drought".

Rainfall in September 1987

On August 29th, 1987 the Press Trust of India circulating a story, quoting the Meteorological Department of India, warned that since a cloud called *Dina* had escaped to Korea *via* China northern India should expect no further rain..... It was like announcing the termination of the monsoon at the end of August, 1987.

It was clearly against the astro-meteorological readings quoted by Anil Sari, in the *Hindustan Times* of September 6th, 1987 thus:

"Now that the Sun has overtaken Mars, Rao's prediction for September - made to this reporter in the last week of August - was that this would be a month of torrential rain, causiing damage and destruction in many place. 'This year's monsoon' he describes as something like a one-day cricket match. The last overs of a one day match see an unimaginable number of runs being scored. This is what the monsoon is doing this year - after all September is a monsoon month'.

"His specific predictions about the rest of September are heavy warrents around September 11-12, 17-18 and 23-24, with flash-floods and

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destructive spells of rain. Between October 8-10 he predicts natural disasters, including landslides and avalanches and does not rule out the possibility that one or two of the Reliance World Cup cricket matches might also have to be abandoned because of bad weather.

"Another prediction he made, during the interview with this reporter, was that before 1990 the USA will suffer an economic depression much like the Wall Street Collapse of 1929-30 and that its economic repercussions would be world-wide."

The *Navbharat Times*, a mass-circulated Hindi daily newspaper carried a report on the astro-meteorological findings of our team, including me and Mr. A. B. Shukla, attacked the meteorological department and cited places in northern India where it had rained more than 10 milimetres (excluding all those places where too it had rained but less than 10 m.m.) (September 11, 1987)

September 4 — Balia (10) Ayodhya, Balrampur, Sitapur (20), Khadda (40), Bansi, Kakadari (50), Gorakhpur (100).

September 5 — Naha and Varanasi (10), Balia and Dharamshala (30), Bareilly (40) Lakhimpurkheri (50).

September 6 — Ropar and Roorkee (10), Baijnath, Gorakhpur, Jhansi, Karnal, Kalka, Mandi, Pathankot, Varanasi (20), Allahabad, Agra, Karampur, Dharmshala, Hardwar (30), Jagadhari, Agra, Sarsawa (40), Nurpur (50), Jammu and Kasauli (60), Dehradun (80).

September 7 — Bareilly, Lucknow, Raebareilly and Uttar Kashi (10), Basti, Gonda, Gorakhpur, Mirzapur, Saharanpur (20), Hamirpur and Saltanpur (30), Jammu (50), Dalmau (60), Ayodhya and Jaunpur (70).

September 8 — Ballabhgarh, Gorakhpur, Jhansi, Raebareilly and Kangra (10), Dehradun and New Delhi (Palam) (20), Banda, Bharatpur and Mathura (30), Jaunpur and Varanasi (40), Balia (80).

Contrast

While the meteorologist with all the sophisticated gadgets and now the Insat Satellite were forecasting a total dry spell in northern India after the *Dina* cloud escaped to Korea on 29th August 1987 astrologically the advance prediction made was rainfall like a "one-day cricket match".

Rainfall in October 1987

Apart from what Anil Sari wrote about the astrological forecast of rain in October, I too wrote out some articles for the *Statesman* and in the article of October 5, 1987 said specifically thus, *"Bust then I discovered something more significants Even in October there would be very good rain and northern and western India would receive them as God's mercy..."*

Fulfilment

Now again it may be seen that what was forecast astrologically was fulfilled thus:

a) Clouds had hovered over madras skies on October 9th and nearly ruined the India and Australia cricket match in the Reliance Cup : then the Hyderabad tie between New Zealand and Zimbabwe was nearly ruined on October 10.

b) But the Reliance Cricket Cup match between Pakistan and England could not be played on October 12th as rain and hail-storm ruined the Rawalpindi match while in kashmir there was heavy hail-storm.

c) On October 18th the match between Australia and New Zealand could not be played at Indore.

d) On October 19th the Wall Street in USA collapsed.

e) On October 16th England was hit by a storm which the meteorologists failed to predict and an inquiry was ordered into the failure of the Met. Office in U.K. (see *Times*, October 19th).

Meteorological Data

Contrast the failure of the Indian Meteorological Department to forecast excellent rains in October 1987 and see how correctly the astrological forecast came out correct by looking at the figures of the meteorological department for six years given below:

Upto October 28th

	1982	1983	1984	1985	1986	1987
Excess	1	13	9	22	6	17
Normal	4	11	3	5	6	7
Deficient	14	9	8	4	11	4
Sl. Kam	15	3	12	4	12	7

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Inevitable Conclusions

Some inevitable conclusions are:

a) The meteorologists making use of the valuable Insat Satellite have not developed any method of long-range or medium range weather forecast on which the Indian community could depend for its agricultural and type of planning.

What happened in 1987 was that the monsoon set in late from August 4th slowly, became vigorous after 28th August and continued upto the end of October and northern and western India had only about 80 days of rainy season instead of more than 100 days.

Without taking into account the time-tested methods of ancient astro-meteorological methods based on extra-terrestrial phenomena. it would never be possible to prepare for a disaster as happened in 1987.

Ultimately the picture that emerges is that 1987 was a mixed year of partial drought and delayed monsoon which the astrologers had predicted very correctly. Two instances from my article in the *Statesman* (November 4th and 5th 1987) with suggestions and conclusions are reproduced here:

What is a "forecast"? For the purpose of this debate it must be defined as "to tell beforehand when, where and how it would rain" when there is no visible depression in the Bay of Bengal or the Arabian Sea, when the *EL Nino* being linked to India's weather system has not manifested, when the clouds have not hovered on a clear sky and winds are not and dry, predicting the dates of onset, duration and withdrawal of monsoon with all such factors as delay breaks, revival — that and that alone is true weather forecast, in this case of the South-West Monsoon.

"How the astrologers have done it year after year can be seen in hundreds, nay, thousands of examples scattered in different *"panchangas"* of the country and compare it with the glaring failures of the Indian meteorologists.

10 Month Old Forecast

Let me quote from the well-known *Vishwa Vijaya Panchanga* of Hardeo Shastri Trivedi published in November 1986 (at any rate given to the press) for the Vikram Year 2044 or Gregorian 1987.

In the Andhra Pradesh horoscope the Moon is in a Nirjala (waterless) Rasi and therefore there will be less rainfall this year. Agricultural produce will also be less.

Under "Vayumandal" Trivedi is so specific, after a forewarning that unless a synthesis is done of the *Bhauma* (earthly terrestrial), the *antariksha* (clouds etc.) and the *divya* planetary phenomena locally and regionally, forecasts based merely on planetary configurations cannot be 100% correct.

Yet his forecasts on the basis of planetary configurations were:

a) All quadrants being occupied by malefics, rain will not be timely.

b) The Minister of Agriculture will have to face the problems of drought and floods.

c) Mars, affected by other malefics, will create dry spells till August 12.

d) Sun being behind Mars till August 24 *(Bhadrapada Krishna Amavasya)* is not indicative of good rain but drought.

e) North and western parts will have drought while the eastern part floods.

Can any scientist show me a similar well-argued, scientific forecast based on terrestrial phenomena? Instead, someone showed me an analysis of a super computer in the USA to show a vague forewarning.

26-Year Old Forecast

Those who think that the super-computer is the Socrates for the modern physical scientist should see another spectacular example from the 100-year ephemeris (*panchanga*) of the Venkateshwara Press published more than 26 year ago (Vikram 2018) about rain in 1987 (Vikram 2044).

Sravan me aage chala Ravi rath se Kujray, Bhadhjav Krishna Pankhlo varsha Swalpa Dikhay.

Here the reference is to scanty rain caused by Mars being ahead of the Sun till August 24. This is a dazzling instance of brilliant forecast on the basis of extra-terrestrial phenomena (all planets) not merely the Sun and the Moon as astronomers and astro-physicists unable to free themselves

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(continued on page 53)

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HOW TO LIVE LONGER

T.V. DWARAKANATH, B.Com.

NATURE is so unique and secretive that despite his best and relentless efforts, with the aid of all the sciences in the world, man is still unable to fathom many of her mysteries! One such, is the predetermination of the date of death of a native of a horoscope, however accurate the said chart may be.

This article is not about the discovery of any 'Key' to that ever-eluding problem. It is just meant to serve as an innovative guide, for those who are really and seriously interested, to understand the timetable our sages had painstakingly evolved, for the benefit of posterity with regard to the span of life.

The concept of TIME, after its invasion into our minds, has no doubt benefited as in every walk of life. But unfortunately, with that 'yard stick' we have begun to measure our age and the misery begins there, in right earnest!

We brood over the matter of age, keep comparing with the dead or alive, correlate with achievements of others in material prosperity and all such vague exercises. Instead, if we only analyse, what we after all do, during an assured and "given time", say in an examination hall of a fixed duration or in a theatre watching a movie of a particular length, we stand to gain a lot more in unfolding certain marvels, which we very much need to understand.

We wish to live long, as long as possible. Can we! why not? Well, it is casier said than done How to go about it? Let us again ask our rages or at least scratch our heads over certain queer but pertinent questions.

(Question No.1:) Is there any strange relationship between the '60-year-cycle' beginning from Prabhava to Akshaya with the 120-year-cycle of Dasa-Bukthis?

(Question No.2:) What are the effects of a particular Dasa when it gets repeated, if a man lives for more than 120-years? How many such charts have been scrutinised with all the astrological tools of yogas etc?

(Question No.3:) What is the intricate meaning of the popular saying "History Repeats itself"? What is History and its beginning? Let us now take a case of a Mesha (Aries) Rasi person (imaginary of course) born with the full balance of Ketu Dasa to his credit, incidentally coinciding with the beginning of the year Prabhava and say this man lives for 120 years? It means, he gets two full cycles of "60-years" during his span of life. Even though his Dasa-Bhuktis differ during the second run of Prabhava, Vibhava, Sukla, Pramodoota etc., he is sure to experience certain repeat performances of Nature with which he will have to interact during his day-to-day life. Shall we call this "History Repeats Itself", for the time being, to continue our analysis? I remember to have heard a critic saying, "History repeats itself, since the world has not heard it properly the first time". Well said! We miss a bus, engrossed in a lively talk with a friend. But we sure will not like to miss again. We are more careful the next time and even catch the second bus rather hurriedly. In a way, all of us are ready to confess that we were given by the almightly at least two chances (invariably too many chances!) for our grabbing, in any fundamental, why, even important issues! We heartily admit that we have not utilised the chances, however, to the full advantage. Most of the time the almighty is put aside. Completely ignored! We keep side-tracking the issue, as if we will get a better deal so that we will really benefit. We keep waiting this side and the all powerful god keeps waiting that side for our final exit!! This is a common affair in Kaliyuga, at least, to put it bluntly.

Therefore, is it that a man can really live upto 120 years? We should, with so many medicines around us!! Will we feel the "difference" is our reaction to nature during the second half of 120 years? We should delve into this introspective question for good.

Alright, do we have any other non-medical recourse to attain this standard of life span?

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Yes, this scribe thinks so, astrologically. Let us put it this way, logically. First 1,5,9 denote Dharma (Right Conduct) and 2,6,10 belong to Artha (material aspects) when 3,7,11 narrate about Kama (enjoyment) if 4,8,12 are attributed to Moksha (final Emancipation). This classification holds good whether in a natal chart or in the natural zodiac. Now, tabulating the Dasas for the houses 1,2,3 and 4, we get 120 years, split into uneven parts as shown below.

DASAS CATEGORISED

Periods corresponding to Aswini, Bharani and Krithika - 1 in that order Aries	Krithika 3 padas, all of Rohini and 2 padas of Mrigasira Taurus	Balance of Mrigasira, Aridtra in full and three padas of Purarvasu Gemini	Remainder of Purarvasu Pushyami and Aslesha in full Cancer
7-0-0	4-6-0	3-6-0	4-0-0
20-0-0	10-0-0	18-0-0	19-0-0
1-6-0	3-6-0	12-0-0	17-0-0
28-6-0	18-0-0	33-6-0	40-0-0
A	B	C	D

This pattern will be the same, again beginning from Makha or from Moola, to totalling to 120 years each. Thus, the triplicity is well established and formulated. We go to the subject proper. The point of our discussion is, if group-A denotes Dharma and Group-B goes for Artha and so on, we get a sort of a "Ratio System" which probably the sages thought fit for our wholesome life, with the best of fruits! Then, the score would be as follows:

Dharma	— 23.75%	
Artha	— 15.00%	
Karma	— 27.92%	
Moksha	— 33.33%	of 120 years
	100.00%	

Now comes my interpretation. Whatever be our age, if we are able to "regulate" our lifs activities as per the above ratio of time-allocation, we should be essentially pardoned by the almightly for all other manipulations within each group and still become eligible to life for 120 years, rime the brood idea appears to be very sensible and with a little effort, even attainable. As a matter of fact, if we reduce it to further logical deduction, it would look like the following:-

A day of 24 hours (Life Span!) is bifurcated into these four parts as per the ideal "Ratio" as given in the table below:

Ideal life	Years	Relative percentage	Approx. Daily hours accordingly
Dharma	28-6-0	23.75%	5¼
Artha	18-0-0	15.00%	3½
Kama	33-0-0	27.92%	6¼
Moksha	40-0-0	33.33%	8
	120-0-0	100.00%	24 hours

Now, the cat is out! Do we spend only 3½ hours in offices and factories in order to earn our bread?!! Are we not working overtime, to get our pay-packets heavier than the previous month? Are we not honestly working to our brim, exhausting ourselves, then resorting to Horlicks, Boost, Tonos-7 and many more pouring out of our Idiot boxes! Yes, we do work hard, still finding it hard to make both ends meet! Then what for is this analysis? If we, without getting flabbergated, patiently look at the figures and the tables along with the relevant interpretations and also do not fail to recall the actual life stories of our sages (as have been depicted to us by our ancestors) we will agree that this "Ratio" was actually being adopted (effortlessly) by our fore-fathers in their day-to-day lives. Let us now work out that too without bias.

Dharma means right conduct, character, something which is supposed to be uniform in all human beings. In the practical sense, it means our routine conduct- whether attending to our ablutions, physical exercise, interactions with our relations, dealing with strangers, gurus, disciples or students etc. All this comes under *Dharma* in the day to day affairs. How honestly and how well we devote the suggested time for such things really matters in understanding this faculty of *Dharma* in us.

Secondly, *Artha* as we all know is nothing but encashment of our efforts, physical or mental, to suit our dire needs of food, shelter, clothing and what not, upto paying the children's school fee.

Kama is strictly with the spouse, (if not, *Dharma* factor intervenes) and the total time spent or to be ideally spent in her good company exclusively, so that she is eternally confident that she is not ignored or given lesser importance, in the total scheme of things in her family. A beautiful quota of six and three quarter hours in a day!! Do we really do this? But we are sure

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SAYANA *VERSUS* NIRAYANA IN ASTROLOGY - IV*

Jyotish Chandra Ghatak, M.A., (Triple) M.R.A.S., F.R.H.S.

NOW I shall discuss only a few personal characteristics of a few distinguished Persons.

(1) Lord Chaitanya's great love and devotion for God is very well explained by the Nirayana system where the lord of the 5th house, which represents Devotion and Love, is Jupiter, who is very powerful in his own Joy-house Sagittarius and is in conjunction with Mars (the fiery planet) there; whereas in the Sayana method the lord of the 5th house is Saturn and he is in the 4th house (Sagittarius). The fiery and cheerful and ever-glowing devotion of Gouranga is in keeping with facts, and the silent, secluded and icy ascetic's love, in aloofness of society and mankind, which belongs to the planet Saturn, does not at all accord with the actual nature and career of Lord Chaitanya. (2) The poet Shelly's elopement with Miss Harriet Westbrook to Edinburgh in September 1811 in a mood of pity and commiseration and his further elopement with Mary Godwin to Switzerland in July 1814, are very nicely accordant with the Nirayana Saturn who is not only in his house of Fall (Aries) but also is in a "Chara" or "Mutable" sign, in the 5th house (the house of love) and fully aspected by Mars the lord of the 12th house (the house of elopement). The "Chara" or the "Mutable" sign, which is the 5th house here, shows with clear perspective that the elopement should happen to very distinct land. The Sayana planets cannot stand the test here. Again the suicide of Shelly's second wife and the leaving away of his first are fully accordant with the Nirayanic system, where the lord of the 8th of Shelly's 7th houses (wife) *i.e.*, Saturn, is in his house of Fall and fully aspected by the malign planets Mars and Neptune. (3) The death of the father of poet Keats in 1804 through a riding accident is explained by the Nirayana planets alone and not by the Sayana ones. Keat's Sun (father) (Nirayana) is in the house of Fall (Libra) conjoined with Neptune and the 8th house (the house of death) from the Sun is also occupied by Nirayana Saturn (the planet of falls) in Taurus (a sign which indicates domesticated quadruped animals). (4) The poet Goethe, who was one of the greatest of lovers the world has ever seen, had his first love affair at the age of 15, but the love was not the immature or puerile love of a boy budding into youth but was the serious love of a full-grown adult. Goethe had a great succession of love affairs, and even at the ripe age of 80, he was found making love to a girl of 16. These facts, as well as the incident of his marrying a fat, ugly, intemperate woman, are all superbly accordant with the Nirayanic position of planets. The lord of 5th (Saturn), being almost in the cusp of the Ascendant and in his Exalted house Libra (Nirayana), is a fact which the poet manifested. His lord of the 7th (Mars) (Nirayana) is in Jupiter's (the fat creating planet) house, and in the Navamsa of Cancer, a watery sign. His Venus (the natural lord of the 7th) is in Virgo (his house of fall) (This clearly accounts for the wife's being both intemperate and ugly) in full aspect to Jupiter (fat) in his own watery sign Pisces (Nirayana).

The calculations from date of birth-months *i.e.*, from Sun's position in different signs, is a very important study in this connexion. The Sayana system of computation would be found here to be pretty fairly correct and sometimes even astoundingly accurate; but there are instances where Nirayanic basis tells more accurately while the Sayana basis even totally fails. Take for example the poet Rabindranath's birth date *viz.*, 6th May (Indian) or 7th May (English because after midnight) or Shakespeare's birthday *viz.*, 4th May (N.S.). They are the greatest poets of the world and thier originality of conception and robustness of expression are really without parallel. This highly accords with Nirayana Aries (the head) (brain)

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(of Kalapurusha) as the birth sign. It is well known to all astrological scientists that the "Taurus" or "Bull" nature is rather that of an imitator than that of an originalist and "Taurus" is at the farthest point from creativeness. (Besides, it is also worthy of note that people born from 4th to 8th May more often suffer from head (Aries) complaints than from throat (Taurus) troubles. We further find from the birth dates of great satirists (satires often carry a pungency or "sting" in thier caustic and scalding remarks of men and things), e.g. (1) Sterne (Nov.'24) (2) Jonathan Swift (Nov.'30) (3) Mark Twain (Nov.'30) (4) Mark Lemon (Nov.'30) and similar other writers of satire who really carry always a "sting" in thier writing, which essentially belongs to "Scorpio" as a characteristic. It should be further noted that Mars who is the lord of Scorpio is a fiery planet, burning and scalding things and it highly fits with the burning and scathing remarks of the satirists.

(5) Sir Francis Burnand, the famous editor of the *Punch*, who was born on Nov 29, is also more a Scorpio person than a Sagittarian one, when judged from the stinging remarks and representations characteristic of the famous paper *Punch*. The great scientist late Sir J.C. Bose (born Nov. 30) was a person of secretive habit, secludedly and solitarily passing his hours in a Science Laboratory in search of the mysterious Laws of Nature (the occultism of science) which very pronouncedly marks out Scorpio as his sign.

The great novelist (1) Sir Walter Scott who was born on August 15,1771,has his Nirayana Sun in Cancer (Moon's own sign), a sign of fertile and high flowing imagination. The high level of his writing and his prolificness are quite compatible with the Sun in Cancer in the Navamsa of Pisces which sign is not only watery but very productive and fertile, and also happens to be Jupiter's (wisdom's) own house. (2) Bernard Shaw born July 26 is also a Nirayanic Cancer person and the Navamsa happening to be Libra, the sign and the Navamsa together, exactly describe his taste and his type of writing. (3) Rudyard Kipling (December 30) is more a Sagittarian than a Capricornian, (4) Charles Dickens (Feb.7), (5) Ruskin (Feb.8) and (6) Charles Lamb (Feb.10) are all of them more Capricornian than Aquarian, and the Virgo (Mercury) Navamsa of Charles Lamb gives him witness in the midst of his Capricornian (Saturnine) seriousness and gravity, (7) Victor Hugo (Feb. 26) is clearly an Aquarian and is certainly not a Piscean. According to the Nirayana school, he was born in the 2nd decanate (Mercurian) of Aquarius in which decanate, born students of human nature come into this Earth. They have a natural gift for mixing easily with strangers and to get themselves adjusted and accommodated to thier habits and manners and are non-the-less extremely amiable and courteous. This nature admirably fits Hugo. The 16th degree of Aquarius happens to be in the Vargottama Navamsa of Aquarius, and Saturn's last qualities are found in him in pre-eminence.

According to the Nirayana method the poet Rabindranath was born in the 3rd decanate of Aries in the 8th (Scorpio) Navamsa. The 3rd decanate is a Sagittarian. There is in him the shrewd and thorough comprehension of men and things which belongs to Aries especially to its 3rd decanate. This 3rd decanate belonging to Jupiter or Jove is well calculated to make men glad and wise by the native's cheering and sagacious (philosophical and soothing) words and writings.

The Mahatma Gandhi's position of Sun at birth was in Virgo (Nirayana) but in Libra (Sayana). Those born in 'Virgo' are discriminative, critical and shrewd but still never lacking in methodicalness or industry or practicality. Virgo's characteristics have very nicely been described by Alan Leo; and I cannot resist the temptation of quoting it here: "This is the sign for the businessman, the individual who is keenly alive on the physical plane who does not doubt the existence of the spiritual, but who wastes no time in dreaming or speculating on the unseen, endeavouring to bring all things down to the sensible matter-of-fact everyday world. Those born in the sign are self-possessed, cool and careful, painstaking, cautious and at the same time active, tactful, alert and ingenious with an ever open eye to the "Main chance". Being for the most part evenly balanced and cool-headed Virgo people make few pretensions, preferring to work quietly and unobserved. Nothing can describe Mahatma Gandhi more fully and accurately than the lines quoted above. Specially those born in the 2nd decanate are "The best

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PLANETS AND COMPATIBILTY

SAXENA, B.E.

LORD Krishna says:

"It should be understood that all species of life, Oh son of Kunti, are made possible by birth in this maternal nature and that I am the seed giving father."

When all creation in this Universe is the manifestation of the same divine power then why are there terms like struggles, competition and conflict? No sooner do we take birth we struggle with life after which a stage of competition comes which leads to conflict. In all these experiences of life we come across many persons who directly or indirectly help us and others who oct in opposition to is Absolute equality means perfect balance of all striggling forces and this never be in this world. It is for this very reason the Almight moulds each living entity differently so as to keep the wheel of life rolling in this Universe.

Astrologically no sooner is one born then the Ascendant is fixed. The 12 different Ascendants are ruled by seven different planets. The Ascendent lord iis the best *karaka* planet for any individual be it Jupiter, Saturn, Mars or the Sun.

We can divide all births into 4 different groups as follows depending upon the Ascendant.

Group 1 — Natives of Aries and Scorpion Ascendants.

Group 2 — Natives of Taurus, Libra, Capricorn and Aquarius Ascendants.

Group 3 — Natives of Cancer, Sagittarius and Pisces Ascendants.

Group 4 — Natives of Gemini, Leo, and Virgo Ascendants.

In this classification it should be noted that the first 3 groups are very predominant in nature and characterstics. The 4th group is rather flexible and can be termed universal donor or acceptor as in the case of blood groups in medicine O. The classification is based on the Ascendant as about 60 to 70 percent of the mental outlook is any man can be attributed to the Ascendant. However mention has to be made of Rasi and Navamsa lords as their significance can never be overlooked.

In this classification persons of Group 1 belong to Mars group. In Group 2 to Saturn, Group 3 to Jupiter, Group 4 to the Sun. Broadly Mars dominated people are characterised by straight forwardness, very dynamic, hard core professionalism, merciless nature, extremely good memory, bad handwrting, non-orthodox nature with individual working philosophy and high personal ego. Saturn dominated people are broadly characterised as hard working, very orthodox nature with very good handwriting, merciful people with good memory, and persons with group working philosophy with greater affinity to the opposite sex. Jupiter dominated people are good friends with just nature, wide sweeping gestures with good sense of humor, restless, helping others and prone to leading exciting life and love of music and good sturdy body with intuitive powers. The Sun dominated people are born leaders, dignified, determined and generous persons, intelligent, methodical, generally cool and capable nature with love for teaching.

If we see ancient and classical works, Saturn and Mars make good accomplices but when these planets are ill-placed the result is a total disaster. Horoscopes of great persons like Adolf Hitler, Earnest Hemingway, Subhash Chandra Bose all tell us how they fell victims to the deadly conjunction of Saturn and Mars. In many other horoscopes which I have come across the major factor of death is Mars bhukti in Saturn Dasa or *vice versa* especially Saturn or Mars or both are endowed with *maraka* powers. Summarising, we see Saturn and Mars as great forces but with opposite charges. If we expand this concept not

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only in a particular horoscope but in groups we find very similar results. A person born in Saturn group is firstly a member of saturnine group than of his own family. So is the case with Mars, Jupiter or Sun based people. If we accept this argument it becomes very easy for us to understand personal and professional interaction of various persons. For example even brothers with Mars and Saturn base can be together and work together but they cannot stick together. A Saturn boss may never like to keep a Mars personal secretary. Similarly a Saturn subordinate can never get any good recommendations from a Mars boss even for his outstanding acheivements.

Coming to Jupiter group of people, they do not have such strong relations with any group but get along very well with Mars people. Similarly Mars people also give them high regard, for example, Aries and Sagittarious or Scorpio and Pisces are indeed very good friends, one reason could be that they are both fiery and watery signs. For Jupiter group, Saturn people are always suspicious while for Saturn, Jupiter group is always to be respected.

Coming to the last group of people, that is, persons dominated by Sun, Mercury and the Moon, we see typical characterstics. The Sun and Mercury are good friends, so are the Sun and the Moon but Mercury and Moon are not. As in the horoscope the Sun and the Moon are very important planets and they along with the Ascendant form the tripod of life, but the Moon which governs the mind and the Sun which represents the soul are to be powerfully backed and supported so as to derive the best results. Mercury is considered to be a dual natured planet so is its Ascendant Gemini. Based on these characteristics I am tempted to club all these Ascendants in one group which I earlier described as a rather flexible group. In this group if we see particular cases, Cancer and Scorpio ruled by the Moon and Mars are bosom friends. So also the Moon and Jupiter and therefore, the Cancer and Sagittarius or Pisces-born. Again even if Sun and Mercury are good friends Gemini and Leo do not get along well whereas Gemini and Aquarius are good friends. Leo with Aries or Sagittarius is also an excellent match.

To emphasize this theory the data of 20 persons all in the engineering profession working in an industry are given in Tables 1 and 2. Table 1 shows 20 horoscopes of different persons and Table 2 shows their actual relationships with each other, which can be divided into 5 categories of outstanding, very good, good, fair and poor relations.

At this stage one obvious question which comes to our mind is, if this analogy is true then how did ancient writers on Astrology prescribe Lagna, Samasaptaka and Chandra Samasaptaka as one positive point for matrimonial matching. It is needless to emphasise that matrimonial bondage is the strongest bondage which demands the highest order of mental compatibility between partner. We find that for Aries it is Libra or for Taurus it is Scorpio. Similarly for Virgo, it is Pisces. One reason probably for this is that ancient writers believed that in a family husband and wife are similar to the two front and rare wheels of a cart. This system of adjudging matrimonial relations obviously gives mental compatibility between partners less priority. For example Taurus partner for Scorpio Ascendant or Aquarius partner for Leo Ascendant can give a good degree of worldly happiness but their mental compatibility will be very poor.

Dr. B.V. RAMAN has time and again emphasised that it is only the Ascendant and its strength which can make or mar a person. The relative positions of planets with respect to the Ascendant produce several yogas which also reflects one's tendencies and attitudes. The Moon-Sun and Navamsa chart can never be overlooked for drawing the final conclusion on one's relations with others. — 114.86.

(For tables refer page 68)

"B. V. RAMAN — THE MAN AND HIS MISSION"

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A NOTE ON THE TWELFTH HOUSE

S.C. GOPALAN

WHEN dicussing the significations of the twelfth house, Dr. B.V. RAMAN includes in the list the following in his book *Hindu Predictive Astrology* "misery, loss, expenditure, waste, extravagance, sympathy, piety, divine knowledge and worship, moksha (final emancipation) and the state after death".

Pisces, the natural 12th and last house of *Kalapurusha*, denotes "sorrows of life, confinement in hospital, prison or asylum, suicidal tendencies etc..." These indications form the basis for a close study of the 12th house.

Malefic houses are assigned the 3rd, 6th, 8th, 11th and 12th places from the Ascendant and also from the first point of the natural zodiac. Of these, houses 6, 8 and 12 are specifically called *trikas* and described as malefic. Of the three dreaded *trikas*, the lordship of the 12th is considered less malefic than that of the other two, viz., 6 and 8.

In the famous Tamil book *Jathaka-Alankaram*, we have been asked to delineate the following, among others, from the 12th house and its lord: "Profession in foreign land, wanderings and living abroad, expenditure, bed pleasures, rich food, work connected with litigation, conditions of re-birth, charity, generosity, left eye, feet, sacrifice, troubles to partner", etc.

From *Uttarakalamrita*, we find the following come under the twelfth house: "disturbed sleep, worry, imprisonment, relief from pain of debts, renunciation, termination or retirement from service, dispute, anger, leaving one's birthplace and loss of wife."

In addition to the above, the 12th house also holds sway over impediments, limitation, inferiority complex, anxiety, mis-giving, suspicion, etc.

Saturn is also the karaika planet for this house, as most of the significators of this house include misery of one type or the other. So, if we want to analyse the effects of the 12th house in a chart we have not only to look into the planet occupying the 12th house but also its lord, the *karaka* planet Saturn, planets aspecting the 12th Bhava and also the natural 12th house lord of the *Kalapurusha, viz.*, Jupiter.

It is not my purpose here to reproduce from texts, the effects produced by the position of various planets in the 12th house. Generally, natural benefics like Jupiter, Venus, Mercury without the combination of malefics and waxing Moon, posited in the 12th house, will only tend to reduce the intensity of sufferings or losses or expenditure indicated by this house and cannot contribute to good, while natural malefics like Saturn, Mars, Rahu and Ketu posited in the 12th house will only tend to augment the negative indications of this house. Jupiter, though not generally considered good in the 12th house, stands an exception to the Pisces Ascendant, as he is a benefic-turned-malefic on account of *kendradhipatya-dosha* (quadrangular lordship) and when occupying a malefic house like the 12th, he turns out to be a benefic. In short, a benefic in the 12th house makes one liberal whereas a malefic will make the native restless and suffer from eye trouble. This, of course, is a general theory subject to overall strength of the Lagna lord and other planets in the 12th house. It is also an accepted view that if lords of different Bhavas occupy evil places like 3, 6, 8 or 12, the benefic power of the Bhavas is vitiated or reduced considerably.

Saturn, standing alone in the 12th house, produces bad effects for the progeny: the Moon in the 12th house afflicts the mother; the Sun brings difficulties to father; Jupiter to son: Mars to brothers: and Venus to wife/husband, as the case may be.

I shall now summarise briefly the effects of lords of various houses placed in the 12th house:-

1st lord in 12th: Not good; poor: wastes parents money, unhappy wandering life, etc.

(Continued on page 69)

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MARITAL PROSPECTS FROM THE MOUNTS—II*

BANDLA S. GIRI

Celibacy

THE present article deals with unhappy and undersirable signs found in the palm that make a man or woman lead a lonely life without marriage. In many books this factor has not been stressed enough.

Judgement of marital affairs should start with the Mount of Venus, who is considered to be the lord of wife/husband. The Mount of Venus should be well formed for the justification of good marital life.

In the hands of bechelors and spinsters very poor development of this Mount is observed where it is flat with many criss-cross lines on it. In these hands another significant factor I have observed is that with the suppression of the Venus Mount. other malefic Mounts are highly developed (which indicates Venus may be hemmed between malefic polanets).

The commonest sign that has been mentioned in many books is that the Marriage Line or Union Line (found on the Mount of Mercury) curves up towards the finger of Mercury.** No doubt this fi ng is valid but along with this feature I have also observed that even their eyebrows curve upwards in the same fashion. The Heart Line is feebly formed and is broken beneath the Mount of Saturn (starvation for affection). It also bears no branches anywhere. Maximum extension of this line in the case of bachelors/splinsters has been seen upto the second finger only. The Head Line is weakly formed and droops towards the Mount of the Moon. Life and Head Lines remain completely separated.

A clear examination of marital prospects is possible only from the Mount of Mercury which bears the Marriage Line. Apart from the Venus Mount the Mount of Mercury may also develop poorly but certainly bear marks of insanity. Mercury bears very fine and many descending lines coming down from the base of Mercury finger. These linesl extend even upto the Heart Line thus traversing through the whole Mount. An important feature that was observed in most of the bachelors/spinsters was that a clear black mole appeared on the Mount of Mercury exactly on the Marriage Line. Mercury and Venus fingers bear lines of frustration in the third phalange.

Along with these unhappy signs, if the Mount of Mars is over-developed with a cross or mole on it, the reason for lack of affection may be the physical disability of the subject. If Venus itself is divided into two (also it contains a mole) and the Life Line is moving towards the Mount of the Moon the reason may be due to potential incapability of the subject. If Saturn Mount possesses the characters of insanity probably the subject may be mentally ill and that can lead to no marriage. This character is more pronounced in the case of psychic hands. Over-developed Jupiter with bad signs on it signifies the reason may be egoistic and hard-core mentality of the subject. In most of the bachelors/spinsters the Jupiter finger is short with unevenly divided phalanges.

Bracelets are weakly formed in natives who remain unmarried. One of the bracelets may make its way into the palm very deeply and be broken in the middle thus losing its continuity (probable indication of barrenness due to no marriage).

In the case of subjects who remain unmarried due to religious obligation the following extra signs may also be noticed:

The Ring of Solomon is well formed. Deviation of Head Line from the Heart Line may be very wide. A distinct square is formed either at the base of the thumb or on the Mount of Venus. Jupiter contains a grill.

(continued on page 50)

* Part I of the article has appeared in the *A.M.* June 1988.

** Exceptions in some cases: In some persons who remain unmarried I have not noticed this important feature. After critical questioning I came to know that the native was intimately attached to a so-called partner without legal marriage.

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ASTROLOGY AND CANCER DISEASE - II*

V.M. NATU

(6) Planets with Rasis and Bhavas Both

(1) THE SUN, Ketu, Cancer sign, 5th and 6th houses figure prominently in case of stomach cancer.

(2) If the Ascendant is afflicted and if the Sun, Mercury, Virgo sign and 6th house are afflicted by malefics, there is a possibility of cancer of gall-bladder.

(3) The planets Sun, Mars and Ketu, Virgo and Scorpio signs, 6th and 8th houses would feature in the cancer of the colon and rectum.

(4) The Sun, Mars, Mercury, Virgo sign, 6th house and its lord need be examined for cancer of bladder. Blood in the urine is a warning of this cancer. Usually the Sun and Mercury together with the lord of 6th house are severely afflicted by Mars, Saturn and Rahu-Ketu axis.

(5) The planets Sun, Moon, Mars, watery signs, 4/8/12 houses and their lords if afflicted by Rahu create leukaemia or blood cancer.

(6) Cancer disease is mostly detected when the Moon is afflicted with Saturn, Rahu or adverse planetary position is present in Lagna or in Cancer sign.

(7) If the lords of Lagna and 6th houses as also the Moon be posited in Capricorn Navamsa, the native will suffer from cancer.

(8) Mars in 5th and Saturn in 8th house subject to disturbing vibrations especially when the Moon is heavily afflicted in Uttara, Hasta, Chitta, Swati, Punarvasu, Mrigasira and Aswini stars, the virulence of the ailment decreasing from the 1st star to 7th one indicate disease like cancer.

(9) The planets Moon, Mars, Venus and Rahu, Taurus and Aquarius signs and 2nd, 11th houses are involved in throat cancer.

(10) The Moon, Jupiter, 3/4/6/9 signs, 4th and 6th houses and their lords are closely involved in lung cancer. It is seen that in cases of lung cancer common signs are in the 6th and/or watery signs in 8th house.

(11) Weak Moon and Rahu related to 5th and 7th houses and sign Scorpio is involved in the cancer of the uterus. There is another opinion also that Virgo sign and 6th house are concerned with uterus and Mars, Venus are the chief planets to be considered for this purpose.

(12) There is a danger of cancer of uterus or that of breasts if Saturn and Uranus occupy 6th or 8th house in watery signs and if the combination is joined with or in bad aspect of the Moon, Mars, Venus or Neptune.

(13) The planets Moon, Venus, watery signs and 8th house and 8th lord are involved in cancer of the kidneys, bladder or prostate.

(14) If the lord of the sign occupied by the Moon be weak and if conjoined with Lagna lord occupies 6/8/12 houses, then an emaciating disease develops, cancer being an emaciating disease.

(15) Mars rules over blood and wounds, and wounds and the like (*vranas* in general) come under 6th house and Virgo sign.

(16) In case of cancer of the skin, Mars and Rahu have dominant positions afflicting the Lagna or 6th house in Cancer sign.

(17) Studies have revealed that the cancer patients have Aslesha asterism related to their Lagna or the 6th house and afflicted by Mars. This asterism falls in Cancer sign, second half part.

Variations: (i) Cancer sign in 6th and occupied by Mars and Saturn (or one of them in 6th and other in 12th house) cancer and the like troubles. (ii) The 6th house, Cancer sign, Mars and Saturn in them or afflicting them is a signal for cancer disease. Aslesha asterism is known as a *sarpa* asterism indicating snakes.

(18) Mars and Saturn conjunction in 6th house in Aridra or Swati stars (falling in Gemini and Libra signs respectively) indicates possibility of cancer. It will be seen that these stars are controlled by Rahu in Vimshottari scheme. Similar investigation can be made with Satabhisha star also falling in Aquarius, which is also controlled by Rahu.

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*Part I of the article has appeared in the *A.M.*, June 1988.

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(19) Mars in Scorpio Lagna without aspect of Jupiter or Venus creates tumour and the like. Leo Lagna, with Mars in Scorpio sign or Scorpio Navamsa, creates the same result..

(20) Afflictions by Mars, Rahu in watery signs and connected with 6th house, such as lords of Lagna and 6th in one house conjoined with Mars; creates glandular tumours.

(21) Saturn in Lagna in Virgo sign aspected by Mars will cause during the period and sub-period of the lords of 6th and 8th (Saturn and Mars themselves) an abdominal swelling and kidney disease etc. This combination has been found to exist in some cases of abdominal cancer.

(22) Lords of the Ascendant and the 6th house in the 10th house aspected by Mars and Saturn predispose one to cancer of the breasts. With Aquarius as Lagna, the chances are more.

(23) Mercury in Aries or in Scorpio as Lagna can promote diseases of the rectum. Mercury afflicted in Scorpio, along with Mars and Rahu, can trigger off cancer of colon and rectum.

(24) Cancer of genitals comes under the 8th house, Scorpio sign and Mercury. The last degrees of Aries and the first of Taurus, Mars and Saturn are also to be considered.

(25) *Gadaavali* says that Mercury in Scorpio causes cancer of genitals if Scorpio happens to be 4th, 6th or 11th house and if Lagna lord is debilitated, combust or in the company of Rahu in a saturnine sign.

(26) Cancer of rectum and of the prostate seems to be connected with Scorpio and the 8th house. A node in the 8th may signify piles; if it is in the star of Mars, fistula may result; but if Saturn and Ketu are together in 8th one may be disposed towards suffering from cancer of the rectum or of prostate. When the Lagna or the Moon-sign is Scorpio with Saturn therein, and lord of the 6th is in the 10th, the native is exposed to the danger of suffering from cancer of the rectum. Scorpio is the natural signifier of rectum and situation of Saturn therein can cause irritation to the organs of elimination resulting in cancer of the same.

(27) If Jupiter occupies the 6th house in conjunction with or aspected by malefics or combines with a malefic Navamsa or is in debility in Capricorn, the native will suffer from cancer.

(28) Breast cancer refers to Venus, the 6th house and the signs Aries, Gemini, Cancer and Libra.

(29) A native with Sagittarius as Lagna with 6th lord Venus occupying the 10th house has been seen to suffer from lingual cancer and the cancer was traced to syphilis of the tongue, lord of 2nd also being in Lagna.

(30) Saturn's affliction in the 6th house in Rahu's star indicates possibility of cancer.

(31) Saturn in 12th creates sores and eruptions slow to heal. In Aslesha (Cancer sign 2nd half) in 12th it causes tumours, blood poisoning and destruction of cells.

(32) *Devakeraleeyam* says that if a native is born in Nadiamsa Viswambhara in Scorpio Lagna and if Saturn is in his sign of debility along with 8th lord (that is Saturn and Mercury occupy 6th in Aries), the native suffers from bodily weakness and other complications of cancer. (Viswambhara Amsa in Scorpio is from 8° 36' to 8° 48'.)

(33) Rahu or Ketu in Lagna, malefics in 6th house, 6th lord being a malefic occupies 8th or 10th house - cancer of stomach. (Ascendant should be here of 3/5/8/12 signs; in these signs Scorpio should be exempted as 6th lord is Lagna lord also.)

(34) The 6th lord in Lagna in the sign of his enemy, joined with or aspected by the lords of the 8th and 12th houses, causes malignant growth.

(35) Cancer of gall-bladder points to 8th house and Scorpio sign. (This can apply to urinary bladder also.)

(36) Cancer of hips invloves 6th and 9th houses, Virgo and Sagittarius signs.

(7) Planetary States and Cancer

In one text-book importance has been given to the states of planets in determining the exact part and nature of afflictions. It says that all planets in sleeping state *(sayana)* cause serious illnesses like cancer, tumour, leprosy and other *prarabdha vyaadhis*. The Sun in sleeping state causes tumour of brain and eyes or even paralytic attacks as a result of cancer except when the Lagna is Aries or Leo and the Sun is in an angle therefrom. The Moon in sleeping state causes brain tumour and lung cancer and also internal bleeding due to bursts when the Moon occupies the 6th house except for Sagittarius Lagna. Mars in sleeping state sharing 6/8/11 houses with Saturn causes cancer as a consequence of eczema or syphilis except for Aquarius, Pisces or Leo Lagnas. In eating state *(bhojana)* in such a situation he causes amputation due to cancer or decay of parts. In certain cases Mars placed in such a

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position causes death due to suicide unable to bear the pains of cancer. Mercury in sleeping or eating state in 6/7/8 houses, sharing the house with Saturn, causes cancer of urinary or genital organs. Jupiter in eating state in 6th or 8th owned by the Moon or Venus causes various types of ulcers, acne, gangrene and bleeding which can lead to cancer. Venus causes cancer of the throat, gums and tongue, etc., if he be the 2nd lord in the 6th or in 12th in sleeping state. In sleeping state Venus causes ear-cancer if he is placed in the Sun-Rasi which happens to be the 3rd or 6th house or when Venus occupies the 10th whose lord is in debility. Saturn causes intestinal and bone cancer in many cases. Rahu and Ketu cause cancer of many types in different states. Saturn and Rahu in 4th house normally cause breast cancer in case of women born in Leo or Capricorn Lagnas provided Saturn is in *sayana* state and Rahu in *nidraa* or *aagamana* state. Venus and Rahu in Lagna, 5th or in 7th house cause ovarian tumour and cancer in females if they are in *sayana* and *nidraa* states respectively. The Sun, Moon and Mars in 6th house cause ophthalmic tumour or cancer when the Moon and Mars are combust and in *bhojana* or *sayana* states.

(8) Parts of the Body Affected by Cancer

Cancer being degeneration of cells, its localisation should be scanned from the part of the body attributed to the afflicting sign or planet. Part of the body affected can be known also from the Lagna lord, *karaka* planets, etc. Different planets control different parts of the body. When these planets become *marakas* or get afflicted otherwise, the part of the body indicated by such planets can suffer from cancer. Study of Drekkanas and parts of body shown by the same based upon the distribution given by Varahamihira depending on rising Lagna-Drekkana will be also useful to determine the part of the body. To identify the part of the body affected, guideline is also to check the zodiacal sign occupied by Rahu when it is conjunct Saturn or aspected by him. The part indicated by the sign will be affected. Twenty-seven asterisms also hold a more meaningful clue here. Each of the asterisms is associated with a vital part or organ of the body. If any of the asterisms occupied by Lagna, the Moon or the Sun happens to be occupied or aspected by Rahu and Saturn, then the corresponding part of the body could be affected. There is an opinion that more importance needs to be given to the aspect of Saturn than conjuction to pick up the clue. To establish the malignancy in cancer charts, the houses where the three planets Mars, Jupiter and Uranus are placed should be noted. The weakest among these houses indicates usually the site of malignancy. This will be further substantiated by the lord of the 6th or 8th by its presence or aspect on that house. During the transit of Rahu, malignancy has been observed over the part of the body, established as above. This can be confirmed further based upon the age of the native at that time and the part of the body involved. For example, considering the cancer of prostate, transiit of Rahu over that part of the native somewhere after 60 years of age would be only the right time. The different planets when they are responsible or *karakas* for cancer create the disease in the following organs:-

The Sun - head, stomach and intestines. The Moon - face, chest, breasts, spleen and blood. Mars - head, neck, throat, reproductive organs, rectum, blood and bone-marrow. Mercury - face, mouth, nose, lips, navel, lower stomach and skin. Jupiter - tongue, nose, ears, liver and thighs. Venus - throat, eyes, reproductive organs, testicles and ovaries. Saturn - teeth, gums, palate, arms, legs and bones. Rahu/Ketu - abdomen and spleen.

(9) Time of Appearance of the Disease

Cancer may appear in Rahu Dasa, Sun Bhukti provided Rahu and the Sun are in mutual association or aspect in the 6th or 8th house. Symptoms of cancer develop in either the Dasa or Bhukti of Rahu or Ketu which are the chief significators of this disease. Rahu Dasa, if Rahu occupies a sign of Saturn, that is Capricorn or Aquarius, is likely to cause cancer. Saturn Dasa is also qualified if Saturn is weak or sufficiently afflicted. The 6th lord or the occupant of the 6th house, from Lagna or from the Moon, can bring about this trouble in his Dasa, so also any planet badly afflicted in Rasi and aspected by the 6th lord or by the occupant of the 6th house.

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(10) Opinions of Western Astrologers and Some Comments of Indian Astrologers on the same

The late Mr. Kharegat, one well-known astrologer of India, statistically studied 344 cases of cancer and his findiings will be given elsewhere in this paper. He howeverstates that much attention has been paid to the astrological signification of the disease cancer by western astrologers using the tropical, that is Sayana, positions of planets, as stated below. Comments of Mr. Kharegat himself on each of these significations have been given based upon his study of the 344 charts.

Carter: C.E.O Carter while commenting on cancer in his book *An Encyclopaedia of Psychological Astrology* states - cancer is not, as is often assumed, a disease especially connected with the Moon or with the sign of the same name, although, of course, it frequently attacks the stomach. The typical indications are that the Sun is nearly always related both to Jupiter and to Saturn, either by aspect or by sign. Thus it may be in aspect with both, or in aspect with one either in or from a sign ruled by the other. For example, it may be in Sagittarius in aspect with Saturn, or Saturn may aspect it from a sign of Jupiter. The aspect need not be evil, but if it is not, then the Sun is usually in bad aspect to Mars, Uranus or Neptune as well. Neptune seems sometimes to take the place of Jupiter and this planet is frequently in aspect, not always evil, to Mars or Saturn or both. In cancer cases about 25th degree of Virgo-Pisces is a common area of affliction (Sidereal equivalent 3° of Virgo-Pisces) comments Mr. Kharegat: "The observations of Carter are fully borne out in majority of cases studied."

Wemyss: The indications in the horoscope are the degree of growth 16°-17° Taurus - Scorpio blended in affliction with 27° Cancer-Capricorn and their rulers. Comments of Mr. Kharegat: "This indication is not supported by the majority of cases studied. When it is applicable, however, Mars, Saturn, the Sun or Neptune enters into the configuration."

Ebertin: He bases his indications only on the intrinsic nature of the planets and some mid-points in their mutual hard angle aspects. According to him, the sickness axes, the two mid-points Sun/Neptune and Sun/Saturn are aspected by malefics and by the personal points like Rahu, Sun, Moon, Ascendant, M.C or their mid-points. He further quotes an astrologer Konig who proposed a formula for detecting cancer cases namely, Neptune=Mars/M.C. or =Saturn/M.C. Comments of Mr. Kharegat: "Out of Ebertin's two sickness axes, the more frequently affected by malefics appears to be Sun/Neptune which is contacted not only by malefics but by personal points as well. As regards Konig's formula, it apppears only in a few number of cases studied. Nevertheless, if the aspects of these mid-points be considered not only to Neptune, but to 25° of Pisces and to Jupiter and malefic Mars, Saturn, Uranus, the formula becomes valid in 84 per cent cases."

Witte: The founder of the Uranian system of Astrology gives the formula, Saturn divided by Hades minus Neptune as a point that is contacted by the personal planets by hard angle aspects. Comments of Mr. Kharegat: "As the ephemeris of Hades, a hypothetical planet is readily available, the formula is of limited value."

Emylee L. Hughes: In an article entitled "The Astrological Predisposition and Occurrence of Cancer" gives a formula similar to the Arabic points. The part of Cancer=Ascendant divided by Neptune minus Jupiter. This point according to the author is activated by aspect in 100% cases. Comments of Mr. Kharegat: "All the hard and soft angle aspects are considered and the orbs used are rather wide. Restricting the orb to 5° and not using doubtful aspects like quintile and biquintile, it is certainly true that in 90% of cases studied, it is aspected by malefics or personal points."

Robson: Another western astrologer says that the Moon is found heavily afflicted in cancer cases.

As stated by Dr. B. V. Raman western astrologers lay emphasis on afflictions in Cancer sign which should be in Lagna for suffering from cancer. Dr. Raman has however commented on this as below:-

Cancer occurs with great frequency in females because of the great susceptibility of the breasts and uterus to this disease. This is perhaps one of the reasons for the sign Cancer being associated with the disease cancer in western Astrology. While in our humble opinion, there is not much evidence to support this theory there is no doubt that the Moon's affliction in Cancer sign can lead to a lot of stomach and intestinal disorders.

Dr. P. S. Sastri while commenting on Carter's above findings says that since cancerous growth detroys the vital cells, Carter was led to believe that

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in all such cases, afflictions of the Sun from Jupiter and Saturn are found. But the cells come under Saturn and Mars and their maintenance depends on the Moon and to some extent on the Sun and Jupiter. We therefore find affliction to and from Saturn and Mars and any kind of malignant growth involves Rahu. Blood being corrupted in such cases, we need to examine the luminaries and Mars as well as the 6th house. Merely because Mars or Saturn or both are in 6th or 8th house does not imply cancer. In fact, Saturn in these houses can be a great asset warding off many ailments of giving great powers of resistance and quick recuperation. The 6th being the house of ailments has to be considered along with the house of longevity. Since Cancer can attack any part of the body, one has to examine the planets and houses governing these parts. We also emphasize the importance of Rahu because of the poisonous nature of this ailment.

One other Indian astrologer Mr. Kothari has opined regarding Carter's findings as below. His own findings based upon a study of several charts will be detailed elsewhere.

It is felt that there may not be much correlation with signs ruled by Saturn and Jupiter, and the Sun's placement as opined by Carter. However, it is observed that Rahu-Ketu axis plays a sinister role in the horoscopes of potential victims of cancer disease. There is a considerable scope to narrow down the field of study and finally trace out the exact degrees of zodiac which might have been activating cancerous growth in certain parts of the human body. Mr. Carter is of the opinion that 25th degree of Virgo-Pisces (Sayana) is a common area of affliction as that degree seems to be connected with swollen conditions, generally tumours and growths. The star Labrum is situated at 25° 35' Virgo corresponding to Nirayana 2° 5'. This is the star of 4th grade and partakes qualities of Venus and Mercury, the planets which are commonly afflicted in cancer disease. There is another star near about the above degree, the name of the star being Zavijava and its location being 26° 2' Virgo (Nirayana 2° 32'). The faint yellowish star is predominantly of Mars-Mercury character and is said to be involved in case of diabetes, especially if planets are afflicted around this degree and they are 6th from the Moon. There are some other degrees around the one indicated by Mr. Carter, which are positively sensitive and might be indicators of cancerous growth when under severe affliction. Such degrees together with names of stars which tenant those degrees, their qualities and possible effect on human parts are given below. Similar sensitive degrees could also be traced in other zodiacal signs involved in this disease.

Star Copula, Sayana 23° 58' Virgo, Nirayana 0° 28' Virgo: A cluster of stars with character of Venus and the Moon when under severe affliction, it indicates long drawn illness and danger to eyes.

Star Markeb, Sayana 27° 48' Virgo, Nirayana 4° 18' Virgo: A star having qualities of Saturn and Jupiter. When under severe affliction, particularly with the Moon and Neptune around thhe degree, shows intestinal troubles.

Star Zaniah, Sayana 3° 43' Libra, Nirayana 10° 13' Virgo: A star with qualities of Venus and Mercury. When under severe affliction with the Moon around the degree, indicates illness arising out of impurities of blood.

Star Vindemiatrix, Sayana 8° 50' Libra, Nirayana 15° 20' Virgo: A star with qualities of Saturn and Mercury. When under severe afflictions may indicate troubles with intestines and kidneys.

Star Algorab, Sayana 12° 20' Libra, Nirayana 18° 50' Virgo: A star with qualities of Mars and Saturn. When under severe affliction with Mars, Saturn, Neptune involved around the degree may indicate disorders of spleen, kidney and liver. Mercury, Venus and the Sun around the degree under severe affliction from Rahu-Ketu axis and also Neptune may cause troubles in the leg. — 104.87. *(To be continued)*

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of VARAHAMIHIRA

English Translation with original Slokas in Bold Devanagari by

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EDITED BY DR. B.V. RAMAN

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VIEW POINT

PROF. P.S. SASTRI, M.A., M.LITT., PH.D., D.LITT.

Rasi is Bhava

THAT the sign (Rasi) is different from the house (Bhava) is a widely accepted matter. For some it is a fact, and for a few it is a fiction. Some astrologers draw the Bhava chart along with the Rasi chart. In support of this they quote the fifteenth chapter of Mantreswara and they ask us to base our predictions on the Bhava or Chalit Kundali. They are supported by the opening chapters of *Parasara Hora*. A careful examination of the now available text of Parasara will clearly show for a research-oriented mind that these chapters are later additions and interpolations. The repetition of some topics in the *Uttara-Khanda* shows that the present text was badly tampered with.

One of the beauties of the ancient works on Astrology is that these offer a list of synonymous for the planets and for the houses of the natal chart. We are now using the word house, for the sake of convenience, to mean the first, second, third signs as identical with house. Early in the *Brihajjataka* the great Varahamihira used the word "bhavanam" for the "Lagna Rasi". This word comes from the root *(dhatu)* "bhu", to be, to exist. "Bhavana" means a house, an abode, a dwelling. The zodiacal signs are of equal length at theequator, and are so symbolically anywhere. The question of the signs dof long or short ascension is a myth incorporated into the purely Indian (Nirayana) system of Astrology. Our tradition asks us to calculate the Lagna, etc., on the Sayana basis and reduce it to Nirayana. Each sign has thirty degrees. The words Rasi and Bhava are synonymous. Consider the chapters on yogas in our classical texts. These always refer to sign positions. In support of the erroneous view of Bhava as different from Rasi, we are shown one verse from Varahamihira. This verse is an interpolation. A planet like Jupiter may be in the first degree of Cancer and Moon as the 28th degree of the same sign. Still it is a yoga. The Bhava-zealots should deny the yoga here.

Counting the Arudha is from sign to sign, as clearly stated by Jaimini - "yavad isasrayam....". It is not from Bhava to Bhava. Throughout Jaimini Rasi and Bhava mean the same.

In the calculation of Ashtakavarga, we have to take the sign positions alone; and these are the same as Bhava positions. A few are advocating the bhava positions for the preparation of Ashtakavarga charts. This is wrong. As a saying in one of our languages goes, "Here is a little of Kalidasa's poetry combined with my biliousness."

The aspects of the planets fall on the signs, and not on houses (Bhavas) different from signs (Rasis).

The influences of planets in transit (Gochara) have nothing to do with the alleged Bhava chart. If the Moon in a chart is Capricorn 28°, the bhava zealots should say that *sade sati* should operate only when Saturn is on 13° or 28° of Sagittarius. This, as far as we know, has not been followed by these astrologers

While calculating Amsa, Pinda, Naisargika and other forms of longevity, Parasara, Varahamihira and Kalyana Varma have not asked us to take the Bhava positions as distinct from the sign positions. It was the later writers like Sripati and Divakara who introduced this unwanted distinction for various kinds of reduction.

Rasi and Bhava mean the same. Each Rasi is for thirty degrees. The rising degrees (Lagna) is the starting point of thirty degrees. Of this we will speak later. — 54.88

A.M.
FOR THE FAMILY

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Ancient Classical Writers of Jyotisha

KRISHNA DAIVAGNYA

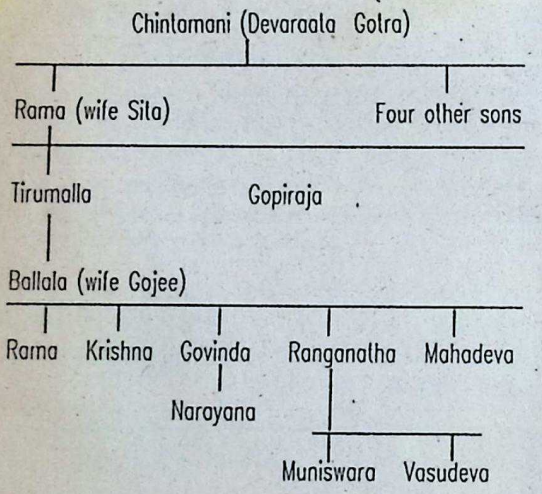
K. R. KRISHNAMURTHI

Family Background

KRISHNA DAIVAGNYA was the son of Ballala Daivagnya. Gojee was his mother. He was well knowen for his proficienchy in the science of Astrology. He was called to the court of Jehangir (1605-1627) to hold the post of palace astrologer. He was recognised as an expert mathematician and a good astronomer.

From the words such as 'Elichapura Samadese Thade Payoshni Subdhadadhi Grame'.... found in the Marichi Teeka of Muneswara, we learn that Krishna belonged to a village called Subadadhi that lay by the side of the river Payoshni in Berar. From the commentary of Narayana on Jataka Paddhati of Kesava, the latitude of Subhadadhi is known to be 21 15 N, close to Elicapur. Krishna has said that they were great devotees of Siva their family deity.

From the concluding part of his work Beeja Pallavam, we see the geneology of Krishna is as given below:



Chintamani's son Rama weilded great influence on the king of Berar. Rama flourished about the time when the Brahmani (Bahamani) kingdom got divided into 5 states (1500 A.D.) One of these extended over Berar with Elicapur as its capital.

His Age and Works

As court astrologer of Jehangir, Krishna's time dbecomes clear./ Krishna speaks of himself as the disciple of Vishnu, who in turn, was a pupil of Nrisimha, the dnephew of Ganesha (authdor of Graha Laghava).

Krishna Daivagna has written three outstanding works, one on Astrology, one dof algebra and the third on astronomy.

His astrological work, a powerful commentary on Jataka Paddhati of Sripathi, forms a remarkable work written in a simple and lucid style with extensive questions dfrom many well known earldier works of eminent authors. In this commentary, Krishna Daivagnya has taken the horoscope dof Nawab Abdur Rahim (Khan-I-Khannan) a muslim Sanskrit scholar and authdor (son of Biram Khan) for purposes of illustration, taking the year of his birth as 1556 A.D. The Khan has written a very short astrological work in Sanskrit called Kheta Kauthuka. He passed away in 1630 A.D. as abenefactor of poets and scholars. Krishdna was one dof those benefitted by him. Jataka Paddhathi Udaharana recognised by many scholars as a remarkable commentary, may be considered as one written by Krishna under the patronage of Khan Abdur Rahim.

His algebric work Beeja Pallavam, a similar elaborate commentary on the Beeja Ganitham of Bhaskara II, is also known as Kalpavathara. In this work he calls himself as Krishna Ganaka, son of Sakala Ganaka, Sarvabhowma, Sri Ballala Daivagnya. He has preferred to call this work as the sprout of algebra to appeal to students. Beeja Pallavam has been published by the Saraswathi Mahal Library, Thanjavur. Besides dealing with elementary principles of algebra, principles to solve equations of special types are also given in this work. Tdhe terms employed in the book are themselves sufficient to come to the conclusion that many principles of geometry, algebra and arithmetic were known even in those days.

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LETTERS TO THE EDITOR

Political Forecasts

I

Sir, - The *A.M.* during 52 years of its publication has been making successful predictions in its Annual Numbers. This year, its predictions about Pakistan have proved very correct. Pakistan is continuing its clandestine nuclear bomb activity. A growing resentment has manifested there against towing the American line and Russia is trying to take advantage of this. Unsettled conditions, violent riots, bomb explosions have also proved true. The P.M. Junejo was removed from power on 29-5-1988 in a most intriguing manner all on a sudden when he had just returned from his Chinese and Korean tours. Pakistan is keeping the pot boiling in its border with India and is leaving no stone upturned to grab Siachin Glacier. The clashes between the Shias and the Sunnis and rift with America have equally proved true. The Tamil militants' intransigence in Sri Lanka has also been predicted correct. The U.S. and Soviet have also moved closer and a treaty for eliminating certain types of nuclear missiles has also been signed.

Your predictions about Karnataka, Andhra and Tamil Nadu have come true. I personally agree with your speculations about Russia, though things are moving there in the opposite direction. But it does not mean that the possibility envisaged by you is ruled out in the remaining seven months. In Russia, major developments take place in April-May or October-November. Nevertheless, it is a fact that your annual predictions are the best ones.

May God grant you long life.

Patna. *K.K. Pathak.*

II

Sir, - Your prediction on our neighbours, especially on Pakistan THE ASTROLOGICAL MAGAZINE, January 1988), has come cent per cent accurate. The Pakistani President Zia-Ul-Haq has dismissed prime minister Junejo's government and dissolved the National Assembly. On 10-4-1988, a Pakistan ammunition depot exploded as predicted by you.

Guntur. *S.V. Jagannath Acharyulu.*

Forecasting Droughts

Sir,- Let me congratulate Mr. Rao for his masterly article in your magazine, May 1988 issue. It is thought-provoking and should deserve serious and meticulous study by our meteorologists. Whatever be man's achievements in the scientific field, nature still abounds in mysteries which await serious study and interpretations.

In 1976 I was undergoing an engineering course at the College of Military Engineering, Pune. On the fateful day of the Koyna earthquake, just minutes before the earthquake occurred at midnight a cove of doves which had made the false ceiling in my room their cosy abode became very agitated and started creating a racket which woke me up. Minutes after this we could feel the tremors of the shock wave; the epicentre of the quake lay hundreds of miles from Pune. What mysterious and remote sensing mechanism operated in these doves? I wonder!

Our ancestors had aviaries perhaps to perform this early warning function and not for a mere decorative function.

Serious minded scientists and meteorologists should go into these less known aspects of our ancient "Pakshi shastra" with an open mind and integrate it with current scientific knowledge on meteorology.

Bangalore. *Major K.N. Kutty*

Gorbachev's Horoscope

Sir, - This is regarding the horoscope of M. Gorbachev by Argus (*A.M.* May 1988). In my opinion, a person can rise to the seat of one of the super powers in the world, only if he has a first order Raja Yoga i.e., concerning 9th and 10th lords. In the case of M. Gorbachev, this is possible only when his Lagna is Aries and not Pisces.

Gulbarga *S.C. Rao*

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FROM OUR OLD READERS

June 1953

"Kidney Trouble"

Sir,- With reference to the letter of Sri G.V. Raman under the caption "Kidney Trouble", published in March 1953 issue of The Astrological Magazine, I would like to offer my views on the same a follows:-

a general rule, in any chart, the Lagna, the Sun and the Moon called tripod of life, should be always strong for a dihealthy constitution. It is said that too muchd afflictions to one dof these three factors will result in some fundamental disease while the benefic disposition of these three is the sine quo non of good health. it will be worthwhile to note that the two luminaries and Chandra Lagna as well are severely afflicted by Saturn. Affliction to the tripod of life indicates that the native will be weak, suffering from palpitation of heart, consumption, etc.

It may be noted that the sign Libra rudles kidneys. Hence, kidney trouble is likely to crtop up when this sign is badly afflicted. Mark that even if the sign Libra is inhabited by its own lord, it is heavily afflicted by the debilitated Sun as also by Saturn and Jupiter, lords of the 6th and 8th from Chandra Lagna. Taurus, another sign owned by Venus, is also subject to severe afflictions of Saturn, Rahu and 6th lord Budha, indicating a kidney trouble. The Moon in Leo afflicted by Saturn also denotes kidney trouble.

The 8th house falls in Scorpio, rul,ing urino-genital organ. Note that it is afflicted by Rahu and lord dof 8 and is in square aspect of Saturn as well. The signs Leo and Aquarius, when afflicted, indicate urinary trouble.

Thus, Saturn comes before the picture as he prominently figures in the planetary mapping as a chief root to cause the disease. It will be interestidng to note that the disease is said to have started in July-Adugust 1949, when Rahu Dasa Sani Bhukti was in operation from about the middle of June 1949. Besides beidng a natural malefic, Saturn happens to be lord of 6 from the Moon. He afflicts Chandra Lagna and its debilitated lord. It is said that if the Sun is in debilitation, i.e,. Thula and is aspected by Saturn, death of the native by pthisis is indicated. It therefore appears that the native might be suffering from Kidney T.B. and if so, it would be better if he follows a line of treatment in that direction.

Nadiad. *M.D. Trivedi*

"Astrology is No Fraud"

Sir,- The other day I happened to read Mrs. Gayatri Devi's "Astrology is No Fraud" published in *Blitz* (2nd April 1988). The scientific analysis of our astrological methods and formulae has been very correctly brought out in the article. This article has induced a lot of interest in the common educated persons and has changed their views on Astrology from a mere myth to a true scientific discipline. This is indeed a valuable service rendered to humanity as such and the whole human-kind should make us of the scientific values placed before us in *Jyotisha sastra*. The curtain of darkness and ignorance existing can be removed only by compaison with this scientific study.

Please accept my heartiest congratulations and best wishes for this excellent article. May you continue to prosper in your profession and rise to glory.

99 A.P.O. *R.K. Sood, Comdt.*

Outlook for R.S.S.

I

Sir,- The editorial article (*A.M.* June 1988) provides a masterly analysis of the evolution of an important institution along with its three heads. It is thought-provoking, written eloquently and provides very good material to the research-minded veterans. It also serves as a guide-line to amateurs with regard to the astrological interpretation of historical events.

I hoe such research-oriented articles will continue to find place in our esteemed magazine.

Nadiad *R.A. Parmar*

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II

Sir, - Please refer to your editorial on R.S.S: (*A.M.* June 1988). Mr. Keshav Hedgewar was born on 1-4-1889 at 1-13 a.m. at Nagpur. The Lagna is Sagittarius. The R.S.S. was born on 27-9-1925 at 4-43 a.m. Keshav Hedgewar, an Andhra from Telangana, was born on Sunday night. This information I obtained authentically.

Prof. P.S. Sastri.

Nagpur.

An Appreciation

Sir, - It has been a thrill to visit India and find your latest book *My Early Experiments with Astrology* in all the leading book stalls. This book is excellent and most valuable to us, your students. It clearly and candidly reflects your character and individuality, as well as your early trials and triumphs. It inspires the budding astrologer to develop himself as a uniquely personal God-created entity with his own individual blend of talents and drawbacks, but with a mind ever fixed upon the dproven paths of the old master. Prof. B. Suryanarain Rao, your illustrious grand-father and worthy mentor, really speaks to each of us through the pages. *My Early Experiments with Astrology* is another masterpiece and a bold "footprints on the sands of time" for those wise enough to discern the value of treading in the paths of the learned.

San Pablo, California. *Patita Pavana Das.*

Allahabad Elections

Sir, - Mrs. Mridula Trivedi has given the date of birth of Mr. V.P. Singh as 25-6-1931 (*A.M.*, February 1988).

The Hindu (29-5-1988) has given the date of birth of Mr. Sunil Shastri as 13-2-1950.

The biological rhythms on 16th June 1988, the date of the elections are as follows:

Mr. V.P. Singh + 4.8

Mr. Sunil Shastri - 0.9

Since Mr. V.P. Singh has a higher biological rhythm than Mr. Sunil Shastri, the former has to win the elections.

Hyderabad. *Prof. K.M. Viswanathaiah.*

(This letter was received on 6th June 1988. - Ed. *A.M.*)

Effects of Eclipses

Sir, - There has been some discussion in the columns of THE ASTROLOGICAL MAGAZINE about the effects of eclipses. I give a quotation from a book *Cosmic Clocks* by Gauquelin which bears on the effect of sunspots in general and eclipses in particular.

Maki Takata a biologist of Toho University, spent twenty years checking fluctuatiuons in albumin levels and searching for extra terrestrial phenomena with a similar pattern of change. At last, he discovered them in the sun. Albumen peaks always occurred when a large group of sunspots clustered on the Sun's central meridian, so bombarding the earth with the maximum intensity of rays. To confirm his belief that solar radiations were responsible, he flew a volunteer to a height of 3,000 feet where solar radiations have not been filtered through the earth's atmosphere and are therefore much stronger than on the earth's surface. The voluntee's albumen level shot up. As a final proof of the link between albumen level and the Sun's rays, Takata showed that albumen levels dropped sharply in people shielded from solar radiation by the Moon during an eclipse of the Sun. He vested volunteers in 1941, 1943 and 1948 in places where the solar eclipse was total and got the expected results. It is worth noting that Takata-reaction tests suggest that ordinary buildings do not shield us against solar radiations that effect albumen levels and the only place where we can normally avoid them is apparently deep under the earth. Tests down a 600-foot mine shaft showed a sharp fall in albumen levels.

Hyderabad. *T.D.V. Raman.*

Aurobindo's Horoscope

I

Sir, - With reference to the article "The Seventh House and One's Profession" by Bepin Behari (*A.M.* May, 1988), I wish to remark that there is some mistake in the Lagna of Aurobindo Ghosh. According to you in *Notable Horoscopes* the Lagna is Cancer.

Pondicherry. *Ms. S. Bimla.*

II

Sir, - It was distressing for me to go through the article of Mr. Bepin Behari (*A.M.* May 1988). On page 5-22 he has discussed the natal chart of Dr. Rajendra Prasad, who was the first President of India. He has

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taken Capricorn as his Ascendant and had discussed all the events and the good aspects of his personality in relation to the 7th house. In your book *Notable Horoscopes* you have discussed his personality on the basis of Sagittarius Ascendant. Bepin Bihari had taken Capricorn as his Ascendant.

This is most unfortunate for the study and advancement of Astrology. If Astrology is a science, then all the good and bad aspects of life will be revealed from the same Ascendant and the same planetary positions of the planets. This matter needs to be carefully examined. We should not make the science of Astrology one of confusion.

I appreciate Mr. K.N. Rao who is very objective, methodical and research-oriented in his incisive analysis of any horoscope and in his prediction.Success in Astrology depends on the percentage of correct predictions. This requires correct Lagna and the placement of planets in the chart. When the Ascendant is controversial, I would request the Editor to give his note for the readers of this Magazine.

Ranchi. *U.S. Prasad.*

(The Ascendant as per the details of birth, furnished by the Secretary, Aurobindo Ashram, Pondicherry, in a letter to the Editor, works out to Cancer. - Ed., *A.M.*)

"Research Running Riot"

Sir, - This refers to "News and Views" (*A.M.*, February 1988) under the above heading.

Ekalavya says that mutual relationship between planets as deciding their exaltation sign is as irrational as mixing chalk with cheese. We are aware that there are serious contradictions in classics. Many top writers and sages differ on the same points. So quoting a few verses from the texts does not make his arguments correct. If Ekalavya accepts Astrology as science, there must be a scientific justification in our discussions which may be universally accepted. Many times we are unable to find out the reason for many findings. But it does not necessarily mean that such findings are incorrect.

The relationship between planets has a strong connection with their signs of exaltation and debilitation. Ekalavya quotes *Jatakalankaram*. But this quotation does not appear to hold good in this context. Saturn being farthest to the Sun, is taken as exalted in Libra. What about Jupiter's exaltation sign? It should be then Virgo or Leo.

Generally, planets are supposed to bestow their best results in their signs of exaltation. On the practical observation of hundreds of horoscopes, which can be produced if desired, I have found Jupiter giving the best results in Leo. I, however, concede my inability to prove it mathematically or theoretically.

Lucknow. *Mridula Trivedi.*

Ekalavya replies:

Sir, - A deep malady needs a harsh medicine. Any doctor worth his salt will not hesitate to prescribe it when he diagnoses one such malady, which doesn't mean he is heartless.

Should he sing a lullaby instead?

Indeed he will be failing in his duty to the patient not to prescribe a wide spectrum antibiotic, as otherwise, it may cost the patient his very life. So it is with a seasoned astrologer with half a century of theory and practice behind him.

It is his duty to scare away nibblers by harsh language, the only weapon at his disposal now, and set up a healthy trend.

Research along accredited lines i.e., when not trampling on basics or axioms and are corrollaries to astrological theorems are always welcome.

I have given innumerable instances of how the Nadi writers have exulted in them.

But opinions, mostly subjective, based on slender, insufficient, ill-understood and wrong premises cannot pass for the mint variety; they should not be fanned out as alternate postulates. Here humility goes abegging.

Such tendencies, if left uncurbed will in the long run, corrupt the science.

The kind of arguments your correspondent adduces have been on the rolls over the centuries - may be they are taken from them - and stalwarts in the past had thrown up their hands in despair trying to tie up disparate loose ends that looked like the bald head and the knee.

Science cannot solve the enigmas of Astrology; it hasn't got the infra-structure to measure astrological truth.

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(Continued on page 56)

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

(In the letters THE ASTROLOGICAL MAGAZINE receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them? A reader can put only one question at a time. This service is free to all readers of THE ASTROLOGICAL MAGAZINE -Ed., A.M.)

Q. 1. Rasi: *I would draw your kind attention to the B. Surya Prakash Memorial issue of September 1987 which is specially based on the articles on "Combustion of Planets". In the editorial you have taken an example in which the difference between the Sun and Mercury is only a few minutes. The declination of the Sun is nil and that of Mercury is 4°. You say that combustion will not give its effect of (1) The declination of the planet is more than 4°; (2) The planet is ahead of the Sun. My question is whether by combustion we mean that the declination of a planet is more than 4° from that the Sun or does it mean irrespective of the Sun's declination the declination of the planet is more than 4° say 4½° or 5° or 6° etc. (b) In the June 1986 issue of A.M. while discussing the horoscope of Benazir Bhutto the Associate Editor says that Yogakaraka Mars powerfully aspects Lagna. But Mars is combust. How does this affects the Lagna? Being combust he must be malefic. How has the author considered its effect powerful and benefic? Kindly explain.*

P. Deokinandan, Delhi.

Ans: The issue concerns *Cheshtabala*. The luminaries derive it by *udagayana*, while the rest by *samagama* and *yuddha*. Conjunction of any of the other six planets with the Sun is termed *asthamana*; with the Moon other than the Sun) is *samagama* and the remaining five with one another is *yuddha*. The criterion for judging victory under the last category alone involves declination. The present is a case of *asthamana* where declination has no *locus standi; asthaman* effect is equal to debilitation, which should be judged entirely by rules governing cancellation of debilitation. b) Combust Mars's dispositor Mercury is Vargottama and gets Moon's *kendra* hence *asthaman* effect may be deemed to have been cancelled, giving rise to powerful benefic effects, being Yogakaraka.

Q. 2. Rasi: *Scorpio — Ascendant 7-46; Capricorn — Mars 23-16; Pisces — Ketu 7—3; Aries — Jupiter 29-56, Saturn 23-22, Venus 14-9, Moon 13-40, Sun 12-27 and Mercury 1-21; and Virgo — Rahu 7-3. Born 26-4-1941 at 7-39-00 p.m. IST, 8-20-0 p.m. LMT at Nowgong. (a) What is the significance of 6 planets in Aries? (b) The female native is unmarried. Is there a chance in future at least?*

Sri Jogesh Chandra Das, Nowgong.

Ans: Seven planets in two houses give rise to Yuga Yoga which makes one a heretic and depletes wealth. Six planets in one house gives rise to Pravrajya Yoga and among them Venus is combust. These account for delay in marriage. Venus must be propitiated. Note that he is also the 7th lord in 6th. In the absence of date of birth, it is difficult to determine date of marriage. Roughly speaking, passage of Jupiter later this year in Taurus may bring about the event.

Q. 3. Rasi: *Sagittarius — Lagna, Moon and Rahu; Aquarius — Venus, Mars and Mercury; Pisces — Sun; Aries — Jupiter; Gemini — Ketu; and Cancer — Saturn.* **Navamsa:** *Gemini — Lagna, Moon and Mars; Cancer — Sun and Saturn; Leo — Jupiter; Scorpio — Rahu; Aries — Mercury and Venus; and Taurus — Ketu. (a) Is there any prospect of the native getting any international recognition or award? (b) How about general health and longevity?*

Sub. No. 11045

Ans: (a) Since Bhagya (9th) lord occupies 8th from his house, international recognition or award is doubtful. However as Jupiter, Lagna lord, occupies fifth in friendly house and Navamsa, he can expect a fairly high office. (b) Longevity is high because *ayushkaraka* Saturn occupies 8th, but its calibre will be attenuated.

Q. 4. Rasi: *Leo — Lagna; Virgo — Rahu; Libra — Moon and Venus; Scorpio — Sun; Sagittarius*

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— Mercury; Capricorn — Saturn and Mars; Aquarius — Jupiter; and Pisces and Pisces — Ketu. Born in 1903. When is the end expected?

S. Chellah, Petaling Jaya.

Ans: Such a big question cannot be answered with such a meagre data. Anyway, I don't see any danger for three years from now, after which Saturn will enter Capricorn and aspect *ayush sthanas* when health problems may arise.

Q. 5. Rasi: *Ascendant 253-57; Sun 261; Moon 76-32; Mars 160-15; Mercury 279-10; Jupiter 284-8; Venus 294-50; Saturn (R) 146-21; and Rahu 348-58. As per slokas 21 and 23 — Adh. VI — Phaladeepika, ano "Asubha Malika Yoga" is formed in Capricorn and hence the native should be timid, will be cursed by the public etc. Sakata Yoga in sloka 14 of the same Adhyaya* is also present. But the native is a cine actor and he gained name and fame by acting in more than 10 pictures and this position cannot be attributed to the "Saraswathi Yoga" explained in sloka 26 ibid since Jupiter is in fall. (a) How do you explain this? (b) Will the Adhiyoga formed in the 8th house from the Moon confer on the native the benefits given in slokas 42 and 43 — *Adh. VI Phaladeepika* and if so, when?

R.S. Murthy, Hyderabad.

Ans: (a) The same *PHALADEEPIKA* says (Ch. 18) [illegible] Mercury cum Jupiter makes one an actor. (b) The effect of Adhiyoga will manifest when the Dasa or Bhukti of the planets involved under favourable auspices operate. It is not possible to pinpoint the time in the absence of complete birth data. (Incidentally Sakata Yoga is cancelled) because the Moon occupies Lagna Kendra. So is Jupiter's debilitation cancelled since his lord occupies Lagna Kendra.) I can add that Adhiyoga effect will manifest for during the periods of the planets causing the yoga.

Q. 6. Rasi: *Virgo — Ascendant; Capricorn — Jupiter and Saturn; Aquarius — Moon and Ketu; Pisces — Mercury and Venus (R); Aries — Sun; Gemini — Mars and Mandi; and Leo — Rahu.* **Navamsa:** *Virgo — Ascendant; Libra — Mercury; Capricorn — Ketu; Pisces — Venus and Saturn; Aries — Sun and Jupiter; Taurus — Moon and Mars; Gemini — Mandi; and Cancer — Rahu. In spite of several good yogas, the native is struggling hard to maintain himself. Why is it?*

Daulat Ram Dogra, Vill: & P.O. Saloh (H.P.)

Ans: The prime suspect in this case is 11th lord Moon, who should normally cause financial viability, but also occupies your 6th in the company of Ketu and is in the 8th from his house! Rahu in the 12th is another undesirable feature while Mandi in the 10th adds fuel to the fire. Better propitiate the Moon appropriately.

Q. 7. Rasi: *Aquarius — Ascendant and Saturn; Pisces — Mercury (R); Aries — Sun and Venus; Taurus — Jupiter and Rahu; Leo — Mars (R); Libra — Moon; Scorpio — Ketu; and Sagittarius — Mandi.* **Navamsa:** *Libr — Ascendant and Moon; Capricorn — Mercury and Ketu; Aquarius — Jupiter; Pisces — Saturn; Aries — Sun; Taurus — Venus; Cancer — Rahu; and Leo — Mars. (a) Is this a case of delay or denial of marriage? (b) Will Jupiter in Aries give marriage?*

— Sub. No. 12359

Ans. (a) It is a case of delay in marriage. (b) Yes; Jupiter's transit in Taurus later this year is likely to bring about marriage.

Q. 8. Rasi: *Gemini — Ascendant; Virgo — Moon and Mars; Scorpio — Ketu; Sagittarius — Mercury and Venus; Capricorn — Sun; Aquarius — Saturn; Aries — Jupiter; and Taurus — Rahu.* **Navamsa:** *Taurus — Ascendant and the Moon; Virgo — Mercury, Venus and Rahu; Libra — Jupiter; Capricorn — Saturn; Aquarius — Mars; and Pisces — Sun and Ketu. Despite exaltation of Rahu in the horoscope or despite the Neechabhanga Raja Yoga caused by Rahu (as some others told me), I have not been making progress (good) in the running Dasa of Rahu financially. Why?*

S. Swaminathan, Madras.

Ans. Rahu no doubt is exalted, but mind you, it is in the 12th house which is expense oriented! Wait for Jupiter to make good your losses.

Q. 9. Rasi: *Sagittarius — Ascendant: Aquarius — Sun, Mercury and Rahu; Pisces — Venus; Aries — Mars and Saturn; Taurus — Moon; Leo — Ketu; and Libra — Jupiter.* **Navamsa:**

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Aries — Ascendant; Gemini — Sun; Cancer — Mars and Saturn; Virgo — Venus and Ketu; Capricorn — Jupiter; Aquarius — Moon; and Pisces — Mercury and Rahu. (a) In Rasi Kundali, Venus is in exaltation but Sakāta Yoga is present. Does Sakata Yoga get cancelled as the Moon is in exaltation? (b) In Navamsa, Mercury in Pisces, Venus in Virgo, Mars in Cancer and Jupiter in Capricorn (4 planets) are in debilitation. Do they get neechabhanga on account of mutual aspects, or is it that Navamsa neechabhanga is not considered?

P. Singlah, Ongole.

Ans. (a) I am inclined to say yes, because the principle behind its cancellation appears to be to give a shot in the arm of the impugned Moon. Even 30 benefic bindus or more in the house occupied by the Moon (without exaltation) should be able to do it. (b) When neechahood is recognised in Navamsa, its cancellation too should be recognised. But two *neecha* planets cannot get their neechahood cancelled by mutual aspect! Other criteria should be pressed with Here Navamsa neecha of Mars is cancelled by its association with Mars, its *uchcha* lord. By chain reaction Jupiter's neechahood in Navamsa too is cancelled by the aspect of *required* Mars. Again, *neecha* Mercury's dispositor Jupiter, now strengthened occupies *kendra* to Navamsa Lagna. Hence his neechahood too is cancelled *en route* cancelling Venus's neechahood too. Thus, both pairs get their debilitations cancelled circutously, and not by one *neecha* planet aspecting another *neecha* planet which is pure rhetoric.

Q. 10. Rasi: *Sun 0-26-28; Moon 0-23-49, Mercury 0-16-49; Mars 7-5-43; Rahu 7-23-1; Ketu 1-23-1; Venus 11-23-7; Saturn 11-3-10; Jupiter 9-5-36; and Ascendant 4-20-26. (a) What is the effect of Vipareeta Raja Yoga (6th/8th lords), Kuhoo Yoga (Sun, Moon, Mercury in 9th), Kalasarpa Yoga, Amala and Gajakesari Yoga, Lagnadhi and Chandradhi yogas and other yogas and when will they give results? (b) As 5th lord is in 6th, 7th and 10th lord in 8th and 12th lord is in 9th what is the effect on (i) married life and (ii) on his job or business?*

R.K. Jain, Jaipur.

Ans: (a) Please study standard books for learning the effect of yogas. If you have any doubt in the process ask me, and not otherwise. Effects will be manifest during the Dasa and Buktis of the planets involved. (b) 7th lord in 8th makes the partner sick or incomfortible. Venus, though exalted, in 8th underscores the same result. Tenth lord in 8th is good only for paramedical personnel. Twelfth lord in 9th is unhelpful for bringing about fame.

Q. 11. Rasi: *Libra — Ascendant; Scorpio — Ketu and Gulika; Aquarius — Saturn; Pisces — Moon; Taurus — Jupiter and Rahu; Cancer — Sun, Mercury and Venus; and Virgo — Mars. Does the chart indicate a love marriage?*

M. Geetha, Trichur.

Ans: Seventh lord Mars aspects his own house and Venus and 9th lord occupy kendra. Hence I expect the marriage to be arranged.

Q. 12. Rasi: Sun 2-12-45; Moon 7-4-41; Mars 2-12-44; Mercury 3-2-29; Jupiter 6-00-00; Venus 1-7-51; Saturn (R) 7-29-38; Rahu 6-6-118; and Ascendant 10-1-39. Despite being a person of merit and intelligence he could not get even a clerical job as yet. Life being full of struggles, his earnings from tuition help him. Now his health too is failing preventing him from appearing for Bihar Civil Service Examinations, proving the severest blow ever to his career. (a) What propitiative/other measures should be taken? (Jupiter coming). (b) What rank in service can be expected and when, as 10th lord Mars is combust in 5th? (c) Why Venus (own house and exalted in Navamsa) aspecting the 10th could not help ensure early career and marriage? What is the remedy?

C.S.P. Verma Patna

Ans: The main difficulty is that 10th lord Mars is combust and occupies 8th from 10th. Mars must be propitiated. (b) Subordinate service. (c) As the Lagna lord and Venus are far apart, marriage likely to be late. The same is indicated by Saturn's aspect to the Moon, 7th and 10th houses.

Q. 13. Rasi: *Virgo — Ascendant; Libra — Mars and Ketu; Sagittarius — Moon; Aquarius — Sun and Mercury; Pisces — Venus and Saturn; Aries — Rahu; and Cancer — Jupiter. Does it promise good engineering and industrial career specially in petroleum?*

S.N. Pawar, Rewa (U.P.)

Ans: Tenth from tenth is seventh. Saturn's

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occupation of it in the company of Venus and aspected 7th by lord Jupiter angur well for ushering engineering profession. Saturn is also *karaka* for oil.

Q. 14. Rasi: *Sagittarius — Ascendant 11-8; Pisces — Mercury 29-6; Aries — Sun 22-26; Taurus — Venus 15-44; Rahu 29-43; Gemini — Saturn 26-50; Cancer — Moon 3-15 and Mars 13-17; Virgo — Jupiter 26-3; and Scorpio — Ketu 29-43.* **Navamsa:** *Cancer — Ascendant and Moon; Leo — Jupiter; Virgo — Rahu; Libra — Sun and Mars; Pisces — Mercury and Ketu; Taurus — Venus; and Gemini — Saturn. We find 4 planets, Mercury, Venus, saturn and Moon in vargottama* positions. Jupiter causes Ashtalakshmi Yoga. Will there be sudden financial gains? If so, when? Please indicate.

Sub. No. 12148.

Ans. You have filled only the credit column. Look at the debit side too. Saturn aspects Lagna, **sukha** and **bhagya**, besides occupying 10th from 10th, which means, remuneration will not be commensurate with work. Rahu needs souls position in 6th for Ashta-Lakshmi Yoga to form. Moon and Venus occupy 8th and 6th while Mercury, *neecha* house, although with cancelletion status. The gain appears to be more on the negative rather than positive side. Jupiter's period will be better. Saturn should be propitiated.

Q. 15. *(a) When is the spouse likely to be affected by widowhood on marrying a person with Kuja Dosha? Is it immediate in the minor periods of Kuja or in the sub-period or major period of Kuja? (b) Kuja in Lagna, 2,4,7,8 and 12 from Lagna, Moon Lagna and Venus is said to cause Kuja Dosha. How is it the similar situation of worse malefics like Saturn and Rahu is not given as much prominence.*

P.S. Rao, Hyderabad.

Ans It depends upon **dasa** and **bhukti** operating. If it happens to be malefic and have a bearing on 7th, tragedy may overtake. (b) Kuja is only symbolic; any other malefic can do the damage. And a parallel *dasa* and *bhukti* should be operating in the case of the spouse to. Sometimes, anticipatory prophiticion can the disaster.

Q. 16. Rasi: *Libra — Ascendant; Mars, Venus, Jupiter and Saturn in 3rd; Sun and Mercury in 4th; Ketu and Moon in 6th; and Rahu in 12th. (a) As per BHAVARTHA RATNAKARA* he is supposed to get long life, due to combination of Lagna lord and Jupiter. Please confirm. (b) The role of Mars in respect of longevity and finance. Will Saturn enhance the maraka power of Mars here?

Sub. 11609

Ans. Ayushkarka Saturn in 3rd which is 8th from 8th favours long life. The company of Lagna lord Venus and 3rd lord Jupiter help long life. But the presence of Mars who is 2nd and 7th lord and therefore *maraka* is frought with trouble. One must fear his period. (b) Mars will be favourable for finance. Saturn will not accelarate Mars's kill-power, as he is yogakarka, although in other cases he will spearhead the operation.

Q. 17. Rasi: *Gemini — Lagna; Scorpio — Mars, Saturn, Venus and Ketu; Sagittarius — Sun, Mercury and Mandi; and Pisces — Jupiter and Moon.* **Navamsa** *Libra — Lagna; Scorpio — Mandi; Sagittarius — Moon; Aquarius — Mars and Ketu; Cancer — Venus and Jupiter; Leo — Sun and Rahu; and Virgo — Mercury. (a) Is there Rajabhanga Yoga in this chart? The native is a wealthy businessman in textile and a stone-quarry owner. (b) What is in store for the native in Mars' Dasa especially in Saturn's sub-period and Ketu's sub-period? Is Mars' Dasa maraka?*

Sub 12242

Ans. (a) For *Rajayogabhanga*, the lords of Lagnaroodha and Dwadasaroodha must conjunct. Here they are Mercury and Venus and they are not posted. So Dhanga does not obtain. (b) They are periods of health hazard.

Q. 18. Rasi: *Virgo — Ascendant; Sagittarius — Jupiter and Saturn; Aquarius — Ketu; Taurus — Mars; Gemini — Mercury; Cancer — Sun and Venus; and Leo — Moon and Rahu* **Navamsa:** *Aries — Ascendant and Jupiter; Taurus — Ketu; Gemini — Moon and Mercury; Virgo — Sun; Libra — Saturn; Scorpio — Rahu; Sagittarius — Venus; and Capricorn — Mars. The native of the above*

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chart has education upto 10th class. Hanuman over his body and gives us a lot of Ramayana events which cannot be seen in the existing Ramayanas. He gives charts of celestial importance. As we believe Him, he shows many miracles like Satya Sai Baba. The native is inclined to become ascetic. (a) Does the chart show ascetic nature as it has Hamsa Yoga? (b) Do the presence of Jupiter in Ascendant, vargottama Mercury in Gemini, exalted Saturn and Mars respectively in Libra and Capricorn in Navamsa indicate spirituality?

Dr. K. Subrahmanyam, Madanapalle.

Ans. Hamsa Yoga to be potent must be exclusive. Secondly, it does not make one ascetic. It just makes one a good man. The company of a Saturn makes one any but spiritual. Mars in the house of religion, namely 9th, causes one become rajasic. His aspect to Jupiter fashions one become very much materialistic. Mercury confers Bhadra Yoga. Exaltation of Saturn and Mars in Navamsa too are causes of armroralism.

Q. 19. *What is the significance of the 9th lord from Lagna as well as Chandra Lagna? (a) When they are debilitated? (b) When in Parivartana with Lagna lord and in shubha Kartari Yoga i.e. hemmed between benefics? (c) Is neechabhanga present in the chart below?* **Rasi:** *Virgo. Ascendant with Venus; Libra; — Sun and Mercury; Sagittarius — Moon; Capricorn — Ketu; Gemini — Saturn and Mars; Cancer — Rahu; Leo — Jupiter. Venus, 9th lord, from Lagna is debilitated. But is in parivartana and hemmed between benefics. The Sun 9th lord from Chandra Rasi, is also debilitated but gets neechanbhanga as Mars is in kendra* from Lagna as well as Moon. Life has not been running smoothly.

Monohar T. Bathija, Bombay.

Ans. Debilitation of both Sun and Venus are cancelled. Since Sun is also present, I wouldn't call it Subhakartari. Result: credit will be maintained despite problems. Second and twelfth lords together in second is not conducive to growth of bank balance.

Q. 20. Rasi: *Gemini — Ascendant 24 and Rahu 25; Cancer — Venus 28 and Moon 26; Leo — Sun 2 and Mercury 29; Leo — Mars 21; Sagittarius — Ketu 25; Capricorn — Saturn (R) 26; Pisces — Jupiter (R) 26. What is the significance of 7th lord Jupiter (R) in the 10th aspected by Mars especially in relation to (a) marriage; and (b) job prospects.*

Ramachandra, Visakhapatnam.

Ans. For Gemini Lagna, Mars is malefic and his aspect to 7th lord is disruptive of marital accord; so it is for confident & career. One must fear trouble on during Mars's periods.

Q. 21. Rasi: *Libra — Ascendant and the Sun; Scorpio — Mercury and Rahu; Sagittarius — Moon; Taurus — Ketu; Cancer — Jupiter; and Leo — Mars, Venus and Saturn. (a) Is the chart indicative of poornayus? (b) Does it show success in chance-games?*

A. Kandasami, Tirupur.

Ans. (a) The Lagna lord the 11th, the afflication-free Moon in the 3rd and Jupiter exalted in the 10th ensure good longevity. Venus Bhukti in Jupiter Dasa may mark the end of your innings. (b) The 2nd lord joins 5th lord Saturn in the 11th which is good for speculation. But 11th lord Sun in debility in Lagna is also a *badhaka*. This is not favourable unless Dasa is also supportive. Jupiter as 3rd lord in 10th is no good for chance-games in his Dasa.

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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS FOR AUGUST 1988

*NIRAYANA POSITIONS OF PLANETS AT 5.30 A.M. I.S.T.

DATE	Day of week	Sid. Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc *Budha*	♃ Jupiter *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Neptune	♇ Pluto
1	Tues	8-40-23	106-42-36	326-47-27	344-55	104-17	39-22	63-09	244-21	323-38	245-18	255-46	197-33
2	Wed	8-44-20	107-40-00	341-27-31	345-13	106-23	39-31	63-53	244-19	323-35	245-16	255-44	197-33
3	Thur	8-48-16	108-37-25	355-48-58	345-31	108-28	39-40	64-38	244-16	323-32	245-14	255-43	197-34
4	Fri	8-52-13	109-34-51	9-39-36	345-49	110-32	39-49	65-24	244-13	323-29	245-13	255-42	197-34
5	Sat	8-56-10	110-32-18	23-29-07	346-06	112-35	39-58	66-10	244-11	323-25	245-11	255-40	197-35
6	Sun	9-00-06	111-29-46	36-48-33	346-22	114-37	40-06	66-58	244-09	323-22	245-10	255-39	197-35
7	Mon	9-04-03	112-27-15	49-49-38	346-38	116-38	40-15	65-46	244-07	323-19	245-09	255-38	197-36
8	Tues	9-07-59	113-24-46	62-34-30	346-53	118-38	40-23	68-35	244-04	323-16	245-07	255-37	297-36
9	Wed	9-11-56	114-22-18	75-05-15	347-07	120-36	40-31	69-25	244-02	323-13	245-06	255-35	197-37
10	Thur	9-15-52	115-19-52	87-23-55	347-20	122-33	40-39	70-15	244-00	323-10	245-05	255-34	197-38
11	Fri	9-19-49	116-17-26	99-32-21	347-33	124-29	40-47	71-06	243-59	323-06	245-03	255-33	197-39
12	Sat	9-23-45	117-15-02	111-32-21	347-45	126-23	40-55	71-58	243-57	322-03	245-02	255-32	197-39
13	Sun	9-27-42	118-12-39	123-25-43	347-57	128-15	41-03	72-50	243-55	323-00	245-01	255-31	197-40
14	Mon	9-31-39	119-10-17	135-14-29	348-07	130-56	41-10	73-43	243-53	322-57	245-00	255-30	197-41
15	Tues	9-35-35	120-07-57	146-59-58	348-17	131-56	41-17	74-37	243-52	322-54	244-59	255-29	197-42
16	Wed	9-39-32	121-05-37	158-47-55	348-26	133-44	41-25	75-31	243-51	322-50	244-58	255-28	197-43
17	Thur	9-43-28	122-03-19	170-38-33	348-34	135-31	41-32	76-26	243-49	322-47	244-57	255-27	197-44
18	Fri	9-47-25	123-01-01	182-37-35	348-42	137-16	41-39	77-21	243-48	322-44	244-56	255-26	197-45
19	Sat	9-51-21	123-58-45	194-46-06	348-49	139-00	41-45	78-16	243-47	322-41	244-55	255-25	197-46
20	Sun	9-55-18	124-56-30	207-11-26	348-54	140-42	41-52	79-13	243-46	322-38	244-54	255-24	197-47
21	Mon	9-59-14	125-54-16	219-55-51	349-00	142-23	41-58	80-09	243-45	322-34	244-53	255-23	197-48
22	Tues	10-03-11	126-52-03	233-06-08	349-04	144-03	42-05	81-06	243-44	322-31	244-53	255-22	197-49
23	Wed	10-07-08	127-49-52	246-41-58	349-07	145-41	42-11	82-04	243-43	322-28	244-52	255-21	197-50
24	Thur	10-11-04	128-47-41	260-45-18	349-10	147-18	42-17	83-02	243-43	322-25	244-51	255-21	197-52
25	Fri	10-15-01	129-45-32	275-14-43	349-12	148-54	42-22	84-00	243-42	322-22	244-51	255-20	197-53
26	Sat	10-18-57	130-43-24	290-06-00	349-12	150-28	42-28	84-59	243-41	322-19	244-50	255-19	197-54
27	Sun	10-22-54	131-41-17	305-12-17	349-12	152-00	42-33	85-58	243-41	322-15	244-50	255-18	197-55
28	Mon	10-26-50	132-39-12	320-24-42	349-10	153-32	42-39	86-58	243-41	322-12	244-49	255-18	197-56
29	Tues	10-30-47	133-37-09	335-33-41	349-08	155-02	42-44	87-58	243-41	322-09	244-49	255-17	197-57
30	Wed	10-34-43	134-35-07	351-28-18	349-04	156-31	42-49	88-59	243-41	322-06	244-49	255-16	197-58
31	Thur	10-38-40	135-33-07	5-07-31	349-00	157-58	42-54	89-59	243-41	322-03	244-48	255-16	198-00

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of Local Mean Noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-8-1988 is 22°15'09".

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ASTRONOMICAL NOTES FOR AUGUST 1988

AGASTYA

Sayana Positions of Planets at 5.30 a.m. I.S.T. on 1st August 1988

Grahas (Planets)	Sphuta (Long)	Dhruva (R.A.)	Vikshepa (Lat.)	Kranti (Decln.)
Ravi	128-58	131-24	0 S 00	18 N 01
Chandra	349-03	349-45	0 N 25	3 S 58
Kuja	7-10	8-24	4 S 38	1 S 24
Budha	126-32	129-22	1 N 36	20 N 11
Guru	61-37	59-43	0 S 56	19 N 34
Sukra	85-24	85-09	4 S 38	18 N 50
Sani	266-36	266-20	1 N 03	22 S 21
Rahu	345-53			

THE SUN

During this month the Sun moves forward from 17° Cancer to 17° Leo entering it on 14th. The north declination of the Sun decreases from 18° 01′ to 8° 17′ at the end.

THE MOON

Starting from 27° Aquarius the Moon makes one complete circuit of the Zodiac and ends at 19° Aries. The south declination of the Moon decreases from 3° 58′ till the Moon crosses the equator to the north on 1st: then the north declination increases until it becomes a maximum at 28° 30′ on 8th; afterwards the north declination decreases till the Moon crosses the equator to the south on 15th; thereafter the south declination increases until it attains a maximum value of 28° 34′ on 22nd; after that the south declination decreases till the Moon crosses the equator to the north on 28th. Thereafter the north declination increases to 19° 34′ at the end.

MARS

Mars moves ahead in Pisces from 15° till it becomes retrograde at 19° on 26th. Then Mars moves backward to the same 19° at the end. The south declination of Mars decreases from 1° 24′ till it becomes a minimum at 0° 18′ on 23rd. Then the south declination increases to 0° 2′ at the end.

MERCURY

Mercury moves forward from 14° Cancer, enters Leo on 25th and ends at 9° Leo. The north declination of Mercury decreases from 20° 11′ till Mercury crosses the equator to the south on 30th. Then the south declination increases to 1° 11′ at the end.

JUPITER

Jupiter continues its forward motion in Taurus from 9° to 13° at the end. The north declination of Jupiter increases from 19° 34′ to 20° 13′ at the end.

VENUS

Starting from 3° Gemini Venus moves forward, enters Cancer on 31st and ends at 1° there. The north declination of Venus increases from 18° 50′ till it becomes a maximum at 19° 40′ on 19th. Then the north declination decreases to 19° 07′ at the end.

SATURN

Saturn moves with retrograde motion in Sagittarius from 4° till it becomes direct at the same 4° on 30th. Then Saturn moves forward to the same 4° Sagittarius. The south declination of Saturn increases from 22° 21′ to 22° 25′ at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 323° 38′ to 322° 00′ at the end. Uranus also retrogrades from 245° 18′ to 244° 48′ at the end. Neptune too retrogrades from 255° 46′ to 255° 15′ at the end. Pluto moves forward from 197° 33′ to 198° 01′ at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted:-

Mars at 11h. 22m. on 2nd; Jupiter at 11h. 35m. on 6th; Venus at 17h. 47m. on 8th; Sun at 18h. 01m. on 12th; Mercury at 17h.07m. on

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13th; Pluto at 11h.21m. on 19th; Saturn at 24h.19m. on 22nd; Uranus at 26.19m. on 22nd; Neptune at 20h. 22m. on 23rd; Mars at 27h. 17m. on 29th.

PLANETARY ASPECTS

The Sun: Square Pluto 1st; trine the Moon 2nd, 23rd, 31st; conjunction Mercury 3rd; parallel the Moon 4th, 12th, 30th; square the Moon 4th, 20th; parallel Mercury 8th; conjunction the Moon 12th; trine Saturn 18th; trine Uranus 19th; opposition the Moon 27th; square Jupiter 27th; trine Neptune 30th.

Mars: Trine Mercury 1st, parallel the Moon 1st, 15th, 28th; conjunction the Moon 2nd, 29th; square Neptune 3rd; square the Moon 9th, 23td; trine the Moon 11th, 21st; opposition the Moon 16th; square Venus 19th.

Mercury: Trine Mars 1st; parallel Jupiter 2nd; trine the Moon 2nd, 24th; square Pluto 2nd; conjunction the Sun 3rnd; square the Moon 4th, 22nd; parallel the Moon 4th, 13th, 29th; parallel the Sun 8th; trine Saturn 10th; trine Uranus 11th; conjunction the Moon 13th; square Jupiter 14th; trine Neptune 16th; square Saturn 28th; square Uranus 28th; opposition the Moon 28th.

Jupiter: Parallel Mercury 2nd; parallel the Moon 4th, 11th; conjunction the Moon 6th; square the Moon 13th, 27th; square Mercury 14th; trine the Moon 16th, 25th; opposition the Moon 21st; square the Sun 27th.

Venus: Square the Moon 1st, 16th, 30th; opposition Saturn 2nd; parallel Mercury 3rd; opposition Uranus 3rd; parallel the Moon 4th, 11th, 26th; conjunction the Moon 8th; opposition Neptune 15th; triine Pluto 18th; trine the Moon 19th, 28th; square Mars 19th; opposition the Moon 24th.

Saturn: Square the Moon 1st, 15th, 28th; opposition Venus 2nd; trine the Moon 3rd, 13th, 30th; opposition the Moon 8th; trine Mercury 10th; trine the Sun 18th; parallel the Moon 20th, 28th; conjunction the Moon 22nd; square Mercury 28th.

Uranus: Square the Moon 1st, 15th, 28th; trine the Moon 3rd, 13th; opposition Venus 3rd; opposition the Moon 8th; trine Mercury 11th; trine the Sun 19th; parallel the Moon 20th, 25th; conjunction the Moon 22nd; square Mercury 28th.

Neptune: Square the Moon 2nd, 16th, 29th; square Mars 3rd; trine the Moon 4th, 14th, 31st; opposition the Moon 9th; opposition Venus 15th; trine Mercury 16th; parallel the Moon 20th, 25th; conjunction the Moon 23rd; trine the Sun 30th.

Pluto: Square the Sun 1st; paralllel the Moon 1st, 14th, 28th; square Mercury 2nd; opposition the Moon 4th, 31st; trine the Moon 9th, 27th; square the Moon 11th, 25th; trine Venus 18th; conjunction the Moon 19th.

I. *Amavasya (New Moon):* Sukla Paksha (bright fortnight) begins at 18h. 01m. on 12th for all places on the earth.

Nirayana Longitudes of Planets: The Sun 117° 45′; the Moon 117° 45′; Mars 347° 51′; Mercury 127° 21′; Jupiter 40° 59′; Venus 72° 25′; Saturn 243° 56′; Rahu 323° 01′; Uranus 245° 01′; Neptune 255° 41′; Pluto 197° 40′.

Cusps (Mid-points) of Houses for New Delhi: The 1st 280° 14′; the 2nd 315° 34′; the 3rd 350° 54′; the 4th 26° 14′; the 5th 50° 54′; the 6th 75° 34′; the 7th 100° 14′; the 8th 135° 34′; the 9th 170° 54′; the 10th 206° 14′; the 11th 230° 54′; the 12th 255° 08′.

II. *Poornima (Full Moon):* Krishna Paksha (dark fortnight) commences at 16h. 26m. on 27th for all places on the earth.

Nirayana Longitudes of Planets:- The Sun 132° 08′; the Moon 312° 08′; Mars 349° 11′; Mercury 152° 42′; Jupiter 42° 36′; Venus 86° 26′; Saturn 243° 41′; Rahu 322° 14′; Uranus 244° 50′; Neptune 255° 18′; Pluto 197° 55′.

Cusps (Mid-points) of Houses for New Delhi: The 1st 270° 34′; the 2nd 306° 08′; the 3rd 341° 42′; the 4th 17° 16′; the 5th 41° 42′; the 6th 66° 08′; the 7th 90° 34′; the 8th 126° 08′; the 9th 161° 42′; the 10th 197° 16′; the 11th 221° 42′; the 12th 246° 08′.

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FARMERS' GUIDE FOR AUGUST 1988

MIHIRA

(In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all cultivators.-Ed., A.M.)

1. After 16h. 09m. good for repaying debts.

2. Till 16h. 33m. good for manuring; afterwards good for testing instruments.

3. Only routine work.

4. Upto 11h. 37m. good for buying oxen or sheep, for disposing off agricultural products, for storing wheat, paddy, corn, etc.

5. Routine work only.

6. After 11h. 21m. good for buying or storing wheat, paddy corn etc, for fixing pumpsets.

7. Good for buying buffaloes or sheep, for sowing, for purchasing or storing wheat, paddy, corn, etc, for deepening wells.

8. Good for testing instruments, for deepening wells, for storing wheat, paddy, corn, etc.

9. After 16h. 30m. good for manuring, for testing instruments.

10. Upto 13h. 54m. good for buying oxen or sheep, for manuring, for ploughing, for testing instruments, for fixing pumpsets.

11. Only routine work.

12. This day also routine work only.

13. Good for testing instruments, for disposing off agricultural products.

14. Good for buying oxen or sheep, for borrowing, for testing instruments, for deepening wells.

15. Good for disposing off agricultural products, for manuring, for ploughing, for sowing, for buying buffaloes or sheep, for testing instruments, for purchasing or storing paddy, corn, wheat etc.

16. Routine work only.

17. Good for disposing off agricultural products, for buying oxen or sheep, for testing instruments, for fixing pumpsets, for deepening wells.

18. Upto 13h. 35m. good for borrowing, for manuring, for disposing off agricultural products, for buying oxen or sheep, for testing instruments, for fixing pumpsets, for deepening wells.

19. Till 15h. 00m. good for sowing ; after 16h. 30m. good for borrowing, for deepening wells.

20. Upto 9h. 00m. good for disposing off agricultural products, for deepening wells.

21. Only routine work.

22. After 9h. 00m. good for testing instruments, for buying oxen or sheep, for deepening wells.

23. Upto 16h. 56m. good for borrowing, for sowing, for ploughing; after 16h. 56m. good for testing instruments.

24. Till 15h. 23m. good for buying oxen or sheep, for borrowing, for deepening wells, for testing instruments; after 15h. 23m good for manuring, for sowing, for ploughing, for erecting shed.

25. Upto 13h.15m. good for disposing off agricultural products, for manuring, for ploughing, for sowing, for erecting sheds, for deepening wells, for storing wheat, corn, paddy, etc.

26. After 12 noon good for disposing off agricultural products, for sowing. for appointing staff, for erecting sheds.

27. Till 16h.26m. good for erecting sheds.

28. Upto 12h.39m. good for borrowing, for testing instruments; after 12h.39m. good for fixing pumpsets, for deepening wells, for buying oxen or sheep.

29. Good for disposing off agricultural products, for manuring, for ploughing, for sowing, for erecting sheds, for deepening wells.

30. Routine work only.

31. After 19h.16m. good for borrowing.

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TRAVEL GUIDE FOR AUGUST 1988

MIHIRA

(The periods against each date are suitable for those born under different Nakshatras as given below:)

Aswini, Makha, Moola

1st after 19h.18m., 2nd whole day, 6th after 11h. 21m., 7th upto 12h. 04m., 17th upto 10h. 57m., 2.8th after 25h. 58m., 29th till 23h.28m.

Bharani, Poorvaphalguni, Poorvashadha:

2nd after 14h. 09m., 4th till 11h. 37m., 7th after 12h. 04m., 8th upto 13h. 19m., 9th after 16h. 30m., 10th till 13h. 54m., 15th upto 25h.43m., 22nd after 17th. 47m., 13h.15m., 30th after 26h.42m.

Krittika, Uttaraphalguni, Uttarashadha

1st after 19h.18m., 2nd upto 14h. 09m. 4th till 11h. 37m., 6th after 11h. 21m., 7th till 12h. 04m., 17th upto 10h.57m., 22nd after 17h. 47m., 23rd till 16h.56m., 28th after 25h. 58m, 29th upto 23h. 18m., 30th after 26h. 42m.

Rohini, Hasta, Sravana

2nd after 14h. 09m., 7th after 12h. 04m., 8th upto 13h.19m., 9th after 16h. 30m., 10th till 13h. 54m., 15th upto 25h. 43m., 24th after 15h. 23m., 25th till 13h. 15m.

Mrigasira, Chitta, Dhanishta

1st after 19h.18m., 2nd upto 14h. 09m., 4th till 11h. 37m. 6th after 11h.21m., 7th upto 12h. 04m., 15th till 25h. 43., 17th upto 10h. 57m., 22nd after 17h. 47m., 23rd upto 16h. 56m., 24th after 15h. 23m., 25th till 13h.15m., 28th after 25h. 58m. 29th upto 23h. 18m., 30th after 26h. 42m.

Aridra, Swati, Satabhisha

2nd after 14h. 09m., 6th after 11h. 21m., 7th whole day, 8th upto 13h.19m., 9th after 16h. 30m., 10th till 13h. 54., 17th upto 10h. 57m.

Punarvasu, Visakha, Poorvabhadrapada

1st after 19h. 18m., 2nd upto 14h. 09m., 4th till 11h. 37m., 7th after 12h. 04m., 8th till 13h.19m., 15th upto 25h. 43., 22nd after 17h. 47m., 23rd till 16h. 56m., 24th after 15h.23m., 25th till 13h. 15m., 28th after 25h. 58m., 29th till 23h. 18m., 30th after 26h. 42m.

Pushya, Anuradha, Uttarabhadrapada

2nd after 14h. 09m., 6th after 11h. 21m., 7th upto 12h. 04m., 9th after 16h. 30m., 10th till 13h. 54m., 17th upto 10h. 57m.

Aslesha, Jyeshta, Revati

1st after 19h. 18m., 2nd upto 14h. 09m. 4th till 11h. 37m., 7th after 12h. 04m., 8th till 13h. 19m., 9th after 16h. 30m., 10th upto 13h. 54m., 15th till 25h. 43m., 22nd after 17h. 47m., 23rd till 16h. 56m., 24th after 15h. 23m., 25th upto 13h. 15m., 28th after 25h. 58m., 29th upto 23h. 18m., 30th after 26h. 42m.

Note: The respective *Chandrashtama* periods should be avoided for travel.

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If a subject remains unmarried due to failure in love and other upsets in romantic life, look for factors which support them. In these cases dependence on the Union Line cannot yield strong and authentic results. Moreover, validity of Union Line (found on the Mount of Mercury) curving upwards in these cases is a question of controversy. However in such cases the issue of marriage will not receive support from other influential lines found within the Life-Line and the Fate Line. — 15.88

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DAILY GUIDE FOR AUGUST 1988

MIHIRA

(The ending moments of tithis and Nakshatras are accurately given. The timings are according to railway time (IST) with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity. -Ed., A.M.)

1. *Mon.*- Chaturthi (4th tithi) till 19th. 18m. then Panchami (5th tithi) Poorvabhadrapada and Marana Yoga upto 16th. 09m. then Uttarabhadrapada and Siddha Yoga. After 16h. 09m. good for repaying debts.

2. *Tues.*- Panchami (5th tithi) upto 16th. 33m. then Shashti (6th tithi) Uttarabhadrapada till 14th. 09m., then Revati. Whole day Amruta Yoga. Upto 16th. 33m. good for manuring garden; afterwards good for testing instruments.

3. *Wed.*- Shashti (6th tithi) till 14h. 16m., then Saptami (7th tithi). Revati upto 12h. 37m., then Aswini. Marna Yoga whole day. Routine work only.

4. *Thurs.*- Saptami (7th tithi) upto 12h. 32m. then Ashtami (8th tithi). Aswini and Amruta Yoga till 11h. 37m., then Bharani and Siddha Yoga. Upto 11h. 37m. good for buying cows or dogs, for driving new vehicles, for purchasing or storing food stuffs, for taking medicines, for wearing new garments or ornaments, for fixing pumpets.

5. *Fri.*- Ashtami (8th tithi) till 11h. 22m., then Navami (9th tithi). Bharani upto 11h. 11m., then Krittika. Whole day Siddha Yoga. Only routine work.

6. *Sat.*- Navami (9th tithi) upto 10h. 48m. then Dasami (10th tithi). Krittika till 11h. 21m., then Rohini. Amruta Yoga whole day. After 11h. 21m. good for wearing ornaments, for storing food stuffs, for testing instruments.

7. *Sun.*- Dasami (10th tithi) till 10h. 48m., then Ekadasi (11th tithi). Rohini upto 12h. 04m., then Mrigasira. Whole day Siddha Yoga. Good for buying cows or dogs, for purchasing or storing food-stuffs, for wearing new garments or ornaments, for driving new vehicles, for digging or deepening wells, for taking medicines.

8. *Mon.*- Ekadasi (11th tithi) upto 11h. 21m., then Dwadasi (12th tithi). Mrigasira till 13h. 19m., then Aridra. Siddha Yoga whole day. Good for patients to take first bath after recovery from illness, for storing food stuffs, for digging or deepening wells, for testing instruments.

9. *Tues.*- Dwadasi (12th tithi) till 12h. 44m., then Trayodasi (13th tithi). Aridra and Marana Yoga upto 15h. 03m., then Punarvasu and Siddha Yoga. After 16h. 30m. good for manuring garden, for testing instruments, for taking medicines.

10. *Wed.*- Trayodasi (13th tithi) upto 13h. 54m., then Chaturdasi (14th tithi). Punarvasu till 17h. 12m., then Pushya. Siddha Yoga whole day. Upto 13h. 54m. good for buying cows or dogs, for driving new vehicles, for gardening, for taking medicines, for testing instruments, for fixing pumpsets, for wearing new garments.

11. *Thurs.*- Chaturdasi (14th tithi) till 15h. 48m., then Amavasya (New Moon). Pushya upto 19h. 44m., then Aslesha. Whole day Siddha Yoga. Routine work only.

12. *Fri.*- Amavasya (New Moon) upto 18h. 01m., then Prathama (1st tithi). Aslesha till 22h. 34m., then Makha. Whole day Marana Yoga. Routine work only.

13. *Sat.*- Prathama (1st tithi) till 20h. 29m., then Dwiteeya (2nd tithi). Makha and Amruta Yoga upto 25h. 38m., then Poorvaphalguni and Siddha Yoga. Good for testing instruments.

14. *Sun:* Dwiteeya (2nd tithi) upto 23h. 06m., then Tritiya (3rd tithi). Poorvaphalguni and Siddha Yoga till 28.48m., then Uttaraphalguni

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and Amruta Yoga. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for digging or deepening wells.

15. *Mon.*- Triteeya (3rd tithi) till 25h. 43m., then Chaturthi (4th tithi). Uttaraphalguni and Siddha Yoga whole day. Good for buying cows or dogs, for driving new vehicles, for gardening, for purchasing or storing food stuffs, for taking medicines, for testing instruments, for digging or deepening wells.

16. *Tues:* Chaturthi (4th tithi) upto 28h. 13m. then Panchami (5th tithi). Uttaraphalguni and Amruta Yoga till 7h. 58m., then Hasta and Siddha Yoga. Only routine work.

17. *Wed.*- Panchami (5th tithi) whole day. Hasta upto 10h. 57m., then Chitra. Siddha Yoga whole day. Good for buying cows or dogs, for patients to take first bath after recovery form illness, for driving new vehicles, for testing instruments, for taking medicines, for wearing new garments or ornaments, for appointing staff, for fixing pumpsets, for deepening wells.

18. *Thurs.*- Panchami (5th tithi) till 6h. 23m., then Shashti (6th tithi). Chitra and Siddha Yoga upto 13h. 35m., then Swati and Amruta Yoga. Till 13h. 35m. good for buying cows or dogs, for driving new vehicles, for taking medicines, for borrowing, for testing instruments, for fixing pumpsets, for deepening wells.

19. *Fri.*- Shashti (6th tithi) till 8h. 04m., then Saptami (7th tithi). Swati upto 15h.00m. good for purchasing foodstuffs, for dealing with members of other sex; after 16h. 30m. good for borrowing, for deepening wells.

20. *Sat.*- Saptami (7th tithi) upto 9h. 07m., then Ashtami (8th tithi). Visakha till 17h.10m., then Anuradha. Siddha Yoga whole day. Upto 9h. 00m. good for deepening wells.

21. *Sun.*- Ashtami (8th tithi) till 9h. 24m., then Navami (9th tithi). Anuradha upto 17h. 52m. then Jyeshta. Marana Yoga whole day. Only routine work.

22. *Mon:* Navami (9th tithi) till 8h. 54m., then Dasami (10th tithi). Jyeshta upto 17h. 47m., then Moola. Siddha Yoga whole day. After 9h. 00m. good for buying cows or dogs, for testing instruments, for deepening well.

23. *Tues.*- Dasami (10th tithi) till 7h. 36m., then Ekadasi (11th tithi) upto 29h. 34m. afterwards Dwadasi (12th tithi). Moola and Amruta Yoga till 16h. 56m., then Poorvashadha and Siddha Yoga. Upto 16h. 56m. good

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AUGUST CALENDAR

1. Mon. Tilak's Death Anniversary
2. Tue. Nagapanchami (Bengal)
8. Mon. Kamika Ekadasi
9. Tue. Kher Puja (Tripura)
11. Thur. Karkataka Vavu (Kerala)
12. Fri. Chitlagi Amavasya (Orissa), Adi Amavasya (Tamil Nadu)
14. Sun. Adipooram (South India)
15. Mon. Independence Day. Teej (Madhushrava Triteeya)
16. Tue. Manasauja ends (Bengal)
17. Wed. Nagapanchami. Simhadi (Kerala)
20. Sat. Goswami Tulasi Jayanti, Durvashtami
21. Sun. Gata Gahambar (Parsi)
23. Tue. Jalana Yatrarambha, Pavitra Ekadasi (Smartha), Parsi's New Year Eve.
24. Wed. Ekadasi (Vaishnava and Vidava), Moharram (Muslim), Parsi New Year
25. Thur. Onam begins
26. Fri. Varamahalakshmi Vrata (South India), Rig Upakarama, Onam or Tiruonam (Kerala), Julana Yatra Samapana (Pradosha)
27. Sat. Sravana Pournima, Naroli Pournima, Raksha-bandhana, Solono (Rakhi Bandhana-Delhi), Julana Yatra Samapana, Amarnatha Yatra, Balabhadra Puja (Orissa), Avani Avittam (South India), Sukla and Krishna Upakaram, Onam 3rd Day, Sri Narayana Gurudeva's Jayanti (Kerala), Partial Lunar eclipse (not visible in India).
28. Sun. Gayatri Japam, Onam 4th day
29. Mon. Khordaad Saal (Zarathustra Jayanti)
30. Tue. Bahula Chaturthi (Sankashta Chaturthi)
31. Wed. Raksha Panchami (Orissa), Sri Madhavadeva's Punyadina (Assam)

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from fetters of Western scientists' physical discoveries, still find it hard to accept in India.

In the same hundred-year ephemeris, there is a forecast of drought in 1979 and scanty rain of 1982. It is India's Vedic tradition, the source of Astrology and India's gift to the world. A nation, a civilization that does not believe in re-brith and transmigration of soul cannot justify its belief in Astrology which shows the karma, allotted to a human being for his present incarnation in the long journey of his transmigrating soul.....

a) On the basis of astrological data 60% trend of rain for any future Indian year, say, 2041, can be predicted accurately.

b) For annual rain for a particular region in a particular year, examination of winds and clouds is to be done on specific days, one of them in eight spells of three hours each on one particular day.

c) Then fortnight by fortnight the lunar phases are to be studied.

d) If the zodiacal allocation of a particular place can be established through empirical research specific prediction about rain in a specific city can be done. Till we do that our prediction about direction of rain, north, north-east, north-west, will be correct but when we predict rain in Delhi it may not be in Delhi but in Ambala or Amritsar. No new research has been done by Indian astrologers for many centuries and, if all astrologers predicting local and regional rain share sheir secrets it can be done. Yet the astrological weather forecasts will continue to be forecasts in the real sense of the term.

e) There are infallible methods in Hindu Astrology for predicting rain, hail, natural disasters, etc.

When I wrote to the *Statesman* avoiding the hyper-technical terms of Hindu Astrology, I referred to the planets, not elaborating them technically as non-astrologers would not have understood it. My aim was to draw attention to the unnoticed fact that astrologers were succeeding where meteorologists were failing.

The question why the monsoon was delayed in 1987 cannot be answered by meteorologists while the astrological explanation has been given in the article on me in the *Hindustan Times* (September 6th, 1987):

"The delay in the monsoon is attributed by Indian astrologers to the phenomenon of the Sun being behind Mars till August 24. If people see the longitudes of Mars and the Sun on certain dates, as in the table below, they will be able to understand better that as the Sun approached Mars and overtook, the obstructions in the monsoon were gradually removed:

Date	Mars	Sun	Planet ahead, in degrees
22.6.87	86	66	Mars ahead by 20
22.7.87	106	95	Mars by 11
3.8.87	114	106	Mars by 8
10.8.87	118	113	Mars by 5
20.8.87	124	122	Mars by 2
24.8.87	127	126	Mars by 1
28.8.87	129	130	Sun ahead by 1

The Sun was ahead of Mars for the first time on August 28 and the obstacle to good rainfall was thereby removed. The obstruction was essentially for northern and western India.

Earlier, from August 19, Saturn and Jupiter had changed their movement and this was the day astrologically indicated for change in the prevailing trend in the climate.

Now the Mars-Sun phenomena have occurred many times before and will occur again in 1989 which will be a bad year of monsoon again.

There is no hope for mankind unless ancient wisdom and modern technology are combined properly for the benefit of man particularly now when the ozone holes and fear of nuclear weapons going off through mechanical faults exist.

While we in India have been imitating the west, accepting the mechanistic view of the world and physical science, there seems to be springing up in the west a revolutionary concept of accepting India's ancient wisdom even in medical science. In his lecture on "Ahimsa and Science" series entitled *Medical Science and Non-violence* Larry Dossey (Gandhi Book House, Gandhi Peace Foundation, New Delhi) has this to say:

"....Neither can we explain how transmission of information might occur from future to the present, as seems to be the case in the careful studies conducted by Professor Robert Jahn of Princeton's Engineering Anomalies Research Laboratory....Since it is increasingly impossible to deny empirical evidence of a non-local mind

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I personally believe that we are being swept forward to a new view of self. The new view is going to resemble that which has been advanced in your own culture for millennia. It will, I feel, follow "the great Upanishad formula" of the One Mind, of mind that is not based on explanations involving materiality and local space and time (page 14) ....The medieval mystics Jacob Hoehme and Meister Eckhart are examples. Frequently they have been put to death for these views. Yet the views have never died within the esoteric core of Christianity and we are seeing them surface them again... oddly, in the form of scientific thought."

But what is science in India? I have expressed myself on this subject thus in my article in the *Statesman* (October 6, 1987): "But unless it is "imported" from the USA or Australia in Latinised *abracadabra* which algebraic formula and 'scatter diagrams' it will not become 'science' in India". — 23.88.

(Technical Paper presented at India International Conference on "Afro-Asian Studies on Social Systems and Food Crisis" held on March 26-29, 1988.)

(continued from page 22)

our sages did. Thus, why not we too become as wise and happy as our sages.

Moksha consists of all such activities like *poojas, japas,* pilgrimages. *Kala Kshepas* involving overselves with charitable associations, any other "divine wisdom"- oriented work or activity including reading or writing good books. *Dhyana* too, for a couple of hours daily comes under this group. All sages as we are told did this, one third of the total time, 40 years if the life span were 120 years.

Excellent! The analysis may be, with reluctance, construed as a rescarch work or just plain fantasical supported by tables of figures! But what does this whole exercise have to do with life span or increasing longevity for that matter? The argument goes on. How do our rights and responsibilities design and influence our span of life? The explanation is there! In this space age, we are day by day becoming all the more pleasure seeking but never close to peace . We want to earn more, "only" to spend more. Many of us have heard someone saying "let us enjoy, after all how long we are going to live?" So, we really do not wish or long to live long. We never plan things that way. Our economy is every second crippled. Callousness, prodigality, extravagance in every part of our lives, soon result in running out of money, so efficiently once earned by us! No eye-openers ever confront us, we continue to fall in the rut of "make-money parades". Tension, fatigue followed by remedies; the vicious cycle is so absorbing with interludes of sights of relief. The gist is, we don't ever understand the methods to live longer. That is how it has become. Due to this rat-race of money-mindedness, power-strrugle, glory and glamour (as if adding fuel to the fire), our otherwise tender emotions are effected. Bio-rhythms are tampered with. Will-power is apt to become a misguided missile. All this incoherent choos is because we have not been educated by our own experience that has a compelling direct link with mental health which in turn assures physical health which is nothing but longer life!

Okay, what about time for sleep, one wonders, after going through the Time Table. The answer is simple. Sleep is only squeezed out of the available time from the groups of *Moksha* and/or *Karma* since the need is warranted and not a regular cultivated urge. Healthier the body, the lesser sleep does it require. In fine, we should say, whatever be our God-certified age, a day is of 24 hours duration only, as scaled by ourselves. Hence, if we slowly get into the groove of critically analysing and trying to rearrange our lives, nearer to the sacred, ideal Time Table, we should, before long, become more serene in our thoughts and behaviour like our rages. During that process, in front of our eyes, we can notice the deadly competitive world of business, contempt and conceit, the theory of the survival of the fittest, demand and supply and their alarming trends — all these "present facts" of life — learning lessons from us and eventually falling under our feet, duly defeated. As a whole, mankind would prosper. Generations to come, would be indebted to us, for this enigmatic reorganisation. How soon and how well we attempt this TimeTable is the final question now. — 146.87.

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for patients to take first bath after recovery from illness, for borrowing, for surgical operations, for deepening wells; after 16h. 56m. good for testing instruments.

24. *Wed.*- Dwadasi (12th tithi) upto 26h. 54m., then Trayodasi (13th tithi). Poorvashadha till 15h. 23m., then Uttarashadha. Amruta Yoga whole day. Upto 15h. 23m. good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for writing accounts, for deepening wells; after 15h. 23m. good for erecting sheds, for appointing staff.

25. *Thurs.*- Trayodasi (13th tithi) upto 23h. 43m., then Chaturdasi (14th tithi). Uttarashadha till 13h. 15m., then Sravana. Siddha Yoga whole day. Good for gardening, for testing instruments, for digging or deepening wells, for erecting sheds.

26. *Fri.*- Chaturdasi (14th tithi) till 20h.10m., then Poornima (Full Moon). Sravana and Marana Yoga upto 10h. 40m., then Dhanista and Siddha Yoga. After 12 noon good for driving new vehicles, for taking medicines, for dealing with members of the other sex.

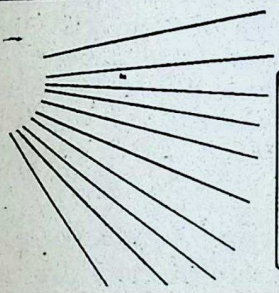
27. *Sat.*- Poornima (Full Moon) upto 16th. 26m., then Prathama (1st tithi). Dhanishta and Siddha Yoga till 7h.49m., then Satabhisha and Amruta Yoga upto 28h. 51m., afterwards Poorvabhadrapada and Marana Yoga. Till 16h. 26m. good for erecting sheds.

28. *Sun.*- Prathama (1st tithi) upto 12h. 39m., then Dwiteeya (2nd tithi). Poorvabhadrapada and Siddha Yoga till 25h. 58m., then Uttarabhadrapada and Amruta Yoga. Upto 12h. 39m. good for buying cows or dogs, for fixing pumpsets, for deepening wells.

29. *Mon.*- Dwiteeya (2nd tithi) till 9h. 00m., then Triteeya (3rd tithi) upto 29h. 38m., afterwards Chaturthi (4th tithi). Uttarabhadrapada till 23h. 18m., then Revati. Siddha Yoga whole day. Good for driving new vehicles, for gardening, for taking medicines, for repaying debts, for wearing new garments, for erecting sheds.

30. *Tues.*- Chaturthi (4th tithi) upto 26h. 42m., then Panchami (5th tithi). Revati and Amruta Yoga till 21h. 01m., then Aswini and Siddha Yoga Routine work only.

31. *Wed.*- Panchami (5th tithi) upto 24h. 19m., then Shashti (6th tithi). Aswini and Marana Yoga till 19h. 16m., then Bharani and Siddha Yoga after 19h. 16m. good for borrowing.



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A DIP INTO THE LAW OF KARMA

(Continued from page 16)

no doubt, all are focussed on obliterating past evil *karmas*. As every action has a reaction every remedial measure also has its own reactions depending upon the quality of the remedial measure selected. It must be noted that all the good *karmas* can be remedial measures but all the remedcial measures cannot be good *karmas*. Yogic meditation, *shantis*, prayers, *pujas*, fasting, *annadhana* etc., are remedial measures as well as powerful good *karmas*. Wearing astrological bangles or precious stones, listening to certain musical tunes etc., are also remedial measures but cannot be accounted as good *karmas*. A remedial measures like yogic meditation cannot be equated with wearing astrological bangles. Because Yogic meditation is the topmost remedial measure which can obliterate any type of evil *karma*. This was the way followed by Angulimala to release himself from the murders he committed.

All the powerful good *karmas* done by one will not act as a remedial measure to relieve him from his past evil *karmas*. As we have seen above, any good *karma* performed with a desire for worldly objects develop such desired endlessly; so do acts performed without such desire develop desirelessness, *vairagya*; and so do acts performed for the love of God and in a spirit of surrender to Him develop such love and spirit. Therefore any good *karma* done will give results according to the state of mind of the native concerned at the moment of the act done. dor example, if a native gives an *annadana* (food for the poor) with a desire of giving away his daughter in marriage or getting an offspring the *annadana* will give that result but it will not obliterate any of his past evil *karma*. If that good karma is unable to give the desired results due to the *prarabdha karma* of the native (remedial measures never overrule *prarabdha Karma* but they are part of it), iot gets accumulated with his past good *karmas* but it will not act as an antidote to obliterate any of his evil *karmas* done in the past births or in the present birth. If it is done with the object of being a remedy for an evil *karma* done by him in the past it will act as an antidote and remove such evil *karma*. Here it must be noted that the good *karma* must have at least the equal strength to remove that evil *karma*. Therefore the state of mind at the time of the remedial act or any act of the human beings is most important in deciding the result ofr otherwise of the *karma*. When a man is subject to acute pain, disaster, accidents, injury, grevious sickness, loss of relations, or wealth, or any type of misfortune etc., he should feel that he is working out his evil *karmas* done in the past births. If one understands and is fully convinced that every action has a reaction of equal force, according to the Law of Cause and Effect, the evil *karmas* done by one will be reduced to a certain level. But due to the mind, which is fully or partially covered by maya or illusion, these types of thought seem difficult and sometimes, even impossible.

— 257.75.

KRISHNA DAIVAGNYA

(Continued from page 36)

The main purpose of the author for equipping the students of astronomy with an adequate knowledge of such algebriac principles, so important to them, becomes clear, as otherwise, he would not have taken so much pains in introducing a variety of other principles also in the field of algebra. Beeja Pallavam is in 12 chapters and the final chapter is a separate one, connected with personal and family history, the relevance and utility of this work.

Grahana Ghaathaka Nirnaya is his third work and deals with astronomy. It is in the form of a dialogue between a husband and wife on the subject. This work has been published by the late Prof. Sudhakara Dwivedi

From the Marichi Teeka, a commentary of Muniswara on Siddhantha Siromani, it would appear that Krishna Ganaka was not alive during the Saka Year 1557 (1635 A.D.). Hence, we can assudme that the learned author lived till his 70th year. It can be presumed that he completed all the three works during the life-time of Khan Abdur Rahim. — 47.88

LETTERS TO THE EDITOR

(Continued from page 40)

Angels that they were, they feared to tread this marshy ground spelling out solutions unlike us moderns who rush in it with them, being neither full-fledged scientist nor full-fledged astrologer.

At least one premise at issue now caught in the wrong foot is on the co-existence of Punarvasu with Navami which did prevail at least on two days during the last century (I had verified it from the tip I got from these columns) which knocks the bottom out of the proposal that exaltation and rulerships of planets should be re-allocated. A Rajiv Gandhi itch?

(Correspondence on this subject is closed. - Ed. A.M.)

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HOW IS THIS MONTH (AUGUST 1988) FOR YOU?

UTPALA

(The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a leser proportion. The predictions given below are based upon a clear interpretation of movements of transits of planets. If you do not know your Janma Rasi write to Utpala, C/o THE ASTROLOGICAL MAGAZINE *giving your birth details and enclosing a stamped self-adressed envelope. — Ed., A.M.)*

MAJOR TRANSITS

The Sun transits Cancer till 14th and then enters Leo. Mars, Jupiter and Saturn continue their movemnts in Pisces, Taurus and Sagittarius. The motion of Saturn in Sagittarius is retrograde. Mercury transits Cancer till 8th, then enters Leo and moves into Virgo on 23rd. Venus transits Gemini till the last day when he moves into Cancer. Rahu and Ketu continue their counter-clockwise motions in Aquarius and Leo respectively.

1. Mesha (Aries)

General: The Sun in the adverse 4th and the 5th is under check till 14th. Mars in the 12th and Saturn in the 9th are also adverse; the former is under check. Mercury in the favourable 4th till 8th with vedha transits thereafter the unfavourable 6th till 23rd when he moves into the favourable 6th with vedha. Jupiter in the favourable 2nd yields to vedha. Venus in the 3rd and the 4th is fully favourable. The month has more favourable influences. You should, however, guard against a tendency to fall from ideals. Krittika is better than Aswini and Bharani.

Health and Domestic: Minor complaints are likely to worry you off and on. The chronic sufferers should resort to prophylactic measures to prevent an exacerbation in their complaints. Children's success in the examinations will make you happy. You will enjoy domestic bliss and harmony during the month.

Finance and Speculation: You will have a fairly smooth month in so far as finances are concerned. Some other old dues which you had practically written off will be realised. Speculative deals should be avoided completely.

Real Property, Services, Professions etc.: Major decisions are better postponed. Labour problems will be resolved to the satisfaction of all concerned. Services will find the month very helpful. This is a profitable period for businesses and professions.

Women: This is a satisfactory month for the fair sex. Unmarried girls will get excellent proposals for matrimony. Employed girls will find the period very promising.

Students: With some effort on your part you could make good progress in studies. Medical students are particularly favoured. An enjoyable and memorable picnic in the company of the opposite sex is likely during the second half.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	1-14-23	3-11-18
Money dealings and enterprises	6-15-25	2-11-18
Journeys	7-17-27	4-12-20
Real property matters and educational activities	8-19-28	5-13-21
Children and speculation	9-23-29	10-16-22
Services	10-25-30	11-18-24
Partnership	15-17-31	12-20-26
Insurance	7-23-31	2-18-26
Profession and business	6-19-30	4-13-24

Chandrashtama occurs from 10-37 a.m. on 20th to 05-16 p.m. on 22nd.

2. Vrishabha (Taurus)

General: The Sun in the favourable 3rd till 14th transits thereafter the unfavourable 4th with check on the last day. Mars in the 11th is fully

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favourable. Mercury in the unfavourable 3rd till 8th with check transits thereafter the favourable 4th till 23rd with check till 14th. He then moves into the unfavourable 5th. Jupiter in Janma is unfavourable. Venus in the favourable 2nd and 1st yields to vedha only on the last day. Saturn in the 8th is none too good. The favourable influences will be more during the month. Your fame and reputation will rule high. Your enemies will be defeated. Mercury will generate in you an eager desire to make money. This desire will be fulfilled. You should curb a tendency to undertake long journeys without purpose. Rohini is better than Krittika and Mrigasira.

Health and Domestic: Minor ailments are likely to upset you a little during the second half. Chronic sufferers will have to exercise greater care than usual. Chidlren's health may cause mild concern. You will be blessed with harmonious and happy life at home.

Finance and Speculation: Notwithstanding the adverse posture of the dhanakaraka, your financial position will be satisfactory. You are likely to start new financial ventures which will yield good dividends in time to come. Speculative deals will be profitable during the first half.

Real Property, Services, Professions etc.: This is a good month for real property matters. You will be able to sell one of your properties at a high price. The month will be satisfactory for the services, professions and businesses.

Women: This will be quite a good month for the fair sex. Long awaited luxury articles will be enjoyed by you. Social workers will receive due recognition for their good performances. Employed girls will find the month helpful.

Students: Those who have appeared before the Services Selection Boards have excellent chances of being selected as officer cadets for training by the defence department. Those who are interested in fine arts will find the month extremely rewarding.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	1-14-25	5-12-23
Money dealings and enterprises	1-15-27	5-13-23
Journeys	1-17-28	5-16-23
Real property matters and educational activities	1-19-29	5-18-24
Children and speculation	1-25-30	5-11-26
Services	1-25-31	2-16-22
Partnership	6-15-25	3-18-26
Insurance	7-27-31	4-13-21
Profession and business	8-19-28	4-13-24

Chandrashtama occurs from 05-16 p.m. on 22nd to 08-19 p.m.on 24th.

3. *Mithuna (Gemini)*

General: The Sun in the unfavourable 2nd till 14th with check till 8th transits thereafter the favourable 3rd with vedha. Mars in the 10th is fully favourable. Jupiter in the 12th and Saturn in the 7th are both unfavourable. Mercury in the favourable 2nd till 8th transits thereafter the adverse 3rd till 23rd when he moves into the unfavourable 12th. Venus transits the favourable 1st and the 2nd. His yielding to vedha on the last day may be ignored. The favourable influences are more in evidence. The latter half of the month will be more satisfactory than the first fortnight in many respects. Of the three stars Mrigasira fares the best, Aridra comes next and Aslesha the last.

Health and Demostic: Though this is not an unsatisfactory month for health, weakness and general debility may be present in a mild form. The period is encouraging for chronic sufferers. Domestic life will be peaceful and happy.

Finance and Speculation: The financial position will not be bad. There will be pressure from creditors but your friends will come to your rescue. You should not stand surety for anybody. Speculative transactions are not favoured.

Real Property, Services, Professions etc.: The real property matters will be satisfactory. You may carry out many improvements on your properties. Labour problems are likely to worry you. The services, businesses and professions will find the month helpful.

Women: This is a period quite helpful for social climbers. The social contacts will be of good help to you in your business transactions. The month shows good promise to employed girls.

Students: Those engaged in research work will be able to obtain very useful material for their thesis and such students are likely to be approved by the Board of Examiners. Those having histrionic talents will find the month fruitful.

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	Fortunate Dates	Inauspicious Dates
Personal and domestic	14-27-31	11-18-25
Money dealings and enterprises	9-23-30	11-18-26
Journeys	8-19-29	10-16-24
Real property matters and educational activities	7-17-28	5-13-22
Children and speculation	6-15-27	4-11-20
Services	1-14-23	3-10-18
Partnership	1-17-28	2-5-26
Insurance	6-17-31	2-16-26
Profession and business	19-27-31	2-11-22

Chandrashtama occurs from 08-19 p.m. on 24th to 08-38 p.m. on 26th.

4. Kataka (Cancer)

General: The Sun transits the unfavourable 1st and 2nd with check thoughout except between 8th and 14th. Mars in the 9th is unfavourable, but he is under check. Mercury in the unfavourable 1st till 8th with check transits thereafter the favourable 2nd till 23rd when he moves into the unfavourable 3rd. Jupiter in the 11th and Saturn in the 6th are both favourable. Jupiter yields to vedha. Venus in the favourable 12th and 1st yields to vedha. In a month of mixed results the favourable influences have an edge over the evil effects. Renewal of contacts with old friends, increase of reputation, influences and power are all likely. Your enemies will be routed. Aslesha is better than Punarvasu and Pushya.

Health and Domestic: Dysentery is likely to trouble you. Prompt medical attention is a must. Chronic patients should take extra care. With some effort you could save domestic peace and harmony.

Finance and Speculation: The financial affairs will prove, more or less, satisfactory. Unexpected income is indicated. You are advised not to go in for public issues in equities. Speculative deals should be avoided.

Real Property, Services, Professions etc.: Major decisions on real property matters are better postponed. All labour problems are likely to be resolved to the satisfaction of all converned. The month will be helpful to the services. The period will be profitaable for the professions and the businesses.

Women: Romances are likely to blossom into happy weddings. You will be popular in social gatherings. Employed girls are likely to be transferred to places of their choice.

Students: This is a good month for you. You will not only make rapid progress in studies, but also shine very well in the field of sports and athletics. Medical students are particularly favoured.

	Favourable Dates	Inauspicious Dates
Personal and domestic	9-17-23	10-16-27
Money dealings and enterprises	9-19-25	10-18-28
Journeys	9-23-29	10-20-26
Real property matter and educational activities	9-23-30	2-10-18
Children and speculation	9-23-21	5-20-26
Services	8-15-25	4-18-24
Partnership	7-15-23	2-13-22
Insurance	6-17-30	2-13-21
Profession and business	6-19-31	3-16-26

Chandrashtama occurs from the beginning till 10-30 a.m. on 1st and again from 08-38 p.m. on 26th to 08-04 p.m. on 28th.

5. Simha (Leo)

General: The Sun in the 12th and the 1st, Mars in the 8th, Jupiter in the 10th and Saturn in the 5th are all inimical. Of these the Sun and Mars are under check. Mercury in the unfavourable 12th and 1st till 23rd with check till 8th transits thereafter the favourable 2nd with vedha. Venus in the 11th and 12th is favourable. The planets are quite unfavourable. The month leans on the evil. There is likely to be a setback in your undertakings. As you are prone to accidents and physical injuries during the period, you should be careful in your movements. Quarrels are likely on flimsy grounds. Poorvaphalguni is better than Makha and Uttaraphalguni.

Health and Domestic: Diseases of the stomach and billious complaints are indicated by the adverse transits. The chronic sufferers may have to face an aggravation in their complaints. The domestic life will, however, be peaceful and harmonious.

Finance and Speculation: You have to keep your fingers crossed, in so far as the financial matters are concerned. The pressure from creditors will be pretty severe. Redemption is

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hardly likely during the month. With such a planetary set-up it will be foolish to think of indulging in speculative deals.

Real Property, Services, Professions etc. The month will be thoroughly unsatisfactory for all property matters. All decisions should be postponed to favourable periods. Labour problems will annoy you very much. Penal transfers are likely for the services. Professions and businesses may have to contend against numerous obstacles.

Women: You should be very careful about your functional health. Love affairs should be avoided altogether. You should check a tendency towards extravagance. The month will be quite trying for employed girls.

Students: You are likely to drift away from studies. Relations with friends and teachers may tend to become unpleasant. You should watch your conduct, speech and manners most carefully.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	6-9-15	1-18-28
Money dealings and enterprises	6-14-17	1-16-29
Journeys	6-15-19	1-13-30
Real property matters and educational activities	6-19-23	1-20-26
Children and speculation	6-23-27	2-12-22
Services	8-15-19	2-12-24
Partnership	8-17-23	2-12-26
Insurance	8-19-25	5-18-26
Profession and business	8-19-27	3-20-26

Chandrashtama occurs from 10-30 a.m. on 1st to 00-10 p.m. on 3rd and again from 08-04 p.m. on 28th to 08-30 p.m. on 30th.

6. Kanya (Virgo)

General: The Sun in the favourable 11th till 14th transits thereafter the unfavourable 12th with check on the last day. Mars in the 7th and Saturn in the 4th are both adverse. Mercury in the favourable 11th till 8th with vedha transits afterwards the adverse 12th and 1st. Jupiter in the favourable 9th yields to vedha till the last day. Venus in the unfavourable 10th till 31st with check transits the favourable 11th on the last day. The general results are of a mixed nature with good effects slightly more in evidence. The first half of the month will be more satisfactory in many a respect. You should guard against roaming about aimlessly. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic: Weakness and general debility may be present practically throughout. Chronic patients are likely to have cardiac troubles. Your domestic life will be anything, but peaceful.

Finance and Speculation: The financial affairs will be satisfactory. Some other old dues which you had written off are likely to be realised. You are likely to promote new financial ventures which will prove profitable in time to come. Speculative transactions are not recommended.

Real Property, Services, Professions etc. All matters pertaining to real estate will prove satisfactory. Acquisition of new property is not unlikely. Services will find the month helpful. This is a profitable period for businesses and profession.

Women: You are advised to go slow on courtships. You are likely to meet with disappointment in social life. Employed girls should be extremely careful in dealing with their superiors.

Students: You must curb a tendency towards listlessness and make a determined effort to concentrate on studies. Medical students are particularly favoured. It is advisable to limit your contacts with the opposite sex as much as possible.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	1-9-15	2-10-16
Money dealings and enterprises	6-14-17	3-11-18
Journeys	7-15-19	4-12-20
Real property matters and educational activities	8-17-23	5-13-21
Children and speculation	9-19-25	10-16-22
Services	9-23-27	11-18-24
Partnership	9-19-29	12-20-26
Insurance	1-17-28	5-16-26
Profession and business	4-15-29	2-13-24

Chandrashtama occurs from 00-10 p.m. on 3rd to 05-10 p.m. on 5th and again from 08-30 p.m. on 30th till the end.

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7. Thula (Libra)

General: The sun in the 10th and the 11th, Mars in the 6th and Saturn in the 3rd are all favourable making an allowance for the yielding to vedha by the Sun from 14th, Mars till 31st and Saturn from 23rd. Mercury in the favourable 10th and 11th till 23rd with vedha till 8th transits thereafter the unfavourable 12th with check. Jupiter in the 8th is none too good. Venus in the favourable 9th till 31st with vedha moves into the unfavourable 10th on the last day. The favourable influences will be in predominance during the month. Success over enemies, accrual of power and influence and general prosperity are likely. Your contacts with old friends will be renewed resulting in increased influence for you. Swati is better than Chitta and Visakha.

Health and Domestic: You will enjoy good health throughout. Chronic sufferers will have considerable relief. Domestic bliss will be vouchsafed to you in good measure.

Finance and Speculation: Notwithstanding the adverse posture of the Dhanakaraka, your financial position will be satisfactory. Income from unexpected sources is not ruled out. Speculative transactions will yield good dividends.

Real Property, Services, Professions etc. This is quite a good month for real property matters. You will acquire new properties. All labour problems will be resolved to your entire satisfaction. The period will prove quite satisfactory for the services, businesses and professions.

Women: This is a good month for the fair sex. The social climbers will find the month helpful. Your social contacts will assist you in your business activities. This is a good month for employed girls.

Students: Those having an eye on commissions in the country's defence forces will realise their ambitions. You will shine very well in the field of sports and athletics. the chances of your being included in national or state level teams are quite good.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	1-9-15	5-16-22
Money dealings and enterprises	1-9-17	6-16-22
Journeys	1-9-19	7-16-22
Real property matters and educational activities	1-9-23	8-16-22
Children and speculation	1-9-25	11-18-26
Services	1-9-27	10-20-26
Partnership	1-9-28	5-13-22
Insurance	9-17-30	4-18-26
Profession and business	14-25-31	3-18-24

Chandrashtama occurs from 05-10 p.m. on 5th 00-31 a.m. on 8th.

8. Vrishchika (Scorpio)

General: The Sun in the adverse 9th till 10th with check transits thereafter the favourable 10th with vedha. Mars in the 5th and Saturn in the 2nd are both unfavourable. But the former is under check. Jupiter in the 7th and Venus in the 8th and 9th are both favourable making an allowance for the yielding to vedha by Venus till the last day of the month. In a month of mixed results the favourable side will be more in evidence. You will be successful in your undertakings. General happiness and prosperity will be vouchsafed to you. Anuradha is better than Visakha and Jyeshta.

Health and Domestic: You will enjoy good health practically throughout. Chronic sufferers could look forward to having good relief in the month. Your eldest son will secure a good job in a well established industry. With some effort on your part you could save domestic peace and harmony.

Finace and Speculation: The month will be quite satisfactory for all matters pertaining to finance. You are likely to start a new financial partership which will prove quite profitable to you in due course. Speculative transactions will yield excellent dividends.

Real Property, Services, Professions etc: You are advised to go slow on real property matters. Major dicisions are best postponed. You will be able to settle your labour problems by resorting to compormise instead of seeking legal remedies. This is a good month for the services, professions and businesses.

Women: Love affairs will blossom into happy wedding during the second half. Employed girls are likely to be promoted and transferred to places of their choice.

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Students: You will make progress in studies. Those who have appeared for superior service competitive examinations of the Central Government have very good chances of coming out successful. Those interested in fine arts will find the month helpful.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	14-19-25	2-12-20
Money dealings and enterprises	15-23-27	3-13-21
Journeys	17-25-28	4-16-22
Real property matters and educational activities	19-27-29	5-18-24
Children and speculation	19-27-30	8-18-26
Services	19-27-31	10-16-26
Partnership	6-14-23	3-12-22
Insurance	1-19-28	2-12-22
Profession and business	1-19-31	2-12-26

Chandrashtama occurs from 00-31 a.m. on 8th to 10-36 a.m. on 10th.

9. Dhanus (Sagittarius)

General: The Sun in the 8th and 9th, Mars in the 4th, Jupiter in the 6th and Saturn in Janma are all adverse. Of these the sun in under check exept between 8th and 23rd and Mars hroughout. Venus too is unfavourable practically throughout till the last day when he moves from the 7th to the favourable 8th. Mercury in the favourable 8th till 8th with vedha transits thereafter the unfavourable 9th till 23rd with check till 12th. He then moves into the favourable 10th. The unfavourable influences are in predominance. Frustration will be the order of the day practically throughout. You should resist a temptation to resort to unorthodox methods for achieving success. Stoicism and detachment will be a great help to counterbalance the restlessness which the evil planetary influences may tend to generate in you. Moola is better than Poorvashada and Uttarashada.

Health and Domestic: The planetary transits do not generate any optimism in the field of health. Stomach ulcers are likely to worry you. Chronic sufferers may have to face an aggravation in their ailments. Domestic peace will be conspicuous by its absence.

Finance and Speculation: This is an altogether unsatisfactory period for finance. Income will shrink and expenses will go up considerably. Speculation should be avoided.

Real Property, Services, Professions etc: This is an unsatisfactory period for real estate matters, services, professions and businesses. All decisions on real property matters should be postponed.

Women: You should be very careful about your functional health. You should cut down all your social activities. Romances should be avoided. Employed girls should be extremely careful.

Students: In view of your proneness to physical injuries you should refrain from sports, games and athletics. Contacts with the opposite sex should be avoided.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	1-9-17	2-10-16
Money dealings and enterprises	6-14-19	3-11-18
Journeys	7-15-23	4-12-20
Real property matters and educational activities	8-17-25	5-13-21
Children and speculation	9-23-27	10-16-22
Services	14-25-28	4-12-24
Partnership	7-17-29	2-16-26
Insurance	6-19-30	3-13-26
Profession and business	1-15-31	5-18-26

Chandrashtama occurs from 10-36 a.m. on 10th till 10-35 p.m. on 12th.

10. Makara (Capricorn)

General: The Sun in the 7th and the 8th, Venus in the 6th and the 7th and Saturn in the 12th are all unfavourable.; Sun is under check except between 8th and 14th and Venus throughout. Mars in the 3rd and Jupiter in the 5th are both favourable making an allowance for their yielding to vedha. Mercury in the unfavourable 7th till 8th with check transits thereafter the favourable 8th with vedha till 23rd when he moves into the unfavourable 9th. The mothe has more favourable influences. Renewal of contacts with friends, increase of reputation and influences and general prosperity are indicated. You must curb a tendency to undertake journeys without specific purpose. Sravana is better then Uttarashada and Dhanista.

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Health and Domestic: Minor ailments complaints may be there. Chronic patients should take special care and resort to preventive measures. Your eldest son is likely to land a good job a reputed industry. Domestic life will be anything but peaceful.

Finance and Speculation: The month will be satisfactory for finance. Some old dues which you had practically written off will be realised. Speculative deals should be scrupulously avoided.

Real Property, Services, Professions etc: All matters pertaining to real property will be profitable. Acquisition of new property is likely. The services will find the month helpful. This is a profitable month for businesses and professions.

Women: You are advised to go slow on love affairs. Social workers will be requested to shoulder additional responsibilities in recognition of their good work. Employed girls should be careful in dealing with their superiors.

Students: Medical students are particularly favoured. Commissions in the country's defence forces are likely to be offered to you. Social contacts with the opposite sex are best reduced.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	9-17-25	5-20-26
Money dealings and enterprises	9-19-27	14-20-26
Journeys	9-23-28	13-20-26
Real property matters and educational activities	9-25-29	2-10-20
Children and speculation	9-27-30	3-11-21
Services	9-27-31	5-13-22
Partnership	1-9-19	10-20-26
Insurance	6-14-25	2-18-26
Profession and business	1-23-31	4-20-26

Chandrashtama occurs from 10-35 a.m. on 12th to 11-37 a.m. on 15th.

11. Kumbha (Aqurius)

General: The Sun in the favourable 6th till 14th transits there after the adverse 7th with check. Mars in the 2nd and Jupiter in the 4th are both unfavourable; the latter is under check till 31st. Mercury in the favourable 6th till 8th transits thereafter the adverse 7th till 23rd when he moves into the favourable 8th with vedha. During this adverse transit he is under check till 15th. Venus in the favourable 5th practically throughout transits the adverse 6th on the last day. Saturn in the favourable 11th yields to vedha. In a month of mixed results the favourable side will be more in evidence. You are likely to receive benefits through friends. General happiness is indicated especially during the first half. Satabisha is better then Dhanista and Poorvabhadra.

Health and Domestic: Although you may have minor health problems such complaints will yield quickly to medical treatment. Chronic sufferers are advised to adopt prophylatic measures. Domestic life will be peaceful and harmonious.

Finance and Speculation: Financial affairs may not be bad. Friends will assist you to meet your immediate needs. You are advised not to stand surety. Speculative transactions are best avoided.

Real Property, Services, Professions etc.: Not with standing the adverse posture of the karaka for properties, all matters pertaining to real estate will be smoth and profitable. You may incur a good deal of expenditure in the improvement of your properties. The month will not be unsatisfactory for the services. More than average profits are indicated for businesses and professions.

Women: Social climbers will realise their ambitions. Those engaged in social work will be invited to shoulder greater responsibilities in recognition of their good work. The period will be satisfactory for employed girls.

Students: With some effort on your part you could make good progress in studies. You will shine very well in the field of athletics. The chances of your inclusion in the national or state level teams are quite bright.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	1-8-14	2-15-21
Money dealings and enterprises	1-9-19	2-16-22
Journeys	1-14-23	2-17-24
Real porperty matters and educational activities	8-19-25	2-18-26
Children and speculation	8-23-27	3-10-16
Services	8-25-28	3-12-17
Partnership	7-19-27	3-12-18
Insurance	7-19-28	4-13-22
Profession and business	7-19-29	4-13-24

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Chandrashtama occurs from 11-37 a.m.on 15th to 00-24 a.m. on 18th.

12. Meena (Pisces)

General: The Sun in the 7th and 8th, Mars in Janma, Jupiter in the 3rd and Saturn in the 10th are all inimical unrelieved by any check. Mercury in the unfavourable 5th till 8th transits thereafter the favourable 6th till 23rd when he moves into the unfavourable 7th with check. Venus in the favourable 4th and 5th yields to vedha till the last day. The evil influences will be predominant throughout. You should develop your will very strongly and resist temptations which are likely to land you in difficulties. Frustration will be the order of the day. Stoicism coupled with prayer to God will be a great help to counter the restlessness which the evil planetary influences will tend to generate. Revati is better than Poorvabhadra and Uttarabhadra.

Health and Domestic: The planetary transits do not generate any optimism in the field of health. Stomach ulcers and nervous tensions are likely to worry. You. Chronic sufferers should be more careful. With some effort you will be able to save domestic peace and harmony.

Finance and Speculation: This is an altogether unsatisfactory month for finances. The pressure from creditors is likely to be very severe. You should avoid speculation totally and completely.

Real Property, Services, Professions etc.: Real property transactions are better avoided during the month. Yield and rentals are likely to go down. You will experience diffeculties in realising yours dues from tenants. The month is not good for prefessions and business.

Women: You should refrain completely from romances. you are advised to reduce your club activities as much as possible. This is not a good month for employed girls.

Students: If sufficient self-restraint is practised now, you will have laid the foundation for making good progress in studies in the months to come. Contacts with the opposite sex must be cut down as much as possible.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	14-27-31	2-18-26
Money dealings and enterprises	9-25-30	3-20-24
Journeys	8-23-29	4-19-22
Real property matters and educational activities	7-17-28	11-21-26
Children and speculation	6-15-27	10-18-24
Services	1-14-25	5-16-22
Partnership	6-25-31	4-12-26
Insurance	9-17-28	2-18-26
Profession and business	7-17-30	4-18-24

Chadrashtama occurs from 00-24 a.m. on 18th to 10-37 a.m. on 20th.

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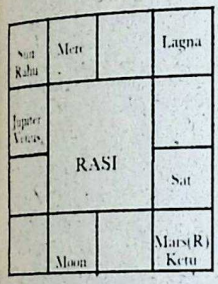
ASTROLOGY AND WOMEN'S WORLD

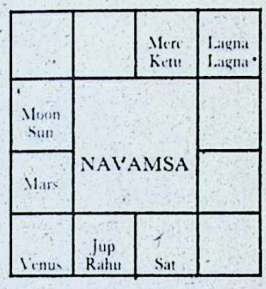
(Astrology and Women's World focusses on the problems of women only. Nothing is taboo. Write your problems to Arundhati, Astrology and Women's World, THE ASTROLOGICAL MAGAZINE "Sri Rajeswari", 115/1, New Extension, Seshadripuram, Bangalore 560 020, enclosing complete charts and other relevant details, quoting your subscription number. Only subscribers can avail of this service. No names will be published. No correspondence whatsoever will be entertained and due to the large volume of mail received, selections by Arundhati will have to be necessarily limited. Allow 2 to 3 months for your solution.)

Q. My daughter is a medical graduate, she had a love-marriage and bore a girl and a boy, both by caesarean section. The husband is staying at a distant place and not helping my daughter in any manner. She started a nursing home taking a huge loan. Her children are in expensive public schools. She wants to earn a lot for all this expenditure and for her children's future. Will she be successful in her plans?

Born 7-4-1950 at 12.15 p.m. (I.S.T) at 13 N 4, 80 E 17 with a balance of 6 years 1 month 7 days of Mercury Dasa.

S. No. 10582





Ans: The 7th house is aspected by a malefic retrograde Mars which can generate strong clashes between the couple. But the 7th lord Jupiter is himself well-placed in the 9th with benefic Venus and aspected by sign-dispositer Saturn. This gives a balanced and staid personality to the native's husband. From the Moon-sign too, the 7th lord Venus is favourably disposed with a benefic Jupiter. On the other hand, Lagna lord Mercury is in Aries aspected adversely by retrograde malefic Mars which could give a very self willed and overbearing nature to the native. Perhas that explains why the couple is estranged.

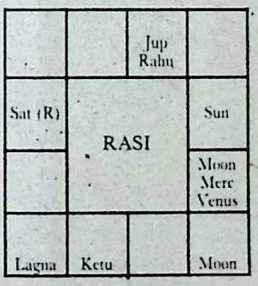
The Dasa of the Sun upto mid-1991 will be followed by that of the Moon and Mars, which will be 17 years from 1991. The Sun is well-placed in a kendra, the Moon in the 6th as 2nd lord is none too good, but Jupiter's aspect on Lagna and 5th lord Venus in the 9th are good. The Lagna lord Mercury in the 11th indicates not only an affluent background at birth but also material success and prosperity in life. Therefore, your daughter need not unduly worry herself about the future of her nursing home or the children.

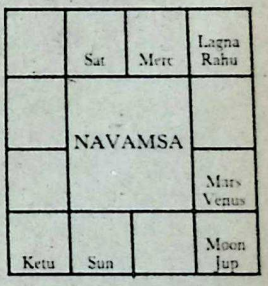
The 10th lord Jupiter is well-placed in the 9th and the Sun in the 10th gives her strength to face any odds in life successfully. The Dasa next is of the Moon, who as 2nd lord in the 6th, can give financial liabilities and stress but the chart being inherently strong, your daughter will yet manage the show well.

The 5th house is aspected by Lagna lord Mercury, 9th lord Saturn and 7th lord Jupiter. The 5th lord Venus is himself wellplaced in the 9th. These indicate the children will fare well in their respective pursuits.

Q. My sister graduated in 1985. Due to financial difficulties my parents have not been able to arrange her match so far. What does the future hold for her?

Born 31-7-1965 at 4-45 p.m. (IST) at Amritsar





Ans: The Dasa of Mars is running. Mars is a yogakaraka and is quite well-placed in the 10th, aspected by Lagna lord benefic Jupiter. Mars Dasa can be quite happy in more ways than one. The period after graduation uptil now was

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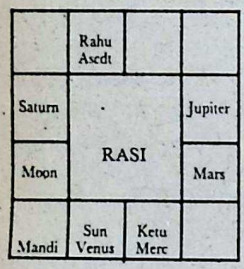
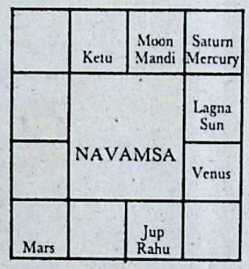
Dasachidra and also under *Arma ashtama* (transit of Saturn in the 4th from natal Moon) and could have been frustrating. Things however should improve, soon, if not already. Transit Jupiter in Taurus post June 1988 will be influencing the Dasa lord and natal 10th house as well as 10th occupant Mars when your sister could get a good career opportunity, may be in a commercial firm.

The 7th lord though in the 9th is blemished by a papakartari Yoga. Further, he is with dusthana lords - 8th lord Moon and 6th lord Venus. This could delay marriage unduly. It would therefore be pragmmatic to pursue career interests more seriously than marriage alliances.

Q. My daughter is a final year engineering student in Poona University. We thought of getting her married after studies but she wants to go for higher studies abroad. She is having hard times now. Will she realize her ambitions?

Born 18-11-1966 at 25 gh. 52 vgh. after sunrise at Trivandrum with a balance of 5 years 11 months and 3 days of Moon Dasa.



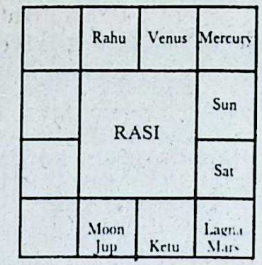


Ans: Rahu Dasa and Mercury Bhukti are running. The two are in mutual kendras. From the Moon-sign Mercury is a benefic as well. In Navamsa, Bhukti lord Mercury is in his own sign. These indicate that the girl may go ahead with her academic pursuits overseas. Transit Saturn has just begun his passage over the 12th house from the Moon-sign but because the Dasa lord is quite strong, apart from some initial delays and hurdles, Rahu will help the girl continue her studies. Rahu occupies a martian sign and Mars, in turn, is in the 5th from Lagna favoring acquisition of *vidya*. Rahu, in fact, is quite unhelpful for marital happiness in his Dasa, occupying as he does the 4th from Chandra Lagna.

Q. Born to a middle class family, the 2nd born of the parents, the native's education was mediocre. She is an undergraduate and married to me. She met with a serious road traffic accident on 26-2-1966 and suffered a fracture. Has 2 daughters and one son. Conjugal life is happy. My illness and other petty problems disturb her mental peace. Even the choicest things keep her happy only for sometime and she is again dejected. Is it because she is a Jyeshta-born?

Born 18 - 71948 at 11-45 a.m. (IST) at 26 N 6, 85 E 52 with a balance of 0 years 1 month 27 days of Mercury Dasa.

S.No. 15204



Ans: The native seems to be very blessed indeed. She is an undergraduate and has healthy children. The mere fact she met with an accident long back or her husband is ill is not sufficient to class her as unfortunate being a Jyeshta-born. You yourself say she gets whatever she wants and her marital life is good. What else can one wish for? Of course, for the immature, nothing give contentment but that is not so much due to external circumstances as due to flawed thinking.

The Moon is in Scorpio but influenced by 2 natural benefics. The fault is not in Jyeshta but in Mars in Lagna. Mars, as a malefic, creates perpetual discontent especially, if he should afflict the Moon or Lagna. Here he occupies Lagna which is also subject to a Papakartari Yoga. This could generate an inability to be happy and free of worry, but this is only at the psychological level. Circumstances however do not justify this state of mind.

Putting the blame on Jyeshta is almost being superstitious when more weighty factors warrant the lacuna in the native's psyche.

Astrologically yours,

Arundhati

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(continued from page 8-57)

types of Virgo, being more thorough''. Besides, he was born while the Sun was in the 6th (Gemini) (Mercury) of Navamsa of Virgo (according to Nirayana) which also speaks of his rationlistic basis conjoined with a full matter-of-fact business sense and ability.

I shall conclude my paper with a discussion of the different degrees of the Zodiac as characterising a person. Here also I have found the Nirayana method most happily accordant. I shall cite here only one salient instance. Mahatma Gandhi has the seventh degree (7°) of Libra rising (Ascendant) according to the Nirayana system. This 7th degree of Libra is really a Messianic one and is amazingly accordant with the Mahatma's wonderful personality. Let me quote from '' Charubel'': Libra 7°. ''An ANGEL STANDING IN MID-AIR WITH A LONG SCROLL IN HIS HAND, UNFOLDED, THE SCROLL IS COVERED WITH WRITING''- Indeed Mahatma has a real message - a new message *viz.*, the MESSAGE OF PEACE AND COSMOPOLOTIC BROTHERHOOD. The scroll indicated in the symbol shows his business-like attitude and procedure. I cannot but quote here from Kozminsky about the 7th degree of Libra as mentioned in his 'Zodiacal Symbology' - '' A WINGED GLOBE ON THE BACK OF A SPORTING DOLPHIN''. — "Denotes one with a great message, who will travel everywhere and whose thoughts and feelings are expanded and unlifted thereby. His wanderings are often directed beyond this earth to the heavenly fields and the lands closed to those held in material bodies. He is capable of performing many good acts for others and is ever ready to resist actions unworthy of a true man, holding meanness in contempt. It is a symbol of movement.'' How graphically and fundamentally is this picture true to Mahatma. The representation of the symbol (as indiicated by the degree rising) is drawn, as it were, with mathematical accuracy!

But I must not multiply instances from an endless list. A large manuscript volume has already been written by me on this extremely profound and complex subject and is nearing completion. In my humble opinion, it is not possible to do justice to this ''Big'' problem with the vast intricacies, in the small compass of a few pages of a monthly magazine. Still I shall be glad, if this paper illumines any, if not be an eye-opener to many. The consideration of the position of the different planets in different signs (both Sayana and Nirayana) is alone an immensely vast subject.

In fine, I woud like to draw the attention of those interested in Astrology, to the fact that even the present wars were so accurately predicted by the Indian Panchanga makers, long before their occurrence, not only in the matter of the countries which were to be involved but also in the exact time direction of such events, from a purely Nirayanic standpoint. But most of the Sayana predictors (*e.g* Naylor and others) have awfully failed to predicting that there can be no war in 1940. (Reprinted from the *A.M.*, December 1940 and January 1941.) (Concluded)

CORRECTIONS

A.M. May 1988, Page 65: In chart 8, Hora Lagna is Leo and not Virgo as shown. In chart 9, Mercury is associated with the Sun (A.K). Therefore, 3 years should be added and the span of life comes to 79 + 3 = 82, and not 79 as shown in the article.

A.M. July 1988: *How is This Month For You.* Under:

Vrischika: Read ''Mars in the 5th, Jupiter in the 7th, and Saturn in the 2nd...'' and not as printed.

Dhanus: Read ''Jupiter is in the unfavourable 6th.'' and not as printed.

Makara: Read Jupiter in the 5th is favourable and Saturn in the 12th is adverse'' and not as printed. Delete ''Jupiter is under check till 27th.''

Kumbha: Read ''Jupiter in the 4th is favourable'' and not as printed.

Meena: Read ''The Sun in the 4th and 5th... Jupiter in the 3rd... are all adverse'' and not as printed.

The forecasts remain unchanged.

The errors are regretted.

— Editor

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TABLE I

Horoscopes of 20 different Engineering Professionals

1. *Rasi:* Taurus-Ascendant; Gemini-Ketu; Leo-Moon; Sagittarius-Jupiter and Rahu; Capricorn-Venus; Aquarius-Sun, Mercury Saturn; and Pisces-Mars.
2. *Rasi:* Aries-Ascendant; Gemini-Ketu; Cancer-Mars, Sun, Venus, Jupiter and Mercury; Libra-Moon and Saturn; and Sagittarius-Rahu.
3. *Rasi:* Cancer-Ascendant and Mercury; Libra-Rahu, Capricorn-Mars; Pisces-Jupiter; Aries-Moon, Saturn and Ketu; and Gemini-Sun and Venus.
4. *Rasi:* Libra-Ascendant; Scorpio-Moon; Sagittarius -Mars; Aquarius-Venus and Mercury; Pisces-Sun and Ketu; and Aries-Saturn and Jupiter; and Virgo-Rahu.
5. *Rasi:* Aquarius-Ascendant, Sun, Mars and Mercury; Taurus-Rahu; Cancer-Saturn; Virgo-Mars; Scorpio-Jupiter and Ketu; and Capricorn-Venus.
6. *Rasi:* Pisces-Ascendant and Saturn; Aries-Mercury; Taurus-Mars, Ketu and Sun; Gemini-Venus; Scorpio-Rahu; Capricorn-Moon and Aquarius-Jupiter.
7. *Rasi:* Virgo-Ascendant, Mars and Ketu; Scorpio-Moon, Capricorn-Sun, Jupiter, Mercury and Venus; Pisces-Rahu; and Leo-Saturn.
8. *Rasi:* Gemini-Ascendant and Venus; Virgo-Rahu; Pisces-Ketu; and Aries-Sun, Moon, Mercury, Jupiter and Saturn; and Taurus-Mars.
9. *Rasi:* Scorpio-Ascendant, Moon and Venus; Sagittarius-Sun, Mercury and Jupiter; Capricorn-Mars; and Aries-Rahu; Leo-Saturn; and Libra-Ketu.
10. *Rasi:* Aquarius-Ascendant; Pisces-Rahu; Leo-Saturn; Virgo-Mars and Ketu; Sagittarius-Memory; and Capricorn-Sun, Moon, Venus and Jupiter.
11. *Rasi:* Taurus-Ascendant, Moon and Ketu; Cancer-Venus; Leo-Jupiter; Virgo-Sun and Mercury; Scorpio-Saturn and Rahu; and Aquarius-Mars.
12. *Rasi:* Pisces-Ascendant; Gemini-Mars, Saturn and Rahu; Cancer-Venus; Leo-Sun and Mercury; Virgo-Jupiter and the Moon; and Sagittarius-Ketu.
13. *Rasi:* Aries-Ascendant; Taurus-Moon and Ketu; Scorpio-Venus and Rahu; Sagittarius-Sun and Mercury; Capricorn-Jupiter; Aquarius-Mars; and Pisces-Saturn.
14. *Rasi:* Aries-Ascendant; Virgo-Ketu and Saturn; Scorpio-Sun, Mercury and Venus; Sagittarius-Mars; Aquarius-Moon and Jupiter; and Pisces-Rahu.
15. *Rasi:* Scorpio-Ascendant and Mars; Capricorn-Rahu; Pisces-Moon; Aries-Jupiter; Cancer-Ketu; Leo-Sun and Mercury; Virgo-Venus and Saturn;
16. *Rasi:* Leo-Ascendant; Libra-Mars and Ketu; Pisces-Saturn and Mercury; Aries-Sun and Rahu; Taurus-Venus; Gemini-Moon; and Cancer-Jupiter.
17. *Rasi:* Sagittarius-Ascendant, Venus, Jupiter and Rahu; Aquarius-Saturn; Gemini-Ketu; Virgo-Moon and Mars; and Libra-Sun and Mercury.
18. *Rasi:* Capricorn-Ascendant and Rahu; Gemini-Jupiter; Cancer-Ketu; Leo-Mars; Virgo-Sun and Venus; Libra-Saturn and Mercury; and Scorpio-Moon.
19. *Rasi:* Cancer-Ascendant and Mars; Virgo-Moon; Scorpio-Jupiter; Sagittarius-Ketu; Pisces-Mercury; Aries-Sun and Venus; and Gemini-Saturn and Rahu.
20. *Rasi:* Sagittarius-Ascendant; Capricorn-Mars; Pisces-Venus, Mercury and Jupiter; Aries-Sun, Ketu and Saturn; Libra-Rahu; and Scorpio-Moon.

TABLE II

Social & Professional Relationship

Relationship / Native	Out-standing	very-good	Good	Fair	Poor
	4,11	5,10,18	3,6,7,12,16,17	8,9,13,15,19	2,14,20
2	13,14,17,19	3,6,9,15	7,10,12,16,20	4,11	1,5,8,18
3	16,17,19	2,9,12,20	1,6,8,13,14,15	4,7,10,18	5,11
4	1,18	5,10,11	6,12,14,16,17,19	2,3,8,13,15,20	7,9
5	10,11,18	1,4,6	7,8,12,15,16,17,19,20	9,14	2,3,13
6	12,17,20	2,5,13	1,3,4,7,10,11,14,15,19	8,9	16,18
7	8,13,16	9,12,14,17	1,2,5,6,18,20	3,10,11,19	4,15
8	7,14,16	13,18	3,5,9,10,11,12,17,19,20	1,4,6	2,15
9	13,14	2,3,7,15	8,12,17,20	1,5,6,11,16,19	4,10,18
10	5,11	1,4,12,17,18	2,6,8,15,16,19,20	3,7,3	9,14
11	1,5,10	4,18	6,8,16,17,20	2,7,9,12,15	3,13,14,19
12	6,17,20	3,7,10	1,2,4,5,8,9,13,14,15,19	11,18	16
13	2,7,9,14,15	6,8,20	3,12,16,17,19	1,4,10,18	5,11
14	2,8,9,13	7,15,20	3,4,6,12,16,17,19	5,18	1,10,11
15	13	2,9,14,17	3,5,6,10,12,19,20	1,4,11,16	7,8,18
16	3,7,8	17,19	1,2,4,5,10,11,13,14, 18,20	9,15	6,12
17	2,3,6,12,20	7,10,15,16	1,4,5,8,9,11,13,14,19	18	
18	4,5	1,8,10,11,19	7,16	3,12,13,14,17	2,6,9,15,20
19	2,3	16,18	4,5,6,8,10,12,13,14, 15,17,20	1,7,9	11
20	6,12,17	3,13,14	2,5,7,8,9,10,11,15, 16,19	4	1,18

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(continued from page 27)

2nd lord in 12th: Lot of expenditure; troubles or diseases in the family: mental worry and depression.

3rd lord in 12th house: Troubles from enemies, cowardly disposition; brings troubles to younger brothers and sisters; eye diseases and wavering mind.

4th lord in 12 house: Danger to mother and education, and agricultural operations; worried and unhappy, a fool or a knave.

5th lord in 12th house: Prone to diseases like jaundice, danger to children, unhappiness, troubles from superiors.

6th lord in 12th house: Good, destruction of enemies.

7th lord in 12th house: Danger to life Partner.

8th lord in 12th house: Fortunate and a good period in the ruling Dasa of the 8th lord.

9th lord in 12th house: Decrease in wealth; lives on patrimony: troubles to father; expenditure on charities.

10th lord in 12th house: Setback in profession or business, wandering without gain.

11th lord in 12th house: Obstacles and difficulties, sufferings to elder brother.

12th lord in 12th house: Acquisition of wealth.

Vipareeta Raja Yoga: When anyone of the lords of *trika* houses, 6, 8 or 12 happen to be posited in any one of the other two *trika* houses (a Tamil proverb says *kettavan kettidil, kittidum Rajayogam*) the resultant yoga is termed Vipareeta Raja Yoga, said to cause highly favourable results to the native, unexpectedly. In actual practice, however, opinions differ as quite contrary results have been experienced. The 12th lord posited in the 12th Bhava causes Vimala Yoga (Yoga 107 in Dr. B.V. RAMAN'S *Three Hundred Important Combinations*). This yoga renders a person "frugal, happy, independent and possessed of ennobling qualities". While analysing the more important karakatwas of the 12th house, *viz.*, bed pleasures and wasteful expenditure, the following points are noteworthy:

(a) If the 12th lord is a benefic and stands exalted in a *kendra* or if the 12th house is tenanted by a benefic or aspected by benefics, then the native will lead a princely life with all bed comforts.

(b) If the 12th lord is located in the other *trika* houses of either 6 or 8 and if saturn and Rahu are together posited in the 12th place without any benefic aspects, the native will have very poor bed comforts, causing sleeplessness and mental worry.

(c) Venus and Mars together posited in the 12th house indicate illegal sexual gratification.

Effects on Expenditure

(a) If the 11th lord is placed in the 12th house and 12th lord in the 2nd house with its lord in poor strength, the native's money will be confiscated by the state.

(b) Lord of 11th in 12th gives rise to Daridra Yoga (Yoga 104 in Dr. B.V. RAMAN'S *Three Hundred Important Combinations*), resulting in the native contracting huge debts, poor, mean, committing sinful and criminal deeds.

(c) A waning Moon or Saturn in 12th house causes loss of money in different ways.

(d) If the 12th lord is in Lagna or the 7th house, he will lose all the jewels and grains.

Other Results

(a) Trouble to left eye is indicated by the location of Mars in 12th Bhava.

(b) Saturn in 12th renders the native poor, childless, idiotic and with many foes, gives philosophic tendencies.

(c) Since the twelfth house has also a bearing on liberation and final emancipation of the soul, Ketu an intensely spiritual planet, if related to the 12th house, will generate an innate urge towards spirituality. — 26-87.

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ASTROLOGICAL ACTIVITIES

Indian Council of Astrological Sciences - Delhi Chapter

Seminar on Methods of Astrological Research.

Warning the country of a drought in 1989, Mr. K.N. Rao, I.A.A.S., Ex-Vice President, ICAS, called for development of new and better techniques for effective water management to be able to face crises in future.

Participating in a well attended seminar jointly organised by the Delhi Chapter of the ICAS and *Bharatiya Vidya Bhavan*, New Delhi, on May 15, 1988 on "Methods of Astrological Research", "Why Predictions Fail?" and "Eternal Validity of Classical Principles" in the wake of the controversy following the disclosure that Nancy Reagan, wife of the American President Ronald Reagan, had been changing her husband's schedules in consultation with astrologers, Mr. Rao said his prediction about droughts in future were based on his studies between 1975 and 1987. Invariably two out of three tested combinations applied 'squarely', he asserted adding that "it is for this reason that I am warning that it is not in 1988 but in 1989 and four times in the last decade of this century that we would face drought". He quoted six examples based on classical principles and referred to his research relating to rains.

"Astrology formed an inseparable part of ancient scriptures like the Vedas" said Mr. L.D. Madan, Chairman, Delhi Chapter and Vice-President of ICAS. Many prominent people planned their lives guided by the precepts and formulae of Astrology. Mr. Madan said that to individual Hindus, Astrology was the science of a 'right of discriminative living' which was ruled by choice rather than necessity.

Mr. S.N. Kapoor, who presided over the session "Eternal Validity of Classical Principles in Astrology" said that only the C.R.F. approach of Mr. K.N. Rao i.e., classical basis, romantic approach and formulae clinching empirical studies would remove all doubts about this science and establish its supremacy over those based on human observations.

Listing reasons for the failures of predictions, Messrs. R.N. Vashishtha, a former IAAS and Director of Studies (Astrology), Z. Ansari, S.S. Gola, Dr. R.K. Vishvakarma and Dr. Lalita Gupta said these were occasioned either by the failure of the individual consulting an astrologer to furnish correct data or the application of imperfect knowledge by the consultant or impatience to jump to conclusions without verifying past events and an improper application of the Dasa system and lack of total professionalism.

Dr. Lalita Gupta said an astrologer must speak the truth in order to obtain intuitive abilities. She said none was perfect so far as this science was concerned because of many unknown factors and God always had the last laugh.

Dr. R.K. Vishwakarma insisted that Yogabhanga should be taken into account while considering Rajayogas and predictions must not be based only on transits.

Mr. G.K. Goel, an engineer and marketing manager, *Escorts*, emphasised that in astrological research, an astrologer must take the correct time of birth when the child is fully born. He favoured Chitra Paksha Ayanamsa, topocentric longitude of the Moon in place of geocentric longitude and true positions of Rahu and Ketu instead of their mean positions bearing in mind the eight kinds of planetary motions and both Rasi as well as Bhava charts.

Mr. C.P. Mishra, Administrative Officer of the *Bharatiya Vidya Bhavan*, ridiculed those who criticised and condemned Astrology which was an "established science".

"Believe it or not, kings, ministers and all other sections of society all over the world have been consulting astrologers in all times. However, the hypocrites among them have been condemning this eternally valid super-science without knowing its ABC although they too privately consult their trusted astrologers", said Mr. K.N. Rao who introduced the subjects of the seminar.

Mr. M.S. Sitharamiah, a seasoned journalist of yester years and astrologer, stressed the need for documentation before undertaking any astrological research. He said one must test old principles and find out whether they were still valid and must not accept them blindly. He added that dividing the world population on the basis of 12 Rasis or 27 Nakshatras and predicting on that basis would not help valid prediction which was possible only on the basis of the entire horoscope.

Mr. L.D. Madan proposed a vote of thanks.

Indian Institute of Astrology, Calcutta.

The Tenth Annual Conference of the Indian Institute of Astrology was held on May 7th, 1988 at the R.N. Mukherjee Hall of the Indian Institute of Astrology, Calcutta.

The conference was inaugurated by Mrs. Sudha Hazari, who lit the ceremonial lamp. Hon'ble Mr. Justice Sachikanta Hazari graced the occasion by his presence as Guest-in-Chief. The meeting was presided over by Mr. Parasmani, President of the IIA.

The 9th N.C. Lahiri Memorial lecture was delivered by Prof. Arun Kumar Goswami, an astro-physicist and astrologer. The subject was "Saturn and its Family". Prof. Goswami displayed many diagrams and pictures of Saturn, its rings and Moons. The lecture was appreciated by all present.

Justice Hazari said that, in his own experience, many astrological predictions had come true.

At the evening session, a seminar was held on Astrology and superstition and the Role of Trans-Saturnine planets.

Assam Astrological Conference

The first annual conference of all Assam Brahmin Mahasabha was held on April 29, 30 and May 1, 1988 at Gandhiya, Assam. The three-day meet included a Sri Maha Navagraha Yajna, astrological seminr, religious meeting, exhibition of rare astrological scriptures, publication of a souvenir and an open session.

The astrological seminar was presided over by Pandit H. Akhyay Kr. Dev Sharma, Professor, Pragjyotishpur Sanskrit Vidyapith, Guwahati. Messrs. Pt. Ranjit Kr. Bhattacharyya, Principal, Vyaspara Sambhu Dev Tol, Prof. Ramgopal Sarma, Assam Government Sanskrit College, Guwahati, Trailokya Dutta, Editor, "Srishti", an astrological journal; Pt. Kamakhya Prasad Sarma Dolol; Pt. Ramani Mohan Bhattacharya, Principal, Government Aided Jyotirvidyalaya, Gandiya; Dr. Kailash Sarma, of Nalbari College etc., and nearly 126 artrologers from all over Assam attended the seminar as delegates.

An exhibition of rare astrological scriptures was inaugurated by Mr. Paban Ch. Sarma, a retired headmaster. The souvenir was released by Mr. Dwipendra Nath Sarma, Guwahati University.

The open session was presided over by Mr. Bangsidhar Sarma. The Hon'ble Health and Agriculture Minister of Assam, Mr. Chandra Mohan Patowary and Principal Mr. Rebanath Bhattacharyya, were the chief guests. Dr. Bhrigu Mohan Goswami spoke at the open session.

Pt. Purusottam Bhattacharyya, Principal, Nalbari Sanskrit College and Mr. Ramani Kanta Sarma, Ex-Principal of Kokrajhar College were felicitated on the occasion. Earlier Mr. Rabindra Nath Sarma, Secretary, Reception Committee, introduced the dignatories present on the dias.

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Indian Council of Astrological Sciences

The results of the Jyotisha Praveena Examinations held during May 1988 in Delhi, Madras, Bangalore etc., are as follows:

First Class: 522, 531, 535, 537, 553.

Second Class: 502, 508, 509, 516, 521, 533, 534, 536, 547, 550, 559, 560, 561, 565, 567, 568, 569.

Third Class: 520, 523, 538, 546, 548, 554, 562, 564.

K. Aswathappa,
Secretary,

QUIZ 2 (1988) RESULTS

Winners

No reader has been successful in both timing the event and the description of the wife. Only one reader, B.S. Rangachari of New Delhi has spotted the right Dasa and Bhukti as Sun Dasa, Rahu Bhukti in early 1980. Our congratulations to him! But his description of the wife is painfully at variance with facts. Therefore, no one gets the prize this time.

Solution Synopsis

Timing:

The Lagna lord who is also Venus is combust. The 2nd and 7th lord Mars is retrograde and afflicted by retrograde Saturn and Rahu in the 9th. The 9th lord Mercury himself is combust. With these afflictions Jupiter in Lagna in Mars' star delays marriage. The Sun is close to Venus and becomes capable of giving the results of Venus. Rahu joins 7th lord Mars and is in the constellation of Mars promoting marriage in his Bhukti.

Brief Description of Wife:

Assertive, short-tempered and independent minded due to Aries being the 7th and Mars joining Rahu. Saturn makes her serious-minded. Jupiter's aspect makes her dutiful and considerate. Jupiter aspecting Aries and Mars gives average looks, build slightly tending to corpulence. Venus-Mars being in shashtashtaka the couple is always at variance with each other though Jupiter tends to sustain and otherwise harmonize the relationship.

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The present translation in English is the first ever attempt in the press. **To speak briefly of the work,** it deals with all the required basic aphorisms of Predictive Astrology and advanced principles as well. Some highlights of the work are: Sixteen Vargas of Rasis, their use, Aspects of Rasis, Infant evils, Results of 12 bhavas, Longevity, Results of Bhava Lords' positions in other Bhavas, Effects of Upa-grahas, Padas, Karakamsa, Rajayogas, combinations causing poverty, Effects of various Planetary Avasthas, Chara Dasa, Sookshma Dasa, detailed effects of Nakshatra Dasa, Kala Chakra Dasa etc., Ashtaka Varga Scheme, Female Horoscopy, Lost Horoscopy, Planetary Rays, and various afflictions like Solar Ingression, Eclipses, Moola Nakshatra etc.

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THE
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हरिद्वार

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

VOL. 77 SEPTEMBER 1988 NO. 9

PLANETS, THE BAR AND THE BENCH

THE TERM law is used in more than one sense. You can use it to mean a rule prescribed by authority for human action. It can also be used to imply, as in science and philosophy, a uniform sequential order. But when you talk of justice, jurisprudence, judges, courts and lawyers it is the first meaning we refer to. Jurisprudence is the study of what law is. Law primarily means and deals with the solution of social conflicts. It is simply meting out justice between man and man. "When I think of the law" wrote a famous judge, "as we know her in the court house and the market, she seems to me a woman sitting by the wayside, beneath whose overshadowing hood every man shall see the countenance of his deserts or needs. The timid and the overborne gain heart from her protecting smile. Fair combatants manfully standing to their rights, see her keeping the lists with the stern and discriminating eye of even justice. The wretch who has defied her most sacred commands and has thought to creep through ways where she was not, finds that his path ends with her and beholds beneath her hood the inexorable face of death."

Law and justice are two different things but the aim of all law is to ensure justice. However, many a time the two run parallel and hardly meet. Justice is the quality of being or doing what is just, that is, just in law and equity. And a judge in the widest sense of the term is an officer appointed to administer law. The duties of a judge are difficult and often likened to walking on the tight rope. Striking a medium between the law and equity is a task that requires unusual intelligence and a great restraint on emotions and faintness of heart.

Lawyers, on the other hand, are those whose main occupation is to help in the administering of law. They differ from administrative officers in that the State confers important privileges on them in connection with the administration of justice. They are an indeterminate official class and their official relationship continues, unlike those appointed like the judges and other judicial officers, as long as they like and their compensation comes not

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from the State (there are exceptions and we are speaking only of the rule) but from their clients.

Judges and lawyers are linked to law closely but their functions differ widely. Justices deal out justice, lawyers fight for their clients. The judge must be an impartial assessor but the lawyer compulsorily has to take up sides. This means a judge's sense of fairplay, equity and natural justice must be highly evolved calling for a strong clean Mercury (faculty of discrimination) and Saturn (the great leveller) as well as Jupiter (speech and equity). For a lawyer, Mercury ruling intelligence must indeed be powerful but not necessarily blemish-free. Jupiter (speech) must also figure prominently. Saturn rules restrictions and limitations which is what law is all about in interrelations of various kinds in society and he too must come into the picture. However for a lawyer, the role of impartial judge is fatal and which is why Saturn, though involved, need not be very strong or unafflicted.

Classical works do not give many combinations for lawyers or judges but the characteristics of planets they furnish can be developed as we have done above to draw broad astrological parameters to fit in both lawyers and judges.

Jaimini attributes to Mars in the *karakamsa* or the 5th from it a legal education. While a lawyer or a judge must necessarily pass a prescribed course in law before he can be admitted to the bar, not everyone with a law degree is a lawyer or a judge. Many politicians after a brief stint in the courts have bid goodbye to the legal profession.

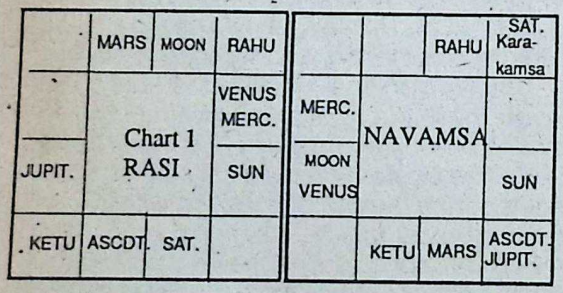
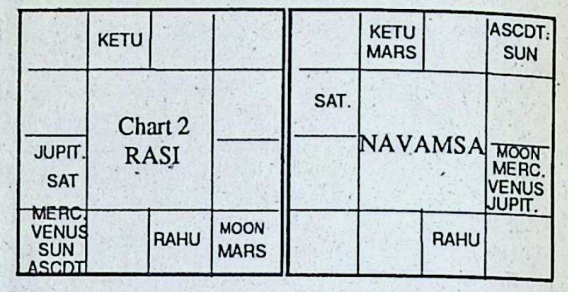


Chart No. 1 is that of a Chief Public Prosecutor of a southern state whose dalliance with law was exceedingly brief and that too, if newspaper reports are to be believed, not because he cared to be a lawyer but only at the instance of his father.

Saturn is the Atmakaraka and occupies Gemini in Navamsa. Mars occupies the 5th from *karakamsa*, the sign occupied by the Atmakaraka. The native did his law course, practised for a while and then pushed off in other directions.

Mars in the 5th may give a legal education but the rest of the chart and the strength of the yogas will ultimately decide if one will continue in the courts of law. The Sun in the 10th in his own sign Leo vargottama had other plans for



the native and led him to a highly successful but challenging political career.

The native of Chart No.2 was a lawyer for about 7 years after which he contested the Assembly elections and progressively rose in eminence until he was prime minister of the country.

Jupiter is strong having obtained cancellation of debility. Saturn obtains his own varga in both Rasi and Navamsa. Mercury is powerful in Sagittarius in Lagna Kendra with 9th lord Sun. These factors combined to give a career in law. We may note that the Yoga arising from a combination of the 9th and 10th lords is responsible for a career (10th house) related to law and Dharma (9th house) but basically because of the disposition of Jupiter and Saturn. But the influence of the Moon and Mars in the 10th house diverted the native's ambitions into political channels where he became an outstanding personality.

Saturn is the great judge who keeps watch over the wheels of destiny and sees to it they grind slowly but surely. Jupiter is the advisor, the counsellor. This would mean Jupiter and

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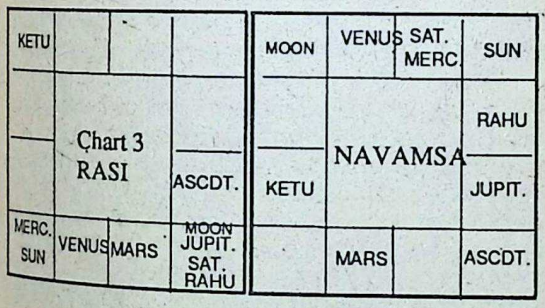
Saturn have a big say in the legal profession.

The importance of a Jupiter-Saturn link cannot be underestimated in the charts of those whose careers are related to law. We can even say this could be a basic requirement of a chart for a lawyer. And in order to be a judge one must have the minimum qualification of having been a lawyer except in a very small percentage of cases where judicial officers are selected through the Public Commission Services channel. Therefore the lowest common factor for both lawyer and judge is a Jupiter- Saturn nexus. This may be of any kind - association, mutual aspect, one-way aspect, an exchange of signs between the two, or of Nakshatras, sometimes even of Navamsa positions, or even an indirect connection through the aspect and or association of a third planet. Once this is found, we have a chart with the potential career in the law courts. Now, we try to find out what transmutes it into the chart of a judge. Saturn is important for it is he alone who can confer on one the capability of impartial judgement. Even Jupiter, described as the best of benefics in most circumstances, must concede to Saturn here. The former can get swayed by feelings of compassion which a judge must keep in rein if he is to deliver a proper verdict. Saturn must occupy a powerful place in the chart. Afflictions to Saturn can rob one of the opportunity of becoming a judge.

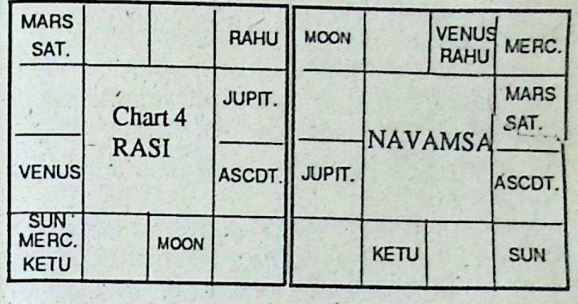
Another distinguishing feature of a judge is a relatively unafflicted Mercury. A strong Mercury with afflictions can create a legal genius



but is of little help in making one a good judge.

Jupiter and Saturn combine in the 2nd in Chart No. 3. Mercury is powerful in the 5th with Lagna lord Sun in a powerful sign Sagittarius. Mercury is additionally strong by virtue of an exchange of signs with 5th lord Jupiter. Further as sign- dispositer Jupiter is in a kendra from Mercury. This is a very striking illustration of a career in the courts.

The 9th and 10th lords are in parivartana (exchange of signs) but in the 3rd and 4th houses. The 10th lord Venus aspects the 10th. Venus, as 10th lord, is aspected by Saturn in both Rasi and Navamsa. Jupiter aspects the 10th. The native began his career as a lawyer and then became a judge to occupy the highest judicial office in the country at the time



of his retirement.

Chart No. 4 is that of a High Court Chief Justice who later practised as a Supreme Court advocate. The native had a very lucrative legal practice was not only known for his razor sharp intelligence and legal acumen but also for a very witty disposition. The Lagna lord Sun is powerfully placed in the 5th with its ruler exalted. Mercury and Ketu join the Sun. Saturn is aspected by Jupiter while 10th lord Venus is in the 6th. Saturn joins yogakaraka Mars in a jupiterean constellation. Saturn aspects the 10th house and is further strengthened by his exact conjunction with yogakaraka Mars. The chart derives its strength from two sources: (1) the disposition of Lagna lord Sun in the 5th in a powerful sign with 2nd and 11th lord Mercury and the (2) Vipareeta Rajayoga involving all the three dustanas - the 8th lord Jupiter is in the 12th, 12th lord Moon is in the 3rd, 3rd lord Venus is in the 6th and the 6th lord Saturn is in the 8th.

His judgements were noted for their incisiveness and for upholding justice. Jupiter in the 12th has given him a deep insight into Vedanta and scholarship in Sanskrit. Many times to the consternation of the entire court, he would ask the witnesses questions in Sanskrit where the parties involved belonged to the priestly

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class and felt more at home in the language of the gods. But the rest of the court would watch the proceedings dumbly. This judge had the distinction of having all his pronouncements upheld by the Supreme Court. The individual strength of the relevant planets play big role in the calibre of the performance of the judge.

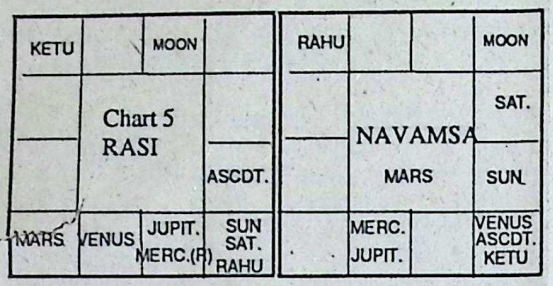
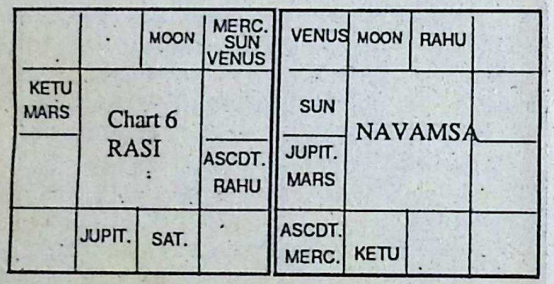


Chart No. 5 is that of a highly successful Supreme Court advocate. This example is a good illustration of what differentiates a lawyer from a judge. Jupiter and Saturn are linked in Navamsa. Mercury is well-placed in close association with Jupiter. Being retrograde he is extra powerful and bestows on the native brilliant intellectual abilities. But Saturn, though with Lagna lord Sun, is combust in him and afflicted by Rahu. In Chart No. 3 too, Saturn is in the same sign Virgo, closer to Rahu, but saved



by being away from the Sun and by his nearness to Jupiter.

Jupiter and Saturn are connected in Navamsa in Chart No.6. Jupiter aspects the 10th. Saturn is exalted. Mercury occupies a favourable position in the 11th with 10th lord Venus and Lagna lord Sun. The chart is that of a High Court Judge.

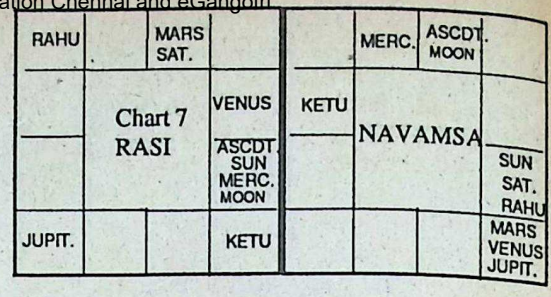


Chart No. 7, in contrast, is that of a successful lawyer.

Leo Lagna rises here too with its lord vargottama in Lagna with Mercury and the Moon. Jupiter and Saturn have no direct link. Mars, however, is with Saturn and aspects Jupiter establishing a relationship between the two. Mercury is powerful in Lagna but blemished by his closeness to his enemy Moon who gets worse being New Moon.

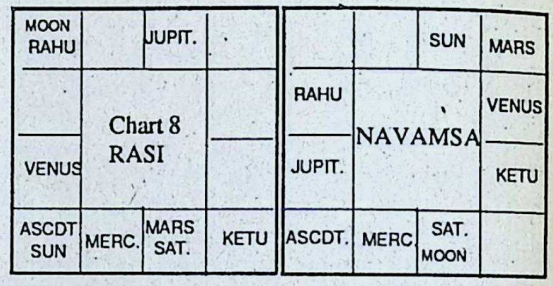


Chart No. 8 has a similar connection between Jupiter and Saturn as in Chart No. 7. But this is the chart of a High Court Judge. Mercury is vargottama and unsullied being powerfully aspected by Jupiter. Saturn is very strongly placed being both exalted and vargottama.

Some of the points that emerge from this study are a Jupiter- Saturn nexus is nearly a must in careers of law and judgeship. Mercury, unsullied, and Saturn also clean and strong lead one from the bar to the bench. A study such as this can give broad identifying clues to a career in the courts but no hard and fast rules can apply in Astrology. No single combination can be confirmatory. Each chart must be assessed on its own strength, the power of the general factors that could give a legal career applied judiciously and only then conclusions drawn.

Gayatri Devi Vasudev

Written: 6-7-1988

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NEWS AND VIEWS

EKALAVYA

Science Frauds Galore

"Cheating in Science is not new" reminds a writer in a recent issue of the *Times of India*.

He recalls that even Issac Newton is credited with faking calculations on the velocity of sound and on the precession of the equinoxes to discredit a contemporary!

Mendel, he says, is too perfect to be true.

Indeed, he points out, *scientists are not a rare breed for cheating*, going by the latest report of the US FDA.

During the last decade alone 200 cases were caught in which the uses of drugs claimed by scientists were questionable, 40 of them being reckless and downright fraud.

Sir Cyril Burt, a famous applied psychologist of Britain knowingly faked data.

Stephen Breuning, a research scholar, was found concocting data on a family of tranquilizers meant for treating mentally retarded patients!

A more scandalous case is that of Charles Glueck, winner of prestigious awards, who published a paper in the *Journal of Paediatrics*, full of mistatements entry on the treatment for children - at the risk of heart disease!

Alluding to the manner of publishing papers by scientists, he avers, the more papers one publishes, more likely are his works to be sub-standard, and the scientist who works alone, is more likely to commit frauds than one who works in a group or team.

Astrology: Bridge Between Heaven and Earth

Scores of letters have been received from readers enclosing clipping of an article "Why the stars can't foretell" and featured in a national daily asking for its rebuttal.

One thought it stood self-condensed by reason of its foolishness. Yet an attempt is made here to highlight some of the points and demonstrate their absurdity.

In the first place newspapers have no interest except of their own - neither in Astrology nor in its rebuttal; neither in its writer nor its readers; their sole aim is to fill their own kitty at the expense of both. Or, would they patronise weekly forecasts and at the same time 'help' its decry? Once this contradiction is realised, half the game of Astrology-baiters is up.

And there are enough maniacs going the round who allow themselves, out of false ego, to be so exploited by these conscienceless pack of editor-proprietors. In any intelligent society, these will be the first to be booted out for ethical mis-demeanor.

One thing, however, is clear. Publishing of material in their pages either in favour of or against Astrology will not make or mar the real worth of Astrology - for these are nincompops so far as the subject of Astrology is concerned.

Coming to the contents of the article, **one can only pity the writer that his 82 years have been wasted.** Had even a third of his wit that had been expended on the barren chess, so far as the intellectual horizon is concerned, been devoted to Astrology, he would have been knowledgeable by now. Rather than fall a prey to the seductions of nihilistic materialism, he would have found that life could make more sense than chess by perceiving Creation as a single unity rather than random parts.

Indeed at the greater advance in science today and in quantum theory, there is a greater acceptance that the universe is a single organism and no part can stand in isolation. In consonance with the Parasarian theory, the world has come to accept that the heavenly bodies are only the first born at the hands of God.

Only a wooden mind and intellect will conceive of planets as inert masses in the context of human life. Time and again, throughout the ages, teachers have been dinning into the heads of learners that Astrology is the science of symbolism, that the Sun, Moon and the rest of them represent cosmic, rces operating, that the minutest constituent of man, material, space and time are the same and react to changes on one; eclipses do have influences on environmental, constitutional and other areas of a far-reaching character; the Moon is relayer of or the conduit between the cosmic forces and man etc. If therefore planets are called in to the area of human life in its different parts in Astrology, they are done symbolically. It is silly to argue that Saturn is crores of miles away from earth and speeds at 21,000 miles an hour, that the Sun is stationary etc. In the cosmic matrix consisting of galaxies, these are negligible criteria, not difficult to conceive in this supersonic age, and appreciate their simultaneous pulsating.

As I said earlier, Astrology is a system of symbols, and these symbols radiate many messages. It is actions that give them content. While Astrology is the science of the particular, science is the law of averages. Here

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are some of the big lies of science. It claims it is rational and demonstrable. Can a scientist demonstrate in a laboratory that one is in love or millions have died? It cannot again demonstrate the past or future. Indeed, scientific theories are no more valid than others.

The real test of scientific objectivity is willingness to hear the other side, and witness a fact or empirical phenomenon, even if it be through a pseudo-science. As a recent writer nicely put it, "Don't be fooled by the pompous blasts of these titled and honoured ignorant. Catch them when they don't play by their own rules. They certainly don't want to be told they are wrong about themselves".

Let us forget for once the scientists and fools and concentrate on the great role Astrology is destined to play. A Vatican authority recently wrote, "If we look ahead, it is already possible to say that Astrology seems destined to lead all other branches of knowledge out of the blind alley of unspiritual rationalism and materialism. Such a development is essential if we are to survive the present spiritual crisis which threatens western culture".

Astrology alone, in all its forms, offers to bridge between reason and intuition, science and belief, heaven and earth. "It is a language by which the inner and the outer, noumemal and the phenomenal, spiritual and material, can converse together, a language through which the human race can again come to a real understanding of its relationship with the infinite realities of time, space and the cosmos".

Black Sunday

July 3rd (1988) was a black Sunday, ruled by the Sun. Two avoidable calamities involving large number of human life occurred on that fateful day.

One was in mid-air in which 290 civilians commuting in an Iranian jet-liner became cannon fodder for the belligerent U.S., Navy and sank in the Gulf area. It was during the day.

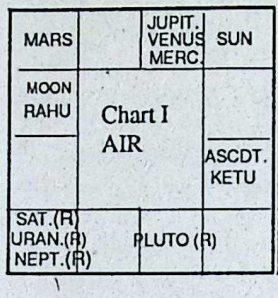
Later in the night of the same fateful day a speeding Express train in Bombay rammed into the rear of another stationary Express train ignoring all signals - or was it because of inability to stop? - causing the death of a few human lives, injuring hundreds, and tossing the bogies over a long trajectory.

To the student of Astrology, these twin tragedies offer good material for study as to how stars unfailingly prognosticate mundane events.

Here are the data and the relevant sidereal charts for departures.

(1) The Iranian Airliner took off from Banda Abbas (Lat. 27° N 12', Long. 56° E 15') at hrs. 6.45 G.M.T. and was shot down by the U.S. Navy; the debris coming down in the Gulf area. (2) On the same day at night the ill-fated Minar Express left V.T. Bombay (Lat. 18° N 55', Long. 72° E 54') at 9.55 p.m. I.S.T. The Siddeshwar Express which left a few minutes later rammed into its rear and the accident occurred at 10.20 p.m. or so.

Chart I - Air accident (Sidereal): Ascendant 300-20; Sun 78-15; Moon 311-04; Mars 331-19; Mercury 57-30; Jupiter 32-53; Venus 50- 15; Saturn (R) 244-35; Rahu 323-42; Uranus (R) 244-44; Neptune (R) 255-02; Pluto (R) 196-01. *Ayanamsa* 23° 42'.



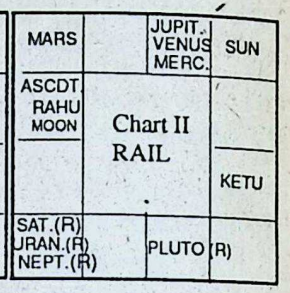


Chart II - Rail Disaster (Sidereal): Ascendant 146-31; Sun 77- 52; Moon 305-11; Mars 331-07; Mercury 57-14; Jupiter 32-49; Venus 50-16; Saturn 244-37; Rahu 323-43 - rest same.

Both the accidents related to transport - one on land and the other in the air. It is noteworthy that their Ascendants, Aquarius and Leo are opposite to each other.

The natural signs of transport are Gemini (short travel), and Sagittarius (long travel).. The first may be taken to represent the rail accident and the second air accident, although C.O. Carter would have Gemini or 3rd stand for both.

Now, Leo is the sign in which the last two eclipses occurred and the forthcoming September eclipse too will occur. Mars had been tenanting Aquarius till lately opposing Leo and had just moved into Pisces, which again is 8th from Leo.

Marana Yoga prevailed on that day and travel would naturally be taboo.

Taking up the Air chart we see that Lagna lord Sun occupies Gemini, an area of transport, and in Navamsa occupying Nidhana house, reflecting the tragedy ahead. War lord Mars aspects Lagna lord Sun and also Libra the 3rd or the house of transport from Leo. Rahu, another malefic aspects Lagna, from the 7th.

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The powerful Saturn (R), Uranus (R) and Neptune (R) (navy) combination opposes the Sun. Saturn and Uranus were in close conjunction indicating the sudden and unexpected nature of the event.

While Aquarius rules the Gulf area, Taurus rules Iran. Saturn in its transit currently occupying 8th from it, causes serious affliction to it and hence Iran is subject to travail for 2 1/2 years effective from January 1, 1988.

Coming to the rail accident, Lagna Aquarius is the area directly opposite to the ecliptial sign; Mars had just left Lagna and currently aspects Libra - 9th (long journey), besides the Sun in Gemini; both houses of transport. Mercury, the planet for transport occupies 8th from Lagna in the Navamsa.

Incidentally the eclipse-afflicted sign Leo governs Bombay city thus inhibiting it with difficulties, particularly as Rahu is aspecting it.

It will be clear from the above discussion that there were enough warnings. But, whether anyone would have anticipated them is a different question, although if I were the astrologer for either of the States, it should have been my duty to do so and tender proper advice to the authorities concerned.

Would that, Governments took a leaf out of this lesson!

"Cataclysm" In Russia

It was one of those Ripley type stories or is it "cataclysmic" at June-end, that Communist Party Secretary General Mikhail Gorbachev called for a Presidential form of Government, Legislative bodies at every level, Parliament and a committee for Constitutional control for Russia at the All-Soviet Party Conference at Moscow!

That the five thousand strong body ratified the proposal with negligible 'rays', toto in less than four days reflects not only the dilectic skill of the Soviet leader, but also the disenchantment of the people at large with die-hard communism, which made them opt for humanism, which is another name for democracy.

The world can heave a sigh of relief that with this development the ideological war between the super powers for one will be buried, which is a great gain and a formidable step towards nuclear detente.

The western wag sees in this sea-change the hand of President Reagan who he feels, must have infected Gorbachev with the virus of democracy during the late Summit meets!

The Indian wag would, however, credit Rajiv Gandhi with bringing about this epoch-making change through his "Festival of India" conducted recently along the length and breadth of Russia which must have played a decisive role in influencing the Soviets opt for a democratic way of life!

One need not be surprised if in the not-too-distant future, change of similar nature does occur behind the bamboo curtain (China) too; as, early signs of it are already seen showing on its horizon.

While the politico-economic world holds the finger on its nose over the staggering change in the land of Lenin and Stalin, to the world of Astrology at any rate, it was not at all unexpected.

Our New Ambassadors

The immediate and constructive part of the activities of the Indian Council of Astrological Sciences, as I could see from its byelaws are (1) imparting of education, tuition and training in the predictive sciences, (2) conduct of examinations in them and (3) holding of convocations to award diplomas, degrees etc.

The *snatakas* who come out of them will be our new ambassadors.

It is gratifying to note that the first steps towards this end has been taken by the Council.

An excellent syllabus had been prepared for its Praveena examination and the first examination in that course had been held in May this year.

An examination of that type on an All-India scale is most essential for two reasons:

(1) An All-India norm in the study and practice of the science will evolve.

(2) A new generation of young astrologers with critical knowledge of the subject and social commitment will emerge.

These will constitute the hallmark of our new astrological society.

It is therefore the onus of all constituents and bodies, new and old, to strive to coach and send more and more students to write the above and other examinations conducted by the ICAS and thus consolidate our edifice.

These examinations being held twice in the year, large numbers of students can appear for them. The annual convocations in the *gurukula* manner for award of diplomas or degrees will help create a new awareness and study-culture in which honesty, integrity and erudition will replace the present maladies among us. It is my prayer and hope that we in India will in the not too distant a date have a new Aryabhata, Bhaskara, Brahmagupta, Madhava and Mantreswara.

HAVE YOU RENEWED YOUR SUBSCRIPTION TO THE ASTROLOGICAL MAGAZINE ?

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.SC., LL.B.

(In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything - birth, marriage, death, accident, sport, career, art, farming, weather, animals and the list is endless - so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to "Astrological Miscellany", THE ASTROLOGICAL MAGAZINE, Bangalore 560 020).

Digestive Dilemma

"While re-reading old issues of The Astrological Magazine with me, the following lines appeareing in these pages (A.M. April 1973, page 441) immediately caught my attention.

'The Moon, afflicted in Pisces gives a tendency to sensitive and tender feet, drink, drug or narcotic habits and by reflex action through, Virgo - intestinal and abdominal disorders.

"The words proved true in my case as it is now over 30 years I am suffering from intestinal and abdominal disorders of acute and incurable nature, I have Moon in Pisces in the 6th houses very strongly afflicted by conjunction of Rahu and aspect of Saturn from 4th and Jupiter (which is malefic for Libra Lagna) from 10th.

"Born 11-2-1932 at 1-30 a.m. (IST).

"Rasi: Libra - Ascendant; Capricorn - Saturn, Mercury, Sun and Mars; Pisces - Rahu, Moon and Venus; Cancer - Jupiter; and Virgo - Ketu. Navamsa: Gemini - Ascendant; Leo - Mars, Rahu and Venus; Virgo - Sun; Scorpio _ Moon; Aquarius - Saturn, Ketu and Jupiter; and Aries - Mercury with a balance of 2 years, 10 months 7 days of, Saturn Dasa.

"I developed stomach trouble like dysentry in 1957-58, which could not be cured till now despite best treatment by allopaths, Ayurvedic and Homeopathic physicians. The trouble has remained so acute that it did not allow me to try wholeheartedly for any betterment in my professional life. I had to spend everything I earned on my treatment. For my own cure I studied seriously Homeopathy and Astrology which I am practising on purely charitable basis for the last 10 years. I have been successful in helping others in trouble but have failed to improve my own condition and in a way getting dissolved and losing weight slowly. I was first told that it was afflicted Sun in 4th house giving me trouble for which I tried but without success. I tried several other stones but to no avail.

"The lines from your article quoted by me indicate that it is afflicted Moon which by reflex system though Virgo is causing me this trouble. Now what can be the remedy for the trouble? How to overcome the ill effect of affliction of Moon in Pisces and strengthen the Virgo portion of the body? (Medically I have been told my trouble is a functional disorder due to weakness of intestines and other muscles of the stomach). Will I get cured by my own homeopathic t treatment?" asks a reader from New Delhi.

The 6th house is not only rogasthana in a chart but also the ruler of the abdominal organs. The 6th sign of the zodiac, Virgo, rules the stomach, in particular, and disease in general.

In the chart here, the 6th house is a weak sign Pisces afflicted by the nodes and an afflicted Moon. Pisces being a watery sign and involving a watery planet Moon plus its own ruler being in another watery sign Cancer has generated stomach disorders - dysentry. The problem first began in 1957-58 just when Venus Dasa began. Venus as Lagna lord (ruling physical well-being or health) is afflicted by the nodes and is in rogasthana. The problem continued right through Sun and now, Moon Dasa. The Lagna lord in rogasthana has made the problem chronic, but Lagna lord is exalted and is aspected by exalted sign-dispositer Jupiter. This shows that the problem is still amenable to relief. Jupiter shows methods close to nature. Homeopathy can therefore give much relief especially after transit Mars leaves Pisces by early 1989. The strong disposition of Lagna lord shows remarkable relief is possible and the native need not despair. This is further confirmed by Jupiter's aspect on the 6th which favors good health.

Animal Lovers

Animals come under Chatushpada Rasis. Pets are indicated if these signs occupy friendly areas in the chart and are otherwise well-disposed by aspect or association.

Reader Dr. Patnaik of Vijayawada thinks the 4th house is also important. The 4th rules property and in olden days cattle also came under property. Perhaps

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an extension of this signification seems to be behind Dr. Patnaik's view of attributing animals to the 4th house. He writes:"The Bhava to be looked upon for pets is 4th. Karakas for lower animals like dogs, cats, cruel and wild animals etc., and also birds, are Saturn and Ketu. Karaka for higher animals like cow, horse and elephant is Jupiter. If Bhava consists of Mercury, Venus and Rahu, aspected by karakas Saturn and Ketu, one may run a zoo in the Rahu, Jupiter (associated with karaka)_ Saturn and Mercury periods as it happened in a case. It is noteworthy that there is maximum activity in Saturn/Mercury, Saturn/Ketu, and Saturn/Venus periods, due to the above reason. Probably the reason for short life of the pets which kept dying is due to 4th Bhava being hemmed in between malefics, and the malefic aspects. So, chatushpada signs alone cannot be considered.

"In Gautama Buddha's case, the 4th Bhava is aspected by both karakas Jupiter and Saturn. In Lord Krishna's case and Satya Saibaba's case, the 4th Bhava is tenanted by Jupiter and aspected by Saturn. Hence their love for animals.

"I know of a native with Aries Ascendant (chatushpada sign) totally averse towards the lower pets, since his 4th Bhava is afflicted by Mars and Rahu, even though aspected by Saturn., the karaka. But the divine Jupiter aspects the 4th Bhava thus neutralising the maleficence, and as karaka for higher animals, he is fond of cows and buffaloes. A native with Cancer Ascendant, is dead averse to all kinds of pets, since the 4th Bhava is neither tenanted nor aspected by any karaka. A native of Aquarius Ascendant has his 4th Bhava in Taurus (Chatushpada sign) with aspects from Jupiter and Ketu and so is very interested in all kinds of animals or birds. On going through many horoscopes, besides the Chatushpada sign, the 4th Bhava and Karakas also have to be studied for love towards animals or birds, concludes our doctor-reader.

Maiden Success

"On June 6, 1988, a person came to me and narrated me the story of his shop which was sealed by the Court on 30th May 1988 due to a dispute between partners. He did not have his horoscope. He wanted to know when the Court would remove its seal.

"I prepared a chart for 19.35 p.m., the time of query.

"Rasi: Scorpio - Ascendant 1-27; Sagittarius - Saturn; Aquarius - Moon, Mars and Rahu; Aries - Jupiter; Taurus - Sun; Gemini - Mercury and Venus; and Leo - Ketu.

"The Moon indicates the mind of the querent. Here, he is the owner of 9th house and in the 4th house. The 9th house denotes fortune, favour of Government, etc. The 4th house is related to land and buildings also.

"Here, the question is related to the 10th house and the Moon aspects the 10th house with Rahu and Mars. Ketu is in the 10th house. The 10th lord is in the 7th house. Saturn also aspects the 4th house.

"The Moon would be in Pisces between 8-6-1988 and 10-6-1988. The Moon would be in Taurus between 13-6-1988 and 14-6-1988.

"I gave him the date of the court's decision as 8th June, 9th June, 13th June and 14th June 1988 and that the decision would be in his favour for the following reasons.

"The Moon's entry in the 5th house relates to sudden gains or losses. In this chart it is beneficial to the person because 9th lord helps one's fortune when it is in the 5th house. When it enters Taurus, it also runs over the Sun, who is the 10th lord. Hence, these are the most beneficial dates for the querent. The 9th lord runs over the 10th lord and the question is also related to the 10th house. The decision was given by the court on 13-6- 1988 in the native's favour.

The shop-keeper came to me on the evening of the same day to thank me for my correct prediction, writes a proud reader, Sunil Somani of Ajmer. Incidentally, this is his maiden attempt at prediction.

Another way of looking at the chart would be to note the aspect of Jupiter on the 4th lord Saturn and of the presence of Lagna lord Mars in the 4th,both of which indicate a favorable outcome. Jupiter in the 6th is particularly significant as indicating favourable judicial verdict.

Strange But True

It may sound ridiculous but sometimes errors committed by learned pandits and astrologers can make one a devout follower of Astrology. This happened in my own case where my detailed full life horoscope was lost during our migration to India in March 1947. My father got another horoscope prepared by an old learned pandit at Allahabad in the early 50's. It was never taken seriously into consideration as I was then a non-believer in Astrology. I was well settled in service of my own choice. In 1978 I was sanctioned loan for the purchase of a motor car by the organisation I was serving in. My family members were highly delighted. My daughter took her mother to consult a well-known astrologer for a suitable date to bring the vehicle home as well as to construct our own house. The learned

[Continued on page 62]

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GENTLEMEN OF THE LONG ROBE

V. A. K. AYER

AS IN many areas of human endeavour, India had been at the head and the earliest to awaken to the need for governance by law - *Rita* and *Satya* - for the well-being of human society.

The seeds of law therefore are to be found lying scattered in the *Vedas*, in the *Samhita* and *Brahmana* portions. For the convenience of its practise in a systematic manner, they were collected in what are known as *Dharmasutras*, renamed *Dharmasastras*.

In course of time these were expanded, dead-wood discarded and updated to suit successive times when they metamorphosed into *Smritis*.

Among such *Smritis*, Manu's is the oldest and the most comprehensive one at that; it continues to be valid even today. This was followed by those of Yajnavalkya, Narada, Brihaspati, Katyayana and Vyasa. Historians mark the dates of these *Smritis* as between 300 B.C. and 300 A.D., although their nuclei were much older of origin.

How, with the passage of time, these third generation laws-in-the-making came to encompass the whole gamut of religious, political, economic and social life of this country can be gleaned from Kautilya's *Arthasastra* of the Gupta age.

Came the Mughals and the British who enlarged the scope of Indian jurisprudence to suit the later eras, but which, were firmly rooted in the ideals of *Dharmasastras*.

Indian Independence gave it further amplitude, and today our legal system outshines the best in the world.

The thrust in the above narration lies in the fact that Indian law which sprouted from the *Vedas* is as much a *Vedanga* as *Jyotisha*; they are cousins so to say and have the right to play a vital role in each other and their allied territories like religion, society, economy, politics and administration.

If they had not been doing so for some time now, it was because of the *hoodoo* the British clamped on everything Indian with a view to emasculate its genius, and its after effects, like that of opium, continued to haunt Anglophiles for long after the British exit, and even today its last vestiges are to be seen in the hypocritical use of Astrology by our leaders and so- called intellectuals.

Now that the first citizen of the tallest democracy in the world, U.S. President Reagan has openly admitted consulting the stars, there should be no qualms on the part of our leaders coming out openly and affirm their loyalty to Astrology.

Now, it is only appropriate as legatees of *Dharmasastra*, that lawyers, among the sons of India of the calibre of Gandhi, Vallabhbhai Patel, C.R. Das, Rajendra Prasad, Rajaji, Satya Murthy, Ambedkar and Munshi should have played the key-role in securing for Mother India her lost freedom framing our own Constitution, which is the envy of and inspiration to many countries.

It is but logical, for us at any rate, to hold that for successful administration of Independent India, law should cooperate with and be benefitted by its cousin Astrology.

II

Continuing the thread of our argument, the law of today being the off-shoot of *Dharmasastra*, should and does legitimately come under the jurisdiction of the *Deva- Guru* Jupiter and *Daitya-Guru* Venus who are the *Dharmadhikaris* for law, religion and knowledge collectively held in a block in the *Vedas*. Naturally therefore, Jupiter was elected to preside over law as its *karaka* planet and Venus house Libra was earmarked as *karaka* house (7th house when the Ascendant is known) the symbol of which the balance was made to signify its object, *viz.*, dealing out justice. Hence the court, legal actions and practice came to be associated with this sign.

Among the tables appended to this article is one containing planetary positions in the charts of fourteen legal luminaries including judges, of this country. It is noteworthy that, in the Rasi table, the column devoted to Libra carries the largest number of planets, which demonstrates the above stated truth.

Not many specific formulae are to be found in Indian classical texts which directly point to legal career. It behoves us therefore, to pick out such astrological indices as point to successful legal practice and build a matrix on which to work in a systematic manner.

And lawyers sublimate into judges. In other words the infrastructure for both is common, with a little added emphasis on one or another factor.

Here are some qualities needed most for successful legal practice: (1) good knowledge of legal theory, history and practice; (2) eloquence; (3) power of analysis and synthesis; (4) good memory; (5) dialectic skill; (6) psychological acumen; (7) sense

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of judgment; (8) tact; (9) diplomacy; (10) ready wit; (11) sense of humour; (12) dare of a gambler; (13) ability to draft a good plaint; (14) dramatic presentation of cases; (15) effective repartee; (16) refusing to be bowled over; (17) ability to rebound unscathed; (18) resourcefulness etc.

Of course other yogas such as those govern good health, wealth and fame are common to it with other areas.

A close scrutiny of eastern and western classics, vis-a- vis the present issue *viz.*, Astrology, reveals that the planets Sun, Moon, Mercury and Jupiter, besides occasionally another, appear to play a vital role in the evolution of a good lawyer, solicitor, notary public or judge.

Here are a few specific formulae salvaged from texts: 1) Jupiter/Venus and 9th lord in strength; (2) Jupiter and Venus occupying Mercury's Navamsa; (3) 9th lord conjoined or aspected by a benefic; (4) Jupiter in Leo and Jupiter Dasa; (5) Atmakaraka favourably connected to benefics; (6) Kesari, Saraswati Yogas; (7) 10th lord occupying Jupiter Navamsa etc.

The qualities needed for becoming a successful lawyer as enumerated earlier are vouchsafed to us by the following combinations whose effects are detailed now.

Sun-Jupiter conjunction or benefic combination generally enables one to help others by good counsel; Moon-Mercury makes one clever in interpreting laws; Moon-Jupiter helps over- powering enemies in argument; Mars-Jupiter fashions a leader in this area; Venus-Mercury makes for eloquence and to head an assembly; Venus-Jupiter causes one to become learned; while Venus-Saturn produces skill in writing judgements.

Western classics hold that a strong Sun endows one with power, vitality and good self-expression. A powerful Moon gives one a good instinct and makes him respond quickly and fluctuate in mood and tempo. A powerful Mercury endows one with mental agility and power of communication. A powerful Mars makes one decisive in approach, emerge as a leader in a crisis, and also defend the wronged. Jupiter in strength is symbolic of extensive legal knowledge and acumen. Uranus typifies originality and versatility, while Pluto makes one unflappable.

Conjunctions or benefic aspects between related planets and their effects in the western system are as follows:

One between the Sun and Uranus makes for originality and sense of drama. That between Moon and Mercury supplies plenty of commonsense, shrewdness, intuition, honesty and logic. That between the Moon and Venus provides a rational outlook, while one between Moon and Mars gives the ability of accurately appraising the other party, and the don't-much-care-look. One between the Moon and Jupiter gifts a pleasant temperament, while that between Moon and Neptune a powerful imagination to build-up a convincing story.

A benefic aspect between Mercury and Venus makes one charming in his speech and bestows a calm, balanced outlook. That between Mercury and Mars provides excellent power of debate; Mercury-Jupiter well placed between themselves is indicative of an active mind and a good sense of humour. A benefic aspect or conjunction between Mercury and Saturn creates concentration, thoroughness and tenacity befitting a judge, while one between Mercury and Uranus gives mental dexterity, sense of drama and brilliance.

A good aspect like conjunction between Venus and Jupiter makes one popular and endows charm of expression and charisma. Mars-Jupiter conjunction or a good aspect between them is a sign of openness and frankness. Mars-Saturn benefic aspect is indicative of endurance, while that between Mars and Uranus shows quick decision and resourcefulness. Mars-Pluto combination endows passion for hard work. It is good for solicitors as it installs abundance of self- confidence and authority.

Jupiter-Saturn combination makes for tenacity, single- mindedness and constructive ability, while Jupiter- Uranus combination causes originality and learning. Jupiter-Neptune shows interest in helping the under- privileged, while Saturn-Uranus indicates patience and caution.

III

Armed with the above tools we can now start examining some of the charts taken for illustration. In each case Lagna has been left out because of lack of knowledge of correct birth time. For our exercise in judging the lawyer following the above rules, the data provided are sufficiently useful and helpful for further studies of individual cases that may crop up.

For the sake of convenience planetary positions in the charts have been tabulated, while actual figures are provided as footnote.

Chart 1 belongs to Justice P.N. Bhagawati who last retired as C.J. of the Supreme Court. His regime was notable among others for (1) the concept of Lok Adalats (2) Public interest litigation and (3) committed judiciary. He had a fairly long innings - both at the State and Union

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levels. He is the chip of the old block, for, his father was a judge of the Supreme Court. He is connected with many educational and social institutions. He is also known to be have high regard for Astrology and reveres saintly persons.

Libra is his lunar Lagna, where both Jupiter and Mercury are vargottama; he has Kesari, Malavya and Saraswati yogas. The Atmakaraka planet is Venus. The criteria for successful judgeship are all present. Readers can systematically verify them. I have however, reason to highlight a few points. There is a fine trine between Venus and Pluto - the latter occupying Gemini, the lunar 9th. There is another between Mars and Uranus - the latter occupying Aquarius. This gives a strong sense of duty, ambition and a high level of intuition. The texts say that intuition by itself is no substitute to understanding and hence, it should be held under control. What should not be missed is that, both Mercury and Jupiter occupy Libra Navamsa and aspect Karakamsa.

Chart 2 belongs to Justice Chandrachud, who preceded the latter. The important planets Sun, Venus and Saturn are vargottama; Jupiter is exalted in Rasi and occupies own Navamsa. Venus is the Atmakaraka. All these significations qualify for high judgeship. Readers can decipher the effects of these conjunctions between Sun and Venus, Mercury and Jupiter whose dispositor Moon is exalted. The Sun occupies Karakamsa making the native rajya karya paraha. The 9th from the Karakamsa is occupied by Moon making him Dharmanitya, Satyavadi, Gurubhakta - the ideals of a good judge. His role in le affaire Zail Singh- Rajiv Gandhi, should be viewed in this light. Mercury and Neptune are conjunct showing great intellectual sensitivity. While he can feel hurt easily, he will bear no malice.

Chart No. 6 belongs to the stormy petrel among Indian lawyers of today, viz., Ram Jethmalani. Readers know him as a dynamite. What makes him all that? Look at Libra the home of Law carrying both Jupiter and the Moon forming Malavya and Kesari yogas. Venus, again, is the Atmakaraka, who is flanked by the Sun and Mars (the latter vargottama) both incendiaries. The Sun and Venus are conjunct. It means that while his taste will be refined, a persecution complex will emerge from him from time to time, being placed in Libra. Again, three remarkable trines are those thrown by Pluto to Moon, Pluto to Jupiter and Uranus to Jupiter. The first causes emotion and outburst; the second shows organisational skill and intellectual capability; while the third originality, leadership and humanitarianism.

Vargottama Mars in friendly house shows his inexhaustible energy and tireless initiative; he is direct and fearless in his approach. He takes on leadership in a crises as duck to water and is a defender of the wronged. Any other person playing his anti- establishment role would have cowered under the official salvo.

His marshalling of facts and presenting them relentlessly are seen from the conjunction between Mercury and Saturn. These are the results of concentration and depth of thought, serious and practical outlook with morality and honesty as the backdrop.

Take again Chart No.9, that of Mr. Palkhivala, the prince among lawyers. He is the Director of many leading firms, had been our Ambassador to U.S. and is currently a relentless critic of the government's fiscal policies. These are accounted for by the following planetary combinations: both Sun and Mars are vargottama showing his energy, initiative and concentration. Saturn's aspect to Libra. Mercury and Saturn in Mercury's Navamsa are indicative of his predeliction for business. The Moon and Venus together in Mars' house gives him a silver, if acid, tongue. Rahu is his Atmakaraka, and his occupation of Libra is the base for his legal orientation, even as the Sun, Venus and Jupiter connection.

There are some excellent trines; that between Jupiter and Venus endows him with charm of expression and fetches him popularity; that between Mercury and Saturn, directness of speech and concentration; the one between Mars and Uranus enables him to take quick decisions couples with excellent resources kept on tap.

Finally, let us examine Chart No.11, that of Justice R.S. Pathak, present C.J. of the Supreme Court. His lunar Lagna too is Libra, the lawyer's haven, with Venus and Saturn (Malavya, Sasa yogas). Mercury, the Atmakaraka, conjuncts the Sun. Readers are referred to the combinations listed earlier. Let me add: there are five excellent trines; they are between Moon and Mars, Saturn and Mars, Moon and Pluto, Saturn and Pluto, and Mercury and Neptune. The first shows an open manner, honesty, sincerity and the ability to do exactly as one wants to do, irrespective of consequences; the second endows endurance under provocation; the third indicates strong but controlled emotion; the fourth, tendency to reconcile opposing forces; and the fifth, intellectual sensitivity.

Much as I would have liked to be more specific in the delineation of all these charts, I am prevented from

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doing so because of the limitations already referred to.

Let me repeat that this article is designed only as a matrix for students to work upon and seek enlightenment in the process when Lagna too is available. -72.88

Note:

Planetary positions of charts are given for mid-noon on the date of birth:

1. Date 21.12.1921. Lat.23.03 N, Long.72.40 E. Ayanamsa 22.46. Sun 156.40, Moon 185.60, Mars 252.48, Mercury 182.46, Jupiter 180.01, Venus 202.45, Saturn 166.31, Rahu 156.51, Uranus 312.44, Neptune 112.50, Pluto 77.14.

2. Date. 12.7.1920. Lat.18.31 N, Long.73.55 E. Ayanamsa 22.45, Sun 86.50, Moon 36.32, Mars 187.52, Mercury 107.30, Jupiter 117.28, Venus 89.10, Saturn 135.35, Rahu 199.24, Uranus 312.15, Neptune 107.21, Pluto 74.35.

3. Date. 19.6.1922. Lat. 9.58 N, Long. 76.17 E. Ayanamsa 22.46. Sun 64.25, Moon 353.47, Mars 233.16, Mercury 63.02, Jupiter 166.27, Venus 96.44, Saturn 158.16, Rahu 101.56, Uranus 320.44, Neptune 111.14, Pluto 76.44.

4. Date. 20.12.1920. Lat. 28.51 N, Long. 78.49 E, Ayanamsa 22.45. Sun 245.21, Moon 355.00, Mars 294.47, Mercury 230.15, Jupiter 145.49, Venus 286.34, Saturn 151.51, Rahu 190.52, Uranus 309.11, Neptune 110.57, Pluto 75.15.

5. Date 15.2.1912. Lat. 22.23 N, Long. 95.45 E, Ayanamsa 22.38. Sun 302.36, Moon 269.53, Mars 43.00, Mercury 290.16, Jupiter 229.37, Venus 267.10, Saturn 21.33, Rahu 2.05, Uranus 277.52, Neptune 88.56, Pluto 64.22.

6. Date. 14.9.1923. Lat. 24.51 N, Long. 67.04 E, Ayanamsa 22.47. Sun 147.38, Moon 194.24, Mars 135.38, Mercury 170.48, Jupiter 202.37, Venus 148.40, Saturn 176.21, Rahu 137.59, Uranus 322.13, Neptune 116.13, Pluto 79.13.

7. Date 3.7,1912. Lat. 31.37 N, Long. 74.55 E, Ayanamsa 22.47. Sun 78.18, Moon 298.53, Mars 118.53, Mercury 95.25., Jupiter 224.17, Venus 77.32, Saturn 36.58, Rahu 354.43, Uranus 279.45, Neptune 90.20, Pluto 64.22.

8. Date 10.1.1929. Lat. 16.45 N, Long. 96.13 E, Ayanamsa 22.52., Sun 266.42, Moon 258.24, Mars 60.06, Mercury 280.18, Jupiter 7.58, Venus 311.29, Saturn 241.53, Rahu 34.55, Uranus 341.06, Neptune 127.08, Pluto 84.08.

9. Date 16.1.1920. Lat. 18.55 N, Long. 72.54 E. Ayanamsa 22.44. Sun 272.06, Moon 217.39, Mars 180.53, Mercury 259.19, Jupiter 112.42, Venus 231.22, Saturn 138.25, Rahu 208.50, Uranus 307.06, Neptune 107.41, Pluto 73.46

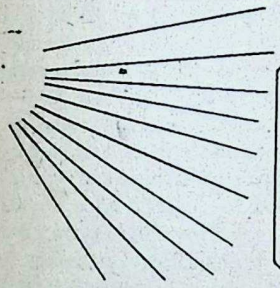
10. Date 9.10.1927. Lat. 10.52 N, Long. 78.44 E. Ayanamsa 22.51. Sun 172.08, Moon 329.08, Mars 175.57, Mercury 195.07, Jupiter 333.29, Venus 136.59, Saturn 221.20, Rahu 59.14, Uranus 338.15, Neptune 125.39, Pluto 84.09.

11. Date 25.11.1924. Lat. 28.22 N, Long. 79.27 E. Ayanamsa 22.48. Sun 219.56, Moon 199.35, Mars 323.24, Mercury 236.21, Jupiter 242.01, Venus 184.30, Saturn 195.36, Rahu 114.46, Uranus 324.48, Neptune 119.47, Pluto 80.12.

12. Date 10.10.1913. Lat. 23.36 N, Long. 89.53 E. Ayanamsa 22.39. Sun 173.42, Moon 299.37, Mars 79.44, Mercury 189.51, Jupiter 257.19, Venus 143.53, Saturn 55.27, Rahu 330.08. Uranus 281.04, Neptune 95.21, Pluto 68.21.

13. Date 9.11.1931. Lat. 26.18 N, Long. 73.04 E, Ayanamsa 22.54. Sun 202.60, Moon 193.27, Mars 224.10, Mercury 215.44, Jupiter 118.15, Venus 219.05, Saturn 265.38, Rahu 340.10, Uranus 353.31, Neptune 134.46, Pluto 89.06.

14. Date 9.3.1921. Lat. 18.55 N, Long. 72.54 E, Ayanamsa 22.45. Sun 325.24, Moon 319.51, Mars 355.24, Mercury 313.22, Jupiter 140.40, Venus 8.34, Saturn 148.56, Rahu 186.41, Uranus 314.15, Neptune 208.45, Pluto 74.15.



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ZODIACAL DEGREES AND LEGAL PROFESSION

CHANDRAKANT S. KOTHARE

THE FAMOUS astrologer Maurice Wemyss in his book "The Wheel of Life of Scientific Astrology" has presented his findings on various occupations. About law as a profession he is of the opinion that Cancer and Capricorn and planets Pluto and Saturn are prominent in all occupations involving serious thoughts and are, therefore, in evidence in lawyers' horoscopes. According to him rhythm, law and order come under the influence of Aries, Libra 14 and 15 and Mars and Neptune. When to these influences is added a benefic blend of Leo and Aquarius 7 and Jupiter, the capacity for balanced judgement is given. Gemini-Sagittarius 11 and 12 and Mercury which preside over critical faculties and the ability to see both sides of a question are valuable to barristers and advocates and all those whose function is to present a well balanced and well-reasoned argument. The value of the above degrees and the planets further enhances, if these degrees and the planets receive favourable aspects from Aries-Libra 11 and 12 . The combination of Aries-Libra 15 and Mars and Neptune with Gemini 12 and Mercury is indeed the most usual combination in a legal figure. To some lawyers, he says, success comes more because of their oratorial powers than their legal acumen. In such cases Gemini-Sagittarius 18 and Mercury are prominent. In some cases of lawyers, their political activities and service bring them pronounced success in the legal profession. In addition to that, Leo-Aquarius are also prominent with Jupiter.

Solicitors and law agents and chamber counsels are expected to exercise more caution and have to take a long term view when advising on matters which come before them. Considering the same, he thinks, that Cancer-Capricorn 26° and Pluto and Saturn should be prominent and well aspected.

In the context of the above views of Maurice Wemysse, Pluto may be taken as the lord of Cancer but then Pluto is only a hypothetical planet. Wemyss also had presumed the existence of other hypothetical planets like Jesson and Hercules and had used them extensively in his research. I have, however, omitted references to these planets for the obvious reason that no such planets exist. Again he has given predominance to Neptune and Uranus, because according to him Neptune is the lord of Libra and Uranus is the lord of Scorpio.

In the book "Astrology-30 Years Research", an analysis of 100 birth charts of lawyers has been given. I am presenting it for the benefit of the readers.

Charts with Mercury and Uranus prominent	100	100%
Charts with Saturn prominent	99	99%
Charts with Mercury prominent	96	96%
Charts with Uranus prominent	95	95%
Charts with Jupiter prominent	89	89%

It is generally accepted in Astrology that the 9th house denotes, among other things, law also. Naturally, lawyers should have the 9th house very active. Hence the above horoscopes were examined to see how the 9th house was active.

Charts with 9th house active	100	100%
Charts with planets in 9th house	53	53%
Charts with 9th house having more adverse aspects than favourable aspects	59	59%
Charts with 9th house having more favourable aspects than adverse aspects	40	40%

Further, they analysed these horoscopes to see the signs occupied by the luminaries and the Ascendant. The analysis revealed that in the majority of the cases they were either in Leo, Libra, Sagittarius or Capricorn. Gemini and Pisces were in minority.

If you juxtaposed the position given by Maurice Wemyss and the American astrologers, you will find that their findings generally tally very well, despite the big gap of period between the two researches. However, Gemini which was quite prominent in the findings of Wemyss was relegated to the minority position in the statistical survey conducted by the American astrologers. Still it does not mean that there would be no lawyer with Gemini powerful. It only means that if luminaries and the Ascendant are in Gemini, for that person to be a success in law, it would be necessary that his 9th house should be very active, irrespective of the fact whether that house receives favourable aspects or not. In addition, planets Mercury and Uranus should be very prominent in their horoscopes. Why is this necessary?

An active mind, alertness, shrewdness, ability to study intensely and ease of expression are absolutely necessary qualities for a lawyer to be a success. These qualities would be present in abundance if Mercury and Uranus are prominent in a horoscope. It is also necessary that these planets are well woven in the planetary pattern representing education and career. It is common knowledge that you cannot be in a legal profession unless you have a law qualification decided by the Bar Council. Again no lawyer would remain in the profession long enough to experience real success unless he gets the required patronage. What patronage one would get would mainly depend upon the strength of Jupiter in the horoscope. It is likely that in some horoscopes Jupiter may not be sufficiently strong, in that case it is absolutely necessary that the Sun be quite strong. In cases of such lawyers whose Jupiter is not very strong but the Sun is very powerful, it is likely that senior members of the profession or persons in socially high positions give them a helping hand to find a firm footing in the profession.

Indian astrologers say that the majority of lawyers are born in Leo, Libra, Sagittarius and Capricorn Lagna. In some cases the luminaries were found in these signs. They also say that the 7th house, Mercury and Uranus should be powerful. About lawyers mainly operating on the civil side Saturn is expected to be very prominent. The lawyers who mainly deal with Com-

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pany Law usually have Mercury and Saturn very prominent in horoscopes. If these two planets have favourable aspects with Jupiter and Uranus, then such lawyers are likely to be very successful in their career. In fact, according to Indian astrologers favourable aspects between Mercury and Saturn and Jupiter and Uranus are a precondition for success in the law profession. Lawyers on the criminal side usually have very powerful Uranus and Jupiter.

Certain observations made by some Indian astrologers are quite interesting in so far as they have been always found correct in the horoscopes of lawyers. For example one astrologer has stated that the Sun and/or Jupiter in the 4th, 6th, 8th or 12th house is a sure indication of failure in law practice. My examinations have supported these observations. Another such observation is that any adverse aspect of the Sun to the Moon, Jupiter and Saturn usually indicates some serious impediment or disturbance in law practice. Certain other observations of Indian astrologers, which are based mainly on the intrinsic characteristics of the planets, would require a more detailed and comprehensive study. Nevertheless these observations appeal to reason and are axiomatic and hence presented below.

If Jupiter is powerful the lawyer should concentrate more on civil cases and specialise in the cases of trading and industrial community; if Saturn is powerful, the lawyer should concentrate more on land disputes, cases of alimony, cases involving debts, cases of minors and so on; if Mars is powerful, the lawyer is likely to succeed in crimnal cases; if Neptune is powerful, the lawyer may prove unusually successful in winning the cases of criminals; if the Sun is very powerful then the lawyer can work as public prosecutor or may get success in cases involving political figures and having political background; if Venus is very strong the lawyer can handle cases of divorce and cases involving rights of women.

The discussion so far would make it evident that there is remarkable similarity between the fruits of research by Western as well as Indian astrologers. What is remarkable is that the basic pattern indicating the legal profession has remained more or less the same from the period of Wemyss till this date. This

I am stating because I have also done in the recent past a sample survey of the horoscopes of lawyers and I would be presenting the fruits of my studies in subsequent paragraphs.

Logically I thought, to examine horoscopes of lawyers one should start from the 4th house. As stated earlier, a lawyer has to acquire some specific qualification. Mercury being the planet of intelligence has to be necessarily very powerful. Mars is the planet of logic. He, therefore, should be quite strong. A lawyer should be in a position to argue logically. He also needs to know the logical sequences so well that he can twist things and events in such a way as to make them appear very logical. A lawyer would also need an inclination to do some research work to prove a point for his client or to disprove a point of his opponent. To do this, hard work is necessary and hard work is represented in a horoscope by Saturn. Originality in thinking always adds to the reputation of a lawyer and this originality can come only from prominent Uranus.

The 3rd house (the house of court matters) and the 9th house (the house of law) need to get interwoven with the planetary pattern finally representing the career.

A general study of horoscopes of lawyers reveals that certain conjunctions of planets such as Mars-Saturn; Mercury-Saturn; Saturn-Jupiter; Mars-Venus and Mars-Jupiter are common. Many other aspects discussed earlier are also seen in horoscopes of lawyers. In the case of those dealing in civil matters patterns of planets involved in or having lordship of 2nd, 4th and 8th are seen more commonly. In the case of criminal lawyers there is a predominance of planets involving occupants or lords of 3rd, 6th and 12th houses.

Taking into account the importance of the 10th house as a career sector, I checked the position of planets as lords of the 10th house. I found that Mercury was topping the list among planets. He was lord of the 10th house in 22.22% of the cases whereas Jupiter, Saturn, Mars and Venus each were lords of the 10th house in 16.66% cases.

As regards the placement of the 10th lord, I found that the most favoured houses were 3rd, 10th and 11th houses. Table I gives the position at a glance.

TABLE I

Lord of Tenth house	*Frequency in %*	*Most favoured placement*
Mercury	22.22	3rd, 10th and 11th houses
Venus	16.66	
Mars	do	
Saturn	do	
The Sun	11.11	

Note: The Moon as lord of the 10th was a rare phenomenon. I have not taken into account trans-Saturnine planets in the context of the 10th house rulership.

I also made a special study of planets in the context of their placements in various Navamsas. There are in all 108 Navamsas. I found the highest frequency of planets being posited in Gemini Navamsa of the sign Aries. The next best were Gemini, Virgo and Capricorn Navamsas of Taurus. Thereafter, Aquarius Navamsa in Gemini sign; Virgo and Capricorn Navamsas in Cancer sign; Virgo Navamsa in Virgo sign; Cancer and Leo Navamsas in Sagittarius sign; Gemini nd Pisces Navamsas in Capricorn sign; Cancer Navamsa in Aquarius sign and Pisces Navamsa in Pisces sign. Considering all the Navamsas I observed that the most frequently occupied Navamsas are Taurus 18.52%; Sagittarius 18.52% and Gemini 15.74%. It means then that these three Navamsas account for more than 50% of planetary occupancy rate. This is quite significant.

The study of frequency of planets occupying certain signs of the zodiac and certain degrees of these signs in horoscopes of lawyers reveal that the most preferred signs are Aries and Gemini; the second best is Leo and the third best signs are Taurus and Aquarius. Table II gives the frequency with which

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TABLE II

SIGN	FREQUENCY OF OCCUPANCY IN %	SPECIFIC DEGREES	PECULIARITIES
ARIES	94.44	12, 13, 23, 24 and 29	Rahu's frequency was highest, i.e., 16.66
TAURUS	83.33	23 to 29	Occupancy of the Moon, Mercury and Mars negligible
GEMINI	94.44	16, 20 to 22	Occupancy of Moon and Rahu was negligible.
CANCER	77.77	16, 20, 22 and 29	Moon and Mars not much and Saturn was rare from 1 to 4 signs
LEO	88.88	16, 17 and 29	Moon was not much seen
VIRGO	77.77	24	Moon and Sun not much but Rahu was 16.66%
LIBRA	50.00	26 to 29	Venus and Jupiter not much
SCORPIO	27.77	----------	Moon, Sun, Mercury, Venus and Saturn not much
SAGITTARIUS	66.66	4,14 and 16	Sun, Mercury and Jupiter not much
CAPRICORN	61.11	15 and 21	Moon and Mars not much
AQUARIUS	83.33	1, 10, 27 and 29	----------
PISCES	50.00	----------	Mercury, Venus and Jupiter not much

the signs are occupied by planets in percentage; the degrees in which these planets are seen frequently and certain other peculiarities which came to my notice while examining this aspect.

The above results are somewhat startling. Planets like Jupiter and the Moon were seen less often in their own houses, as also in their houses of exaltation. Scorpio was the least occupied sign by planets. Rahu's presence in Aries and Virgo was something very special. This is particularly interesting because I studied horoscopes having birth years ranging from 1870 to 1944. During these years no post-saturnine planet would have completed one complete cycle. As regards Saturn, one peculiar thing already indicated above was his extremely low frequency in the first four signs of the zodiac in the horoscopes of successful lawyers. This is despite the fact that Saturn must have completed around two and half cycles during the period. I do not know whether the results observed in my sample survey would remain steady if a similar survey is made of quite a large number of horoscopes, say, around 5000 horoscopes. But undertaking such a survey is simply not possible for me. Such work needs to be done by a team of research students well backed by some organisation.

Another peculiarity observed in the studies made by Western astrologers and the small survey made by me is the close proximity of degrees observed by Wemyss and by myself. For obvious reasons the horoscopes examined by Wemyss were calculated on Sayana, whereas the horoscopes examined by me were calculated on Nirayana system following Lahiri Ayanamsa. Degrees 12 and 13 in Nirayana Aries and degrees 14 and 15 in Sayana Aries were observed in lawyers' horoscope. The proximity of 11°, 12° and 18° in Sayana Gemini-Sagittarius and 4°, 14°, 16° in Nirayana Sagittarius, as well as 16° in Nirayana Gemini is also quite baffling. I tried to examine whether there are any fixed stars near about the degrees making these degrees particularly sensitive to make the person select this profession, but I could not find any peculiarity worth noting.

Let us, therefore, examine some horoscopes to see how far the results of my survey or of Western research stand the test. Let me clarify that the horoscopes I am discussing hereunder were not taken into account while conducting the sample survey. This has been done deliberately to verify how far the results corroborate. Even at the time of writing this I am not aware what would be the result of this examination. This I am doing to get as unbiased results as are possible.

The horoscope given below is that of Dr. Ambedkar. His Lagna is not known. The positions are for Sunrise. The Sun, Mercury and Rahu in Aries in 2°, 11° and 26° respectively.

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Venus and Neptune in Taurus in 17° and 15° respectively; Saturn in Virgo 2°; Ketu and the Moon in Libra in Swati 26° and 12° respectively; Mars in Sagittarius 26° and Jupiter in Pisces 14°. His birth date is 14-4-1892. Note the presence of Rahu in Aries and proximity of degrees given of the planets in that sign with those given by me as well as by Wemyss. Also see the degree occupied by Ketu and the one given by me. The almost exact opposition of Uranus and Mercury is an indication of a very sharp mind and ability to almost instantly comprehend the subject and of original thinking. Mars is in Sagittarius in the sign of law and Saturn in his own Navamsa. The above horoscope is as per Lahiri Ayanamsa.

The following is the horoscope of Bal Gangadhar Tilak reproduced from DR. B.V. RAMAN'S *Notable Horoscopes*.

Lagna - Cancer 20-23; the Sun and Venus in 9-55 and 10-24 respectively; Ketu in Virgo 28-57; Mars in Libra 5-10; the Moon, Jupiter and Rahu in Pisces 19-15, 18-44 and 28-57 respectively and Mercury and Saturn in Gemini in 22-32 and 16-53 respectively. Both Saturn and Mercury are in the sensitive degrees given by me. Note the position of Rahu and Ketu and the strong combination of planets in the 9th house. Our respected Editor states in the book "The most outstanding combinations in this horoscope are: the glorified position of lord of Lagna in the 9th with the 9th lord and affliction of this combination by Saturn and Rahu, resulting in obstruction of the free flow of fortunate influences....." I had deliberately picked up this horoscope as worked out as per Raman Ayanamsa to show that the most sensitive degrees are seen repeating despite different Ayanamsa in the Nirayana system and even in the Sayana system.

The following is the horoscope of Justice Ranade. His birth date is 18-1-1842 Sunset. The exact time is not known. At sunset the last degree of Cancer could be rising or the initial degree of Leo. Considering that he was a judge and as such in service both the Lagnas could fit in well. All the planets are in the last four signs except Ketu, who is in Cancer. Many astrologers, however, prefer the royal sign Leo in Lagna. The position of planets is as follows:

The Sun Capricorn7, with Rahu and Neptune respectively in 8 and 24; the Moon, Mercury and Uranus are in Pisces in Revati, 9 and 0 respectively; Jupiter, Saturn and Venus are in Sagittarius 15, 16 and 27 respectively. In this horoscope all the important signs relating to lawyers are not tenanted. Nevertheless, Sagittarius is strongly tenanted with the sensitive degrees very much in evidence. Cancer-Capricorn is also predominant as stated by Wemyss. Even the degree of Neptune is also close to the one given by him.

Having seen the horoscopes of prominent people, let us see the horoscope of people who were in the law profession and drifted therefrom later on and about people who are not legally qualified but are, nevertheless, closely connected with law. The following is the horoscope of a person who was a practising lawyer but later on became a professional astrologer.

Lagna Aries 11°-40'; Mercury - Aries 17°-28'; Venus, the Sun and Uranus in Taurus 2°-41, 11°-27' and 15°-41' respectively; Saturn and the Moon in Gemini 3°-40' and 26°-31' respectively; Rahu, Mars and Jupiter in Cancer in 5°-46', 5°-4' and 26°-37' respectively and Neptune in Virgo 8°-28'. Birth 26-5-1944, Bombay. Note the degree of Lagna and the presence of Mercury in Lagna. Also see the strongly tenanted Gemini but planets not in the sensitive degrees. I have stated earlier that Jupiter is less seen in his exaltation and our Indian astrologers say that Jupiter in the 4th house does not help the person to be a success in law profession. Could this be the reason that this man ultimately went out of the profession because neither he was getting good clients nor was he very much inclined to take his profession seriously? Initially he was working in labour law. Note lord of the sixth in Lagna and Neptune in Virgo. He then drifted to criminal side, which did not appeal to him at all. He, however, belongs to a family of astrologers and was well versed in that science from his childhood. During his practice he observed that clients were willing to pay him liberally for his astrological advice rather than engage him in their cases. Slowly he started earning better in astrological consultation than in law cases. Now he is a full fledged astrologer and has almost given up law practice. It would be very interesting to see what is the correlation between law and Astrology and between law and politics. I have seen many lawyers, who are keenly studying Astrology and history abounds with examples of lawyers who have turned to politics. In fact all the horoscopes of eminent personalities I have presented in this paper have turned to politics in the end. However, this is a subject in itself which demands very close examination and is strictly out of the scope of the present paper.

Now I present the horoscope of a person who has no law qualification at all, but is a post graduate. He is qualified in psychology and philosophy, but he is treated as an expert in law matters and he is responsible for drafting most of the mandatory directions that an institution is issuing under the Central Government Acts. His interpretations are respected even by the legal advisers of the institution and he sometimes accompanies the legal adviser to argue and prepare cases in High Courts. Incidentally I may add that he is also a superb astrologer and is known for his excellent and at times astounding predictions.

Birth date 13-10-1935. Lagna Leo 20°-16'; Venus in Leo 16°-50'; Neptune in Leo 22°; the Sun Virgo 25°-42'; Mercury in Libra 6°-36'; Jupiter, and Mars in Scorpio 1°-27' and 25° respectively; Rahu in Sagittarius 24°; Saturn in Aquarius 11°- 16' and the Moon and Uranus in Aries 6°-14 and 10°-56' respectively and Pluto in Cancer 4°-16'. Note strong Aries with Uranus and the Moon in conjunction. Note Rahu-Ketu axis in Sagittarius and Gemini. Lagna and Venus are in degrees close to the one given by me in Aquarius.

The absence of law qualification is clearly shown by the strong Scorpio in the 4th house which predisposed him to philosophy and psychology. It also explains his intense interest in the occult, including Astrology. Scorpio is the least occupied sign for lawyers, naturally he did not qualify for the subject. But very strong Aries with Uranus exceptionally prominent made his mind very sharp and almost original. The opposition between Uranus and Mercury is to some extent comparable to that in Dr. Ambedkar's chart. Rahu-Ketu axis also helped him in mastering the intricacies of law. But all these things he is doing as part of service. Note strongly positioned Saturn in Aquarius. 77.88.

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JUPITER, SATURN AND THE JUDICIARY

PROF. P.S. SASTRI, M.A., M. LITT., PH.D., D.LITT

LAW IS one of the intellectual professions. It demands a strong 5th house and an equally strong lord of the 5th house. Airy signs have to be prominent - Gemini, Libra and Aquarius. The planet governing law is Jupiter, while Saturn is the planet of justice.

Besides these two major planets, there are others involved. Mercury governs communication, mental and physical. Mars regulates energy and the initiatory force. Jataka Parijata observes that one having Jupiter in the 9th aspected by the Moon and Saturn becomes an exponent of law (14.72); and that Mars associated with Venus also gives the legal profession (14.76). The second observation is debatable since it refers neither to Jupiter, nor to Saturn, nor to Mercury.

The 10th lord placed in the 6th brings the native towards the judiciary. Libra generally governs lawyers, solicitors and judges. Jupiter or Saturn in the 10th in Libra refers to the law. The same result arises when Jupiter and Mercury are in Aries or Sagittarius in the 10th. The Sun in Gemini refers to an analytical study of law. Aquarius is another powerful legal sign. The 6th house seems to have something to do with the judiciary. We will explain some of these principles with the help of examples. Chart 1 is that of the first President of our Republic. The 10th lord Mercury is with Mars in Lagna, aspected by Jupiter and Saturn. The association of four planets with the Lagna made him a legal luminary. Retrograde Saturn from the airy sign aspects Jupiter who in turn aspects the 5th house and its lord. The 5th is also aspected by Venus from his own sign.

Chart 2 is that of a successful advocate who earned much. Here Saturn as lord of the 5th and the 6th is in Lagna with Rahu, aspected by the Moon and Mars from Jupiter's house. The 5th has the intellectual Mercury with the Sun. The third chart is that of Mr.P.N. Lekhi who argued for the defence of the alleged assassins of Mrs. Gandhi. The positions are similar. Jupiter aspects the 6th which is an airy sign having the Sun. Mercury is alone in the 5th.

Chart 4 is that of T. Prakasam, former chief minister of Andhra. Here Saturn from Jupiter's house aspects the 6th. Mercury and Venus are well placed in the 5th, giving him a sharp intellect. Jupiter as lord of the 9th aspects the 10th house along with the Sun and Mars. In the fifth chart the lord of the 9th and the 10th, Saturn, is aspecting the exalted Jupiter from Lagna, but lord of the 5th is in his own airy sign. Again Jupiter, Saturn and Mercury have made him a very famous advocate, who declined the post of a judge in the Madras High Court. Such was the great Alladi Krishnaswamy Iyer.

The sixth chart is that of Hari Singh Gour who was an authority on constitutional law and the Hindu law of property. Here Jupiter as the 5th lord is in the 10th aspecting Saturn, Venus and Mercury who are in the second in Jupiter sign. The fifth is aspected by the Moon and by the lord of the sixth, these being in turn aspected by Saturn. The airy signs Gemini and Aquarius are well aspected by Saturn and Jupiter.

In chart 7 Jupiter and Saturn are in mutual aspects involving the third and the ninth houses. Saturn also aspect the 5th lord and the 5th house, the latter being aspected also by Jupiter. Powerful Jupiter also aspects the Lagna which has the Sun and Mercury. Mars also aspects Saturn. She is working as a Civil Judge.

Chart 8 is that of late R. Lakshmanan, The airy Gemini has its own lord Mercury with Venus. Jupiter as lord of 9 and 12 aspects the 10th lord Saturn. The 10th is well aspected by three planets. He rose to be a District Judge. Mark also Gajakesari Yoga involving houses 4 and 10. Saturn's aspect on the 6th is equally telling.

Let us turn to the chart of some judges of the High Courts. In chart 9 the 10th lord Jupiter is having a mutual aspect with Saturn and Venus. The 10th is tenanted by the Sun, Moon Mars and Mercury. Though the airy signs are unoccupied Gemini is strongly aspected by the Sun and Mars and by the lords of 4 and 5. This has given the native a powerful ability to offer an analytical interpretation of law. He is a High Court judge.

In chart 10 the yogakaraka Saturn in his own 4th with Mercury (lord of the airy 9th) aspects the 10th. Jupiter is in another airy sign with the Sun and Mars aspecting the 9th. Intellect, analysis and steadfastness are secured. Mars with Rahu aspects the 6th, the house of the judiciary. He became a judge of the Madras High Court.

Another Chief Justice has Chart 11. The 10th lord in the 6th is in mutual aspect with the exalted Jupiter. Saturn is in his own mulatrikona with Mars aspecting the Lagna. The 5th has the Sun and Mercury. Intellect, analytical mind, exposition of intricate problems and firmness of decision are clearly indicated here.

Chart 12 shows an exalted lord of the 6th in the 4th. The 6th and the 10th are aspected by Jupiter, who in turn, is aspected by Saturn. The 5th has the lord of Lagna and

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the 10th. Again the part played by Jupiter and Saturn is clear in the case of Justice Untwalla. The 5th lord exalted in the 8th and aspected by Mars and Jupiter shows a slow and continuous uphill trek.

Chart 13 is that of another High Court judge. Here the lord of the airy Lagna is in 6, while the 6th lord aspects Lagna with Venus. The 10th has the powerful aspects of the Moon, Jupiter and Saturn. Again Jupiter and Saturn have revealed their power in the career of the judge.

Chart 14 is that of a professor of law in a University. He took his doctorate in law a few years back. Here the 6th lord Jupiter is with Saturn and yogakaraka Mars. The lord of Lagna aspects the 6th. Mars is also the lord of the 10th. Again we notice the role of Jupiter and Saturn. Jupiter's association with the 10th lord and his aspect on the 4th lord (who has exchanged signs with Saturn) probably explains his position in the teaching line.

Jupiter and Saturn play a major role in the careers of successful advocates, jurists and judges. These have a relation to houses 6 or 10 or both, and to airy signs in general. For an analytical and keen mind Mars and Mercury should be well placed, along with the 5th house and its lord.

CHARTS

For the sake of easy reference the charts are cast as per Lahiri's Ayanamsa. The interpretations offered are not based on this ayanamsa.

1. 1984.12.3. Ascendant - Sagittarius 20-10, with Mars 7-30 and Mercury 6-7; Pisces - Ketu 14-59; Taurus - the Moon 25-28; Gemini - Saturn 0-42; Leo - Jupiter 13-44; Libra - Venus 14-35; and Scorpio - the Sun 20-47.

2. 1923.1.23. Ascendant - Virgo 15 with Saturn 28; Libra - Jupiter 27; Scorpio - Venus 21; Capricorn - the Sun 8 and Mercury 18; and Pisces - the Sun 25, Mars 15, and Ketu 3.

3. 1923.2.18. Ascendant - Virgo 21-39 with Saturn (R) 26-59; Libra - Jupiter 25-48; Sagittarius - Venus 19-50; Capricorn - Mercury 9-58; Aquarius - the Sun 6-7 and Ketu 29-00; and Pisces - the Moon 8- 28 and Mars 27-38.

4. 1872.8.9. Ascendant - Aries 15; Taurus - Rahu 15; Cancer - Mars 2, Jupiter 21 and the Sun 25; Leo - Venus 2 and Mercury 21; Virgo - the Moon 28; and Sagittarius - Saturn 21.

5. 1883.5.30. Ascendant - Taurus with the Sun 19-30, Ketu 11-5 and Saturn 28; Gemini - Mercury 10-40; Cancer - Jupiter 1 and the Moon 7-47; and Aries - Venus 15 and Mars 16.

6. 1872.11.26. Ascendant - Scorpio with the Sun 12 and Ketu 11; Sagittarius - Mercury 3, Venus 16 and Saturn 26; Leo - Jupiter 9; and Virgo - Mars 9 and the Moon 19.

7. 1957.7.19. Ascendant - Cancer 9-12 with the Sun 2-23 and Mercury 24-45; Leo - Venus 15-10 and Ketu 17-42; Virgo - Saturn 4-28; Capricorn - the Moon 5-30; Pisces - Jupiter 20-34; and Gemini - Mars 17-54.

8. 1908.7.15. Ascendant - Aries 0-15; Gemini - Mercury 16, Venus 13 and Rahu 12; Cancer - the Sun 1, Mars 12 and Jupiter 25; Capricorn - the Moon 26-36; and Pisces - Saturn 17-35.

9. 1932.1.6. Ascendant - Pisces with Rahu 7; Cancer - Jupiter (R) 28; Sagittarius - Mercury 1, the Moon 6, the Sun 22 and Mars 28; and Capricorn - Saturn 2 and Venus 21.

10. 1903.2.20. Ascendant - Libra; Scorpio - the Moon 24; Capricorn - Saturn 11 and Mercury 12; Aquarius - Jupiter 7, the Sun 8 and Venus 28; and Virgo - Mars (R) 23 and Rahu 27.

11. 1907.12.30. Ascendant - Leo 15; Libra - the Moon 19; Sagittarius - the Sun 15, Mercury 6 and Ketu 22; Capricorn - Venus 11; Aquarius - Saturn 29 and Mars 29; and Cancer - Jupiter (R) 17.

12. 1915.9.1. Ascendant - Aquarius 1; Pisces - Jupiter (R) 3; Taurus - the Moon 13-56; Gemini - Mars 15-41 and Saturn 20-51; Cancer - Ketu 23-30; Leo - Venus 11-26 and the Sun 15-16; and Virgo - Mercury 1.6.

13. 1933.11.14. Ascendant - Gemini 19-17; Leo - Ketu 1-1; Virgo - the Moon 18-23 and Jupiter 20-18; Libra - the Sun 20-18; Scorpio - Mercury (R) 9-31; Sagittarius - Mars 3-33 and Venus 15-40; and Capricorn - Saturn 17-36.

14. 1942.3.26. Ascendant Cancer 1-47 Virgo - Jupiter (R) 5-17; Capricorn - Venus 27-13; Aquarius - Mercury 20-20 and Ketu 20-9; Pisces - the Sun 11-58; Taurus - Saturn 1-55, Mars 18-14 and Jupiter 22-2; and Gemini - the Moon 26-30. 65.88.

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PLANETS AND LEGAL PROFESSION

M.P. RADHAKRISHNAN NAIR, M.A.

THE INFINITE mystery of certain planetary combinations can never be explained merely in material terms. Sometimes all the planets co-operate wonderfully in the interest of the whole. Some may infuse idiosyncrasy in the native resulting in a disintegrated personality or rationalist tendency either. Sparingly they even become internecine.

It is learnt that a Supreme Spirit pervades all the planets. The native is only a manifestation of that Spirit, The planets impel an attitude and spirit in him that can make it possible for him to be an adept in professions handling either law, medicine, engineering, administration or the like, as the case may be.

However, it is true that in the entire range of scientific disciplines, there has been no science greater than Astrology,

evolved by ancient sages, saints and seers. What Edison said is equally true. "We don't know one millionth of one percent about anything". We have always been and will always be, tiny specks, watching the wonders of the universe. It is but pleasant to note that science in its most advanced stage is closer to Vedanta, than ever before.

We may recall Robert Browning here:

"On the Earth, the broken arcs,
In the Heaven, the perfect round"

But we must not forget

"On Earth there's nothing great but Man,
In Man there's nothing great but Mind."

There is, therefore, no bewailing in fate after committing sins. In order not to commit sins, we need 'divya chakshus' - vision divine - to see the real shape of things as given to Arjuna by Lord Krishna to see His Glory unveiled to mortal sight, as enshrined in the Geeta, the quintessence of the Upanishads:a

Na tu Maam shakyase dristemanenaiva swacakshusha
Divyam dadami te cakshuh pasyame yogamaishwaram" (XI-8)

It is often manifestly difficult to decide the profession or the education the native had, by seeing a horoscope. The hundreds of branches of education and the varied professions of the day add another premium not to exculpate our predictions as well. But, however, some universal canons are there as precepts to guide us aright.

The path of knowledge consists of hearing (Sravana), reflection (Manana) and meditation (Nididhyasa). The mind which is the instrument in meditation is a sense organ (indriya). Manana or rational reflection is an indispensable aid to the final realisation. The basic skill to be developed in oneself depends upon the ability to discriminate the real from the non-real.

In order to survive in the environment, man develops basic skills. The skill to adapt to his environment depends upon numerous factors like his musculature, nervous system and his characteristics.

The 5th house governs intelligence. The 3rd house that is the 11th to the 5th, governs materialisation of intelligence. The 9th governs the chance to bring up intelligence. The 4th house connection indicates regular attendance and studiousness. Learning therefore requires significations of 3rd, 4th, 5th and 9th houses along with Mercury connection.

The favourable positions of Mercury, Jupiter and Saturn work like a combination lock in imparting education. That is to say, if their positions are congruous, the native will get good education since they co-operate unitedly,, Jupiter bestowing sophisticated intelligence, Mercury conferring keen memory and Saturn deep concentration and sagacity. Saturn as a significator of the 3rd house often causes obstacles in education. If these three planets are in disarray, the combination-lock will never work properly. Saturn's aspect to Jupiter frequently brakes education.

For all types of education to materialise and to get job satisfaction, fortune or bhagya is inevitable. They are generally obtained in nativities where the lord of Ascendant is exalted and aspected by benefics, or is posited in own or friendly Navamsas, in kendras or trikonas. Lords of Kendra (quadrant) and trikona (trine) conjoined in a sign; Jupiter and Mercury in 2, 5, 9, 10; Rahu and Ketu with a planet in kendra or trikona; exchange of lords of 9 and 10 or their lords together posited in 2, 5, 10, 11; the Sun or Mars in 10; Jupiter and the Moon together in one house, or in diametrically opposite signs, where the Moon is posited favourable to Lagna; benefics in kendra and malefics in trikona; all benefics posited in 6th, 7th, 8th to the Moon are some other bhagya yogas making the native fortunate to get good education and career.

Similarly, Jupiter aspecting the 5th lord; 4th lord and Jupiter under the aspect of Venus; Mars in the aspect of Saturn; Rahu, the Moon,

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Mercury; Saturn and Mercury in exaltation; 5th lord posited with the Moon; lords of 4 and 5 with Jupiter in 4, or posited in 10 aspecting 4th house; Rahu in 5; Jupiter in 2; lord of 2 and Jupiter in kendra or trikona; Venus, Jupiter and Mars in kendra or trikona or in 2; Jupiter in exaltation, own-house or in friendly house are some combinations giving clarity and sharpness to brain.

Now, coming to law or "vyavahara" as it was in olden days, and legal profession, the concept of law varies from time to time. For instance, law in ancient India was synonymous with Dharma. 'Dharma' actually refers to the moral function of rewarding good and punishing evil.

Our ancient lawyers like Yajnavalkya, Manu, Narada, Brihaspati, Katyayana and others were saints whose topics of 'vyavahara' enabled the kings to administer justice with a view to elevating the welfare of the people. In course of time, the rigour of the law was lessened and softened and it has become a set of customary rules recognised by a community as binding to them. Law becomes useful when it is practiced and enforced scrupulously.

Jupiter connected to Mercury and Mars along with the signification of 2nd, 3rd, 4th, 9th or 10th house indicates aptitude towards studying law and handling the same. If the 4th and 9th house have connections with Mars and Mercury, he may not be a regular lawyer but he will argue for himself with an analytical mind. If it is further connected with exalted Jupiter, he will be an astute lawyer with a lucrative legal profession, arguing piquantly with perspicuity, quoting profusely rules with tart to his success. The Sun and Mars posited in the 2nd house, make one a lawyer. The Moon often plays a vital role in connection with the judiciary.

Thousands of persons are engaged in handling law or legal professions, but only a few can earn a decent living out of it and even less have earned name, fame and reputation in that firmament, with their resplendent glory. The fortune of erudition and karma showers only on very few.

With the above points in mind let us now look into some of the notable nativities of stalwarts in the field of law, legal profession, administration and the like, and who dedicated their lives for their nation.

K. Seshadri Iyer, B.A., B.L.., KCSI, Dewan of Mysore

	MOON JUPIT. MERC.	SUN VENUS KETU	
	CHART 1 RASI		ASCDT
MARS SAT..			
	RAHU		
		MOON	JUPIT. SUN
KETU	NAVAMSA		
			VENUS RAHU SAT
	MERC.		MARS

The Moon, lord of Lagna, is posited with Jupiter, the planet who exalts in the sign of Lagna, and Mercury, the lord of exaltation of the 3rd house an in 10. Amala Yoga coupled with Gajakesari Yoga conferred on him all the titles. Rahu in 5 was like a sharpener to his brain. (Born on 1-6-1845 - Aswini star - Balance of Ketu Dasa 4 years 3 months 15 days)

Panambilly Govinda Menon Renowned advocate and ex-minister.

			JUPIT.
MOON SAT.	CHART 2 RASI		RAHU
KETU MANDI			MARS
	ASCDT. VENUS		SUN MERC.
JUP SAT.		SUN KETU	MERC.. MOON
	NAVAMSA		VENUS MANDI
			ASCDT
	RAHU		MARS

Lord of Lagna, Mars in 10, Mercury in exaltation, Rahu in 9; the Moon and Saturn in 4 etc. fetched him fame. As finance minister in the erstwhile Travancore and Central minister, he was an asset to the nation besides his name, fame and reputation as ardent advocate and exponent of law. (1906 October 1 - Poorvabhadra).

Dr. C.P. Ramaswamy Iyer, Dewan of Travancore.

The Moon as 10th lord posited in Lagna, Mercury in 2, Rahu in 3, Jupiter in 5, raised him to the realm of administrative politics,. legal

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SAT.	MARS		KETU
JUPIT.	CHART 3 RASI		
RAHU	MERC.	ASCDT.	SUN

	ASCDT.	VENUS KETU	SUN
MOON	NAVAMSA		
MERC. JUPIT.			
MARS SAT.	RAHU		

acumen and decisive power with the mental calibre to execute his plans then and there. (1055 Thulam 29 - Swati)

V.K. Krishna Menon
Ex-Defence Minister.

	SUN VENUS	MERC.	
MARS RAHU	CHART 4 RASI		JUPIT.
MOON			KETU
ASCDT.		SAT.	

Exalted Jupiter as lord of Lagna is aspecting the Moon in the 2nd house, which in its place happened to be in diametrically opposite sign to Jupiter conferring on him unturing

MOON MERC.	ASCDT. MARS VENUS	SAT.	KETU
	NAVAMSA		
RAHU		SUN	JUPIT.

energy and eloquence to address for more than six house in the U.N. Assembly, espousing India's cause. The Mars-Rahu combination in the 3rd house also added lustre to his image within and abroad. The exalted Saturn supplied to him saturated knowledge with unending resources (1896 May 3 - Uttarashada)

The horoscope of a Supreme Court Judge

			KETU
MOON	CHART 5		
			SAT. MARS JUPIT.
RAHU	ASCDT.		SUN MERC. VENUS

The lord of Lagna, Mars, is in 10th with full directional strength along with Jupiter and Saturn. The Moon in 4 and an exalted Mercury as lord of 11th, coupled with the Sun, the lord of tenth made him a good judge in the Supreme Court.

It is conspicuous in all the above cases that Gnana (wisdom), Dhyana (meditation) and Karma (action) went hand in hand to raise them to the Pinnacle of glory in their lives. It is true that God helps those who help themselves. Great men form part of the nation in building it to a stable one and they love mankind. The Indian philosophy of world brother-hood reflects in:-

Ayam nijah pave veti gananaa laghucetasaam
Udaar caritaanam tu vasudhaiva kutumbakam.

Great men in the field of law know that the secret of law is love and not hatred and the pursuit of law should give real happiness to the individual, society and country at large. Their thoughts and actions are not for the immediate present but for the ultimate good of mankind. -

102.88

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WILL YOU BE A LAWYER ?

BEPIN BEHARI

THERE IS no horoscopic indication that can decisively predict that an individual will become a lawyer, a judicial magistrate, or a judge. What however is possible is to indicate whether he might be so. There is a difference between the two approaches: in the latter, the astrologer says yes or no when the questioner enquires the *possibility* of his becoming one like that. This *proviso* in the prediction is necessary in order to maintain the scientific character of Astrology and leave the various alternatives before the individual open.

There are many kinds of profession which are similar in nature, requiring exactly the same qualifications, doing almost the same type of work, yet in actuality there could be radical differences. For example, a legal adviser attached to the Government, or to a firm or a big organisation must possess the legal degree and be fully conversant with legal intricacies of several problems, yet fundamental differences exist in their job conditions. In the case of a legal adviser to the Government, he gets a fixed salary, his interaction is with Government rather than with an individual, his future is based on other service conditions than his success at the bar. But the attorney to the Government or a *retainer* is different from the former. They are confronted with the task of pursuing the cases in the court and of carrying out the full course of litigation.

One will have to keep in mind that there are certain professions which are carried out under different names but in actual practice they are also the job of a lawyer. The Income Tax consultants who even present the cases of their clients to the Income Tax authorities are in no way different from the lawyer who practices at the bar: the only difference is the authority to whom the cases of the clients are presented. Even the Income Tax consultants are expected to have legal knowledge, often they are required to have the legal degree as well.

But even among the lawyers themselves, there is specialisation in different categories. Some are constitutional experts and others are specialised in international law; some lawyers only take up criminal cases whilst others take up only civil cases. Even within the civil cases some will be much more familiar with company laws, other with Hindu laws whilst there are some lawyers who have specialised in Muslim inheritance laws. These indicate the differences between one group and another though all of them would be lawyers, though all of them will have to have the same essential qualifications and legal training.

From these categories we often exclude or overlook those lawyers who have been brilliant lawyers but their main involvement in life had been something else. In the case of Dr. Rajendra Prasad, Pandit Jawaharlal Nehru, Sardar Vallabhbhai Patel, Mahatma Gandhi, Bankim Chandra Chatterjee and such other persons, it is well recognised that their being legal practitioners was of very minor importance compared to their other aspects of life. Nonetheless, it cannot be denied that there must have been certain astrological combinations which made them lawyers, though their eminence in other fields exceeded their reputation as lawyers.

Some of the important characteristics of a lawyer are that he is reputed for his intellect, and logical mind so that he could decipher intricacies of the law and apply (and at times distort) them to the advantage of their clients. The level of intellect and logical nature of mind would determine how efficient the lawyer would be in his work.

Another feature of the practicing lawyer is that he assists in the process of law and order, in upholding the authority of the state. The lawyers are subservient to the authority. They always address the court as My Lord! This they do even when they are fighting the State.

And above all, a lawyer must have great command over the spoken and written language so that he could present the case of his client effectively.

From these qualifications of a lawyer, it is clear that there are certain planets which must be so disposed as to bestow on the native the virtues enumerated above. This implies, the horoscope of a lawyer must be examined in relation to Mercury which gives intellect, command over written and spoken words, and makes the person logical and witty. The Moon is important because it gives insight, intelligence, and the capacity to go to the root of any difficult incomprehensible subject. The Sun represents authority, the state, the law and order, administration. Saturn's affliction should make the person subservient to the state, servile by temperament and lose one's personality. The effect of Rahu and Ketu is also of the same kind. As

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some kind of aggression, discovery of hidden and concealed facts are also involved, Mars also needs to be related to the Sun and the Moon; Mercury's relationship with Mars also becomes important. It would be extremely difficult to propound any specific combination of these planets to make a person a lawyer for the reasons given at the commencement of this note. But a few examples of different kinds of lawyers might give an insight into the matter.

Chart I belongs to Bankim Chandra Chatterjee renowned for his patriotic writings and for giving us our national anthem. Mercury and Sun together gave Budha-Aditya Yoga which made his intellect very sharp. His Moon is aspected by Saturn as well as by Mars (but Jupiter being with the Moon, and Venus with Mars whilst Venus is his 10th lord made him work more effectively elsewhere.

Another horoscope of an eminent lawyer who rose to the highest position of respectability and renown for his intelligence and legal expertise is given in Chart II though his area of influence was restricted, limited to his district as far as his practice was concerned and his eminence to the province to which he belonged. In this chart also one finds that the Sun and Mercury are together, there is an exchange between the Moon and Mercury as far as ownership of the houses are concerned, that is, Mercury the owner of the house in which the Moon is placed is in the house owned by the Moon. The Moon is aspected by Saturn in retrogression giving much vitality to the planet. Venus the lord of the 2nd house is in the 11th house along with Mars, the lord of the 9th and the 4th houses. Mars aspects the Moon. Mercury and the Sun are aspected by Jupiter. From these combinations one could see that the urge to maintain his personal freedom while disciplining his mind represented by the Moon aspected by Saturn and Jupiter both made him well suited for the profession. His Sun and Moon are both aspected by Jupiter and Jupiter happens to be the lord of the 8th and the 5th houses giving him much expertise and intelligence to dig out many obscure legal supports for his client's cause.

We now present another chart (Chart III) of a practitioner whose area of eminence and the level of earning were much more lower and limited and in different field of law. His main area of expertise was in criminal offences. In his chart the Sun and Mercury are not together, but both are afflicted by malefics. Mercury is nonetheless supported by Venus and Jupiter but afflicted by Ketu. The Sun is aspected by Saturn and associated with Mars. Though not intellectually of the same level as Chart II yet he made a name and earned much money to support a very large family. Here we get the basic requirements of the legal profession fulfilled but not effectively.

A very interesting chart belongs to Madan Mohan Malaviya (Chart IV) whose renown as a legal practitioner is insignificant before that for his fighting the case of Indian independence. The Moon influenced by both Saturn and Jupiter gave him tremendous discipline of the mind and great legal insight. His Sun and Mercury are together with Rahu, whilst these three planets are in the house of Jupiter who is in Mercury's sign, thus there is powerful exchange between Jupiter and Mercury. The combination made his life dedicated not only to the cause of political emancipation of the country but also dedicate his mind and heart to the upliftment of Hindu religion and ideals. Pandit Madan Mohan Malaviya's writings and speeches had singular force which transcended ordinary human experiences.

Sir Ganesh Dutta Singh (Chart V) was an eminent person from Bihar who started his education fairly late in his life, but he completed his graduation and acquired a legal degree and then started practicing law at Patna in the combined State of Bihar and Bengal. Later on, he moved to the Calcutta High Court. When independent High Court started functioning at Patna he moved back. He practiced law very effectively so much so that he acquired fabulous wealth and enormous prestige. Later he was appointed a member of the Bihar Legislative Council and subsequently he left his legal practice and devoted his time fully to public causes. He was knighted by the British Government. His Sun and Mercury are not together and Sir Ganesh was never acknowledged as a great intellectual. But in the legal profession their togetherness is a condition to show the quality of mind, and a lawyer can be successful even without a very sharp intellect. His Moon is however aspected by Saturn and it is associated with Rahu. His Sun is in Saturn's house and is aspected by Saturn. These features bestowed upon him the special mental frame that is essential for a successful lawyer. But his horoscope has also the other characteristics of the Moon aspected by Jupiter and Venus while the Moon is in the Sun's house and Venus and Jupiter are in Saturn's house and the latter (Saturn) provides the very foundation of the horoscope. The horoscope shows the strength of personality much more than the features of a lawyer which profession

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he followed successfully for many years.

Syed Hasan Imam (Chart VI) was a Bar-at-law who practiced law for a long time at Patna High Court and was later elevated as Judge of the Calcutta High Court.

His personality was very powerful and he had good associates abroad. When his first wife died he married a foreign lady. During the period of his legal practice he earned much money and he acquired several mansions in Patna. For his legal practice, one could see that his mind, intelligence and general attitude to life were rightly oriented to make him a very successful Barrister but there were other forces working on him. Saturn which affected his Mercury representing his intellect make him much of a western as well, besides making him extremely submissive to the authorities and legalistic; Jupiter which aspected his Saturn and Moon made him very reverential to law and order; his Moon aspected equally by Saturn and Jupiter gave him the necessary qualifications for upholding the reign of law and justice which helped him to be a judge and the aspect of the Moon on the Sun completed the requirements for honouring the bench at the High Court.

Another example (Chart VII) of a very important person from Bihar is given to show that he practiced law for several years and earned much money also from this profession, he even impressed the court with his diligence and preparation of cases, nevertheless his heart was not in that profession. He considered that profession as unrespectful and unpatriotic. Due to family pressure he had completed his post-graduation and had obtained the law degree also. He practiced law to show that he could be a successful lawyer but his feelings were with the freedom movement and as early as he could, he gave up his practice and joined the political movement. He was the first Chief Minister in Bihar and remained the undisputed leader of the State for a long time. In his horoscope, the Sun and Mercury are together showing the intellectual power he possessed. These planets are with Jupiter which happened to be the lord of his 4th house, the house of emotions. As such his mind was thirsting for some ideal for which he was ready to sacrifice much. There is an exchange of houses between Sun and Venus which occurred in his 2nd and the 12th houses of the horoscope. Venus was passionately linked with Mars which owned the 3rd and the 8th houses: Mars also aspected the Moon. These are the features which made Srikrishna Sinha an extremely emotional person who considered the giving up of his lucrative legal practice as no sacrifice at all. But Mercury the lord of 10th house and his Ascendant lord is with the Sun who is no doubt debilitated but Mars in whose sign it gets exalted, as well as Venus, in whose sign Sun is placed, are both in the 10th from the Moon leading to a very powerful combination for the personal elevation of the native. The lord of the 10th house in the 2nd house, as well as Ascendant lord in the 2nd is a powerful combination for wealth and status. These features show the powerful intellect which should have qualified him as a lawyer which profession he followed for some time. He was marked out for a very high regal status, not subservient to authority.

Let us examine another horoscope (Chart VIII) of a person who started his career as a lawyer and as soon as he began to make a mark at the courts he was appointed in the State Administrative Service in which he had to function sometimes as judicial magistrate and sometimes as an executive officer. After his retirement from the Government Service he again started his legal practice. His earnings are not much, though not insignificant either. Firstly, looking for the basic forces to give him the natural aptitude for the profession of law, we should examine whether he has the basic type of intellect required for the profession. The Sun, Mercury and Venus are in the 5th house. This is helpful, but it is the sign of Saturn which would not enable his natural qualities to blossom. Jupiter aspects these planets which would strengthen the qualities of his intellect. The native had been a story writer, and had written books but his works were not published and those which were published did not make much of a mark though from some of them he could earn money. Jupiter with Saturn, the lord of the 6th house and Rahu, the Karmic planet, have been restrictive in giving to Jupiter its expansive influence, which did not provide the native the satisfactory opportunity for the display of his intellectual capacity. An essential qualification for a lawyer is interest in the affairs of others with a view to helping them: One who is interested in himself and not open to the problems of others cannot make a good lawyer. In the present case, Saturn and Rahu in the first house almost throttling Jupiter made him very self centered. Jupiterian aspect on the Sun and Mercury, the latter being the lord of the 10th house and the Sun being concerned with administration, legal authority, made him a magistrate but only in the State service with many difficult as during the period of service. Feeling

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THE BAR AND THE BENCH ACCORDING TO JAIMINI

IRANGANTI RANGACHARYA

I SHALL ATTEMPT in this article to presage legal profession including judiciary from Jaimini astrological precepts. A few illustrated charts of lawyers and judicial officials will help verify their correctness.

Jaimini Theory

As most readers know, the Atmakaraka is the planet who acquires the highest degrees in a sign. The sign occupied by the Atmakaraka in Navamsa is called Atmakarakamsa Lagna. This is generally known as Karakamsa. The sign occupied by Atmakaraka in Rasi chart is called as Karaka Rasi. In Pada II of Adhyaya I of Jaimini Sutras, various results have been dealt with at length based on Karakamsa and the planetary placement in the different houses reckoned from Karakamsa absolutely without any reference to the planetary lordships. From the aphorisms Nos. 102, 116, 117, we come understand, based on the different commentaries, that the first five houses from Karakamsa are the houses signifying the education besides other general significations ascribed in any Indian system of Astrology. Aphorism No. 106 reveals that Jupiter is the versatile erudite. Hence he is the preceptor and the counsellor of the gods. He is the significator of judgment (Matih) and hence he is deemed as the judiciary planet. Aphorism No.110 reveals that Mercury is the planet of investigation (Meemamsa) and aphorism No.111 reveals that Mars is the planet of law. Law study and legal profession can be judged by the three planets, viz. Mars, Jupiter and Mercury connected with any of the first five houses of Karakamsa.

Principles of Judgment

1. The 5th house of Karakamsa should be occupied or aspected by Mars, while Jupiter and Mercury are connected with any of the five houses of Karakamsa, by being well-placed or by aspecting their house of exaltation, own house or friend's house.

2. Karakamsa should be occupied by Mars, Mercury and Jupiter, while any one of these three is an Atmakaraka.

3. If Mars becomes Atmakaraka, Karakamsa should be occupied or aspected by Jupiter while Mercury should be connected with any of the five houses from Karakamsa, by being well placed or by aspecting his house of exaltation or own house or friend's house.

4. If Mars becomes Atmakaraka, Karakamsa should be occupied or aspected by Mercury, while Jupiter is connected with any of the five houses of Karakamsa, by being well placed or by aspecting his house of exaltation, own house or friend's house.

5. Karakamsa should be occupied by Mars, while Mercury and Jupiter are connected with any of the five houses of Karakamsa by being well placed or by aspecting house of exaltation, own house or friend's house..

6. If all the three or any two of Mars, Jupiter and Mercury are exalted or in own houses or in friend's houses in Navamsa chart and connected with any of the above principles, the native occupies a high post in the judiciary.

7. If the Sun becomes Atmakaraka and is well placed in Navamsa chart and any of the above principles (1, 5, 6) are fulfilled.

8. If the Sun is exalted or in own house in Navamsa chart and connected with any of the above principles, elevation to a high judicial post is certain.

9. Application of the above principles reckoning from Karaka Rasi is supplementary (gauna).

Illustrated Charts

Chart 1: Bhupala Rao, B.A., B.L.

Date of birth: 15.12.1874, A.K.= Jupiter, Karakamsa = Vrishabha. *Rasi:* Leo - Ascendant; Libra - Mars, Jupiter and Ketu; Sagittarius - the Sun, Mercury and Venus; Kumbha - Saturn; Pisces - the Moon; and Aries - Rahu. *Navamsa:* Taurus - Jupiter, Mercury, Mars and Ketu, Cancer - Venus; Libra - the Moon; Scorpio - the Sun and Rahu; Capricorn - Saturn. The native of Chart-1 was the District Munsiff. Atmakaraka is Jupiter and Karakamsa is Taurus occupied by Mars, Jupiter and Mercury (principle 2). Note that the Sun is not exalted in Navamsa Chart, but aspects his sign of exaltation.

Chart 2: Somanchi Sitaramayya, B.A., B.L.

Date of birth: 12-11-1877. A.K. = Sun, Karakamsa = Gemini. *Rasi:* Taurus - Ascendant; Leo - Ketu; Libra - the Sun and Mercury; Sagittarius - Venus and the Moon; Capricorn - Jupiter; Aquarius - Mars, Saturn and Rahu. *Navamsa:* Aries - Mercury; Taurus - Mars; Gemini - the Sun and Ketu; Cancer - Venus, Jupiter and the Moon; Sagittarius - Rahu; Pisces - Saturn.

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The native of the Chart 2 was a Vakil of High Court, Madras. The 5th of Karakamsa is aspected by Mars, while the 2nd house is occupied by exalted Jupiter and the 3rd house is aspected by Mercury (principle 1). The Sun is Atmakaraka debilitated in Rasi chart and placed in neutral house in Navamsa. Only Jupiter is exalted while Mars is in neutral house and Mercury is in inimical house. Hence there are indications for his judiciary post late in life. But nothing of that sort was recorded till 1927 (year of my father's death) in my father's book of horoscopes.

Chart 3: Pothukuchi Bapanna Sastri, B.A.

Date of birth: 28-10-1882. A.K.= Mars, Karakamsa - Taurus. *Rasi:* Aquarius - Ascendant; Aries - Ketu; Taurus - Saturn and the Moon; Gemini - Jupiter; Libra - Rahu, Mars, Mercury and the Sun; and Scorpio - Venus. *Navamsa:* Taurus - Mars; Gemini - Rahu; Libra - Mercury; Sagittarius - Jupiter and Ketu; Capricorn - the Sun and Saturn; Aquarius - Venus; Pisces - the Moon.

The native of the chart 3 was a first grade pleader. Karakamsa Taurus is aspected by Mercury while Jupiter, well-placed in his own house aspects the 2nd and 5th houses of Karakamsa (principle 4)

Chart 4: Pothukuchi Subrahmanya Sastri, M.A., B.L.

Date of birth: 11-10-1884, A.K.= Mars, Karakamsa - Gemini. *Rasi:* Gemini - Ascendant, Saturn and the Moon' Leo - Jupiter and Venus; Virgo - the Sun, Rahu and Mercury; Libra - Mars; and Pisces - Ketu. *Navamsa:* Aries - Mercury; Taurus - the Moon; Gemini - Mars and Jupiter; Cancer - Venus and Rahu; Leo - the Sun; Libra - Saturn; and Capricorn - Ketu.

Atmakaraka is Mars and Karakamsa is occupied by Jupiter. Mercury aspects the 3rd house of Karakamsa while the 3rd house Leo is occupied by its own lord, Sun. Jupiter own lord, Sun. Jupiter from Karakamsa is aspecting his own two houses. Thus there are chances of his judiciary post. That he becomes a Nyayadhikari and Lakshadhikari is found recorded in my father's book. See the principles 3 and 8.

Chart 5: K. Ramanujacharya, Pleader.

Date of birth: 12-1-1890. A.K. = Venus, Karakamsa = Libra. *Rasi:* Sagittarius - Ascendant, Venus and Ketu; Capricorn - the Sun, Mercury and Jupiter; Gemini -Rahu; Leo - Saturn; Virgo - the Moon; and Libra - Mars. *Navamsa:* Gemini - Mercury and the Moon; Cancer - Saturn and Ketu; Libra - Venus; Capricorn - Jupiter, the Sun and Rahu; Aquarius - Mars.

The native of Chart 5 was a pleader in Munsiff Court. The 5th house of Karakamsa is occupied by Mars, while Mercury placed in his own house, Gemini, aspects the 3rd house of Karakamsa, and Jupiter is placed in the 4th house of Karakamsa (principle-1). Mars is in the inimical sign, while Jupiter is debilitated. Hence there are no chances of the judiciary post. Note that the Sun also is not well placed.

Chart 6: V. Govinda Rajacharya, B.A., B.L.

Date of birth: 13-10-1896. A.K. = the Sun, Karakamsa - Virgo. *Rasi:* Aries - Ascendant; Gemini - Mars; Cancer - Ketu; Leo - Jupiter; Virgo - the Sun and Mercury; Libra - Venus and Saturn; Sagittarius - the Moon; and Capricorn - Rahu. *Navamsa*: Aries - Venus; Taurus - Saturn; Cancer - Jupiter and Mercury; Virgo - the Sun and Rahu; Scorpio - Mars; Sagittarius - the Moon; and Pisces - Ketu.

The 5th of Karakamsa, is aspected by Mars, while the 3rd house of Karakamsa is aspected by Jupiter and Mercury (principle 1). The Sun is an Atmakaraka in Vargottamamsa. Mars is in his own house, Scorpio. while Jupiter is exalted in Cancer. Mars, Jupiter and Mercury are connected by mutual aspects. The native became a Judge the High Court, Madras. My father recorded his prediction of the native's elevation to Bench much earlier. I do not know whether he based his predictions on Jaimini. But it is clear from Parasara principle also that Mars, Jupiter, Venus and Moon are mutually placed in 3rd and 11th houses in Rasi chart. This is an unfailing Parasara principle for a high judiciary post. Besides the judiciary planet, Jupiter is placed well in the 5th of Lagna.

Chart 7: Parshi Srinivasa Rao, B.A., B.L.

Rasi: Aries - Ascendant, Mercury and Venus; Taurus - the Sun; Gemini - Ketu; Cancer - Mars; Libra - Jupiter and the Moon; Scorpio - Saturn; and Sagittarius - Rahu. *Navamsa:* Taurus - the Moon; Gemini - Rahu and Venus; Libra - Mercury; Scorpio - Jupiter; Sagittarius - Ketu; Aquarius - Mars; and Pisces - Saturn and the Sun.

Atmakaraka is Saturn, Karakamsa is Pisces. The 5th house of Karakamsa is aspected by Mars and Jupiter, while Mercury aspects the 3rd house of Karakamsa (principle 1). The above charts from 1 to 7 are taken from the scattered papers of my father's book of horoscopes.

Chart 8: I.V. Rangacharya, B.A., LL.B.

Date of birth: 20-7-1912, 5.35 a.m. A.K. = the Moon, Karakamsa = Gemini. *Rasi:* Cancer - Ascendant, the Sun and Venus; Leo - Mercury and Mars; Virgo - the Moon and Ketu; Scorpio - Jupiter; Pisces - Rahu; and Taurus - Saturn. *Navamsa:* Aries - Mercury; Gemini - the Moon and Mars; Leo - the Sun and Ketu; Virgo -

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COMBINATIONS FOR SUCCESSFUL LAWYERS

N. SUNDARA RAJAN, B.A.M.A.,F.A.(U.S.A)

THE CLASSICAL text books on Astrology give a number of Graha Yogas for a person to work in a *Nyayasthala* or a Court of Law, *i.e.*, for a person to engage in the legal profession. I give below some of the rules taken from a few classical Hindu astrological authorities:1.

Saravali: In the chapter on *Dwigraha Yogas*, the combination of Mercury and Venus is stated to make one qualified in law.

2. In the chapter on *Chandra Navamsa Drigbala*, it is stated if the Moon occupies the Navamsa of Taurus or Libra and is aspected by Jupiter, the person will be a lawyer and also a minister.

3. *Satyachareeyam:* The author attributes legal affairs to Jupiter in the *karakathwas* of planets.

4. While describing the effects of the 10th house, he attributes a job in the judiciary or as magistrate to Mars.

5. Giving an example horoscope, Satyacharya says a person born in Gemini Lagna with Mercury, Jupiter, Mars and Moon in the 11th (Aries) will be employed as a writer (clerk) in a court of law; since Mars owns the 6th house, a post in a *nyayalaya* (court) is indicated.

6. *Kumaraswamiyam:* If the 10th house or the Navamsa of the 10th house falls in the varga of Mercury, legal profession is indicated.

7. *Nadi Granthas:* Mercury is attributed the karakatwa for a job in courts.

8. If Lagna lord is in the 10th, earnings through legal profession are indicated.

9. If Mars is in the 1st, 5th, or 9th, a career in law through clear unambiguous arguments.

10. Saturn is indicated as *karaka* for a lawyer's profession.

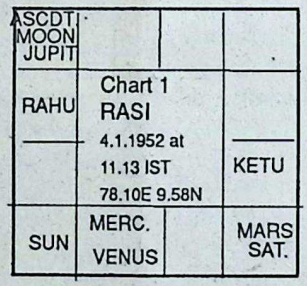
11. If Jupiter, Mars and Mercury occupy the 10th, one will be a judge.

12. If Jupiter, Mars, Sun and Saturn occupy the 10th, one will be a judge who gives deterrent and severe punishment.

13. If Mars is in 1, 5, 9, he will be an expert in *Nyaya Sastra* (Legal studies).

Uttarakalamrita: 14. In Khanda IV, Sloka VII, it is stated that if the lord of the Lagna occupies the first Drekkana of the Lagna, the person will be a judge.

The above are some rules taken from a few important classics. Now we shall take illustrative horoscopes of some people who have been successful in the legal profession and try to derive some more astrological combinations from these horoscopes.



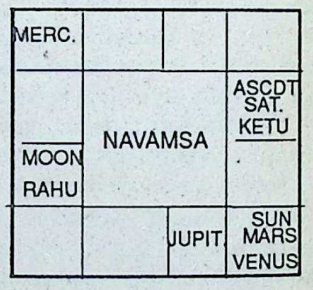


Chart No.1 is that of a brilliant person who has graduated both in commerce and law. He attends both Civil and Criminal cases and he is also a teacher taking classes in law for students. In this horoscope the Lagna lord Jupiter, who is also karaka for legal studies, occupies his own house and aspects the lord of the 4th house Mercury (who is also Karaka for legal education). In the Bhava chart Mercury comes to the 10th. He enrolled as an advocate on 26.1.1981 in Venus Dasa Sun Bhukti. Note that Venus, the Dasa lord, occupies the 9th and is aspected by Jupiter; Venus occupies the house of Mars and the Sun that of Jupiter. Both Mars and Jupiter occupy kendras and are in mutual aspect which indicates a legal profession and also a post of authority where he can indict severe punishment for the guilty. In this horoscope Jupiter, Mars and Saturn have a Shadbala strength of 1.33 rupas, 1.42 rupas and 1.49 rupas respectively. These three planets have been defined as the karakas for the legal profession.

In Chart 1, Rule No.1 of Saravali regarding the combination of Mercury and Venus for a legal qualification is satisfied. As Mercury occupies the 10th Bhava in Bhava chart Rule No.6 of *Kumaraswamiyam* is also satisfied.

Chart 2 is that of a Civil lawyer who has got a reputation as a fierce fighter in the courts. As in Chart 1, here also the Lagna lord is Jupiter, who occupies the 9th and aspects the

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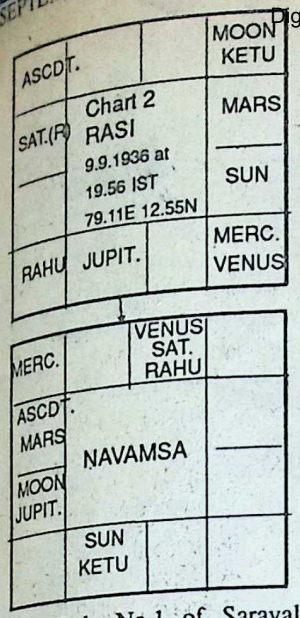
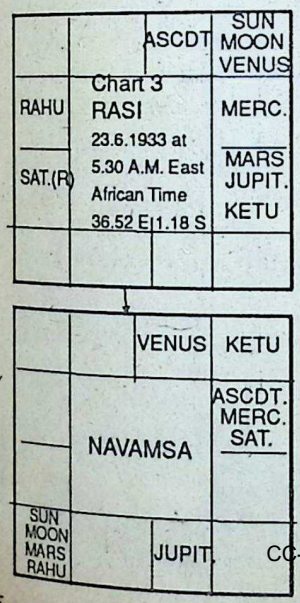


Lagna. Rule No.1 of Saravali regarding combination of Mercury and Venus is fulfilled. Moreover Mercury and Venus occupy the 4th (education) from the Moon indicating legal education as Mercury is in his exaltation. Also rule no.9 and Rule No.13 of Nadi Granthas is fulfilled by Mars' occupation of the 5th. He enrolled as a lawyer on 25.8.1960 in Jupiter Dasa Rahu Bhukti. Note that Jupiter is lord of the 10th



and Rahu occupies the 10th.

Chart 3 is that of a brilliant Civil lawyer who also contributes articles to newspapers and magazines. The native is reputed to be very good in all branches of the law. Till recently he was working as Additional Government Pleader. The Lagna is Taurus.. Mercury and Venus combines in the Bhava chart in the 2nd house. The combination of Mars and Jupiter in the 4th house of education accounts for the legal qualification and the 10th lord Saturn occupying his own house in the 9th suggest a legal post. He enrolled as a lawyer on 4.4.1960 in Jupiter Dasa Moon Bhukti.

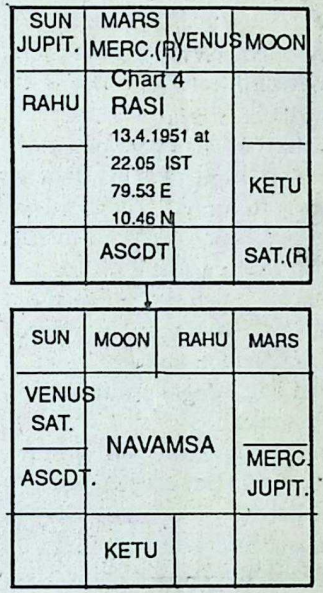
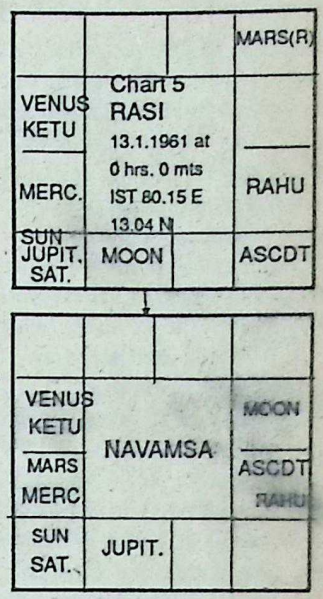


Chart 4 is that of a Civil lawyer. The 10th lord Sun is in conjunction with Jupiter in Jupiter's house. This conjunction of Sun and Jupiter takes place in the 10th house from the Moon. Saturn is aspecting this combination from the 11th house. In the Bhava chart Mercury and Venus join together in the 6th Bhava. He enrolled at the bar on 21.8.1974 in Saturn Dasa Venus Bhukti. Note that Venus and Mercury are in conjunction (Bhava chart) in the 11th from the Moon and Saturn occupies the 4th (education) from the Moon in the house of Mercury.

In Chart 5 Jupiter, who is the lord



of the 4th house indicating legal education, is in the 4th itself with the Sun and Saturn. This combination aspects and is in turn, aspected by Mars in the 10th house. Though Rule No.12 of the Nadi Granthas regarding the occupation of the 10th by Jupiter, Mars, Sun and Saturn is not fulfilled literally, yet all the four planets are connected with the 10th house. The native is practising as a junior in both Civil and Criminal cases and has a tall and good personality. He has legal acumen and is very good in his work in the courts. He enrolled in the courts on 18.1.1984 in Mercury Dasa Ketu Bhukti. Note both Mercury and Ketu occupy the house of Saturn in Vargottama and also Saturn himself is in Vargottama.

Chart 6 will be of special interest to astrologers, as the native of this chart is not only a Criminal lawyer but also a well-known astrologer. The native uses Astrology to counsel his clients. The

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PLANETS AND KARNATAKA

MAITREYI

THE GUESSING game has once again begun in Karnataka. Certain sources have set afloat the rumour that Mr. Ramakrishna Hegde will soon call it a day as far as Karnataka politics are concerned. He may, if as these sources surmise, surface in national level politics. Some months back, in March, April and May 1987, to be exact, when Mr. Zail Singh's term was drawing to a close, speculation was rife if the Chief Minister of Karnataka would be the next head of state. We had said in these columns in May 1987 that "Ketu Bhukti will be on till November 1987. Ketu is in the 2nd frim Lagna andthe 3rd from Dasa lord Saturn. Ketu is in a powerful jovian sign whose results he should reflect. Transit Jupiter will be in Aries between June 8 and and November 7 in accelerated motion. Not only will this make him powerless but this weakness will be transmitted to Ketu in Chart 4. This will weaken Ketu and prevent him from pushing up the native's Raja yogas. In other words, under such planetary conditions as the native of Chart 4 will be, chances of his entering Rashtrapati Bhavan are feeble. Eventually, Mr. Hegde made no move in this direction as indicated in the chart and all the speculation about him went back to sleep.

Karnataka politics have indeed been exciting. Schemes to woo the voter at terrible cost to the exchequer have met with a general note of resentment. Principle has given place to policy. The promise of value-based politics has been modified, in execution, to compromise in policy. People are showing signs of frustration. The Congress (I) toppling game with which the party came to power is no longer there to provide excitement to the people and they want results. In such an uncomfortable situation, Mr. Hegde has nevertheless been a uniting-force of some sorts and has managed the show with considerable skill. Saturn in exaltation was instrumental in providing not only stability to the C.M. but also by virtue of his malefic lordship, of ensuring, that by and large, the innings in office should be a tight-rope walk, dotted with threats, both internal and external.

Saturn is a hard task-master and the lessons he gives in his Dasa are not easy to forget. These lessons make one better equipped to face life, to face realities. This is a qualification that no politician can forego and Mr. Hegde has matured under Saturn's tutelage into a shrewd and tactical politician and administrator.

Saturn, the Dasa lord, is in the 12th exalted. He occupies Jupiter's constellation. Saturn is a yogakaraka from the Moon-sign.

Venus Bhukti in Saturn Dasa began in November 1987. It will finish in January 1991. Venus is in a trine from Lagna in a powerful parivartana with exalted 9th lord Moon. As 7th lord Venus is favourably aspected by benefic Jupiter and joins a natural friend Mercury. From the Dasa lord, Venus occupies a quadrant as sign-dispositor of Saturn and strengthens Saturn as well.

However in Dasamsa, the same 2 planets, Saturn and Venus, are in mutually adverse postures. What kind of an impact will this have on the chief-minister's career?

Transits are also important. Saturn who has just entered Sagittarius will be in the 8th from Janma Rasi (natal Moon) bringing the chart under Ashtama Sani. In Dasamsa this will mark the beginning of sadesathi and indicates significant career developments. Whether, these changes will be for good or for bad, is a moot question.

According to Mantreswara, in his *Phaladeepika*, Adh. XXI, Sloka 51, during Venus Bhukti of Saturn Dasa, "the native will be happy with his friends, wife and children, and there will be increase of wealth due to agriculture and voyage and he will become widely renowned." This is too generalised and does not say anything about the strength or maleficence of the two planets.

Kalidasa in *Uttarakalamrita*, Khanda VI, *Sloka* 28.5 - 29.5 says "If Venus and Saturn posited in their exaltation, *swakshetra* or *Vargot-*

	MARS	MOON	RAHU			RAHU	SAT.	MERC.			JUPIT.
JUPIT.(R)	RASI		VENUS MERC. / SUN	MERC. / MOON VENUS	NAVAMSA		SUN	VENUS / MOON RAHU	DASAMSA		KETU SAT.
KETU	ASCDT.	SAT			KETU	MARS	ASCDT JUPIT.(R)	SUN	MARS		ASCDT

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tamamsa be strong and equally powerful to cause yoga, they will in their mutual Dasas and Bhuktis make the native a beggar seeking alms and a powerless being, even if he be born a king or a Kubera. Should however one of the two be strong and the other weak, the stronger one will give the yoga."

Further, he says "If both of them be weak and be so mutually placed that one occupies the 12th, the 8th or the 6th from the other, or happen to be owners of such places, or be conjoined with the lords of those houses, they become auspicious and confer wealth and happiness on the native. If one of them own an auspicious house and the other an unfavourable one, even then, both of them will produce good effects. If they are both malefics they will prove extremely favourable to the native."

These results and Venus-Saturn periods can be classified into 7 different groups.

1. When Venus and Saturn are both strong in exaltation, own house or *Vargottama*, Rajayoga suffers and fall from power is likely.

2. If one of them is strong by virtue of own house, exaltation or *Vargottama* and one is weak the results will be favourable and in tune with the well-placed planet's position.

3. If Saturn and Venus are both weak and mutually adversely placed in 6/8 or 2/12 position from each other they confer good results.

4. If Saturn and Venus are both weak and also owners of the 6th, 8th or 12th houses, that is, of any of the Dusthanas, then also they confer good results.

5. If Saturn and Venus are both weak and conjoin the 6th, 8th or 12th lords, they confer favourable results.

6. If either Venus or Saturn owns a favourable house and the other, an unfavourable house, then also they confer good results.

7. In Mr. Hegde's chart, Venus is a malefic lord but powerful by virtue of his Parivartana with exalted 9th lord Moon involving a quadrant and trine. Saturn is a malefic lord but powerful because he is in exaltation and has his sign-dispositor in a kendra from him equally powerful. Therefore, the first kind of results are attracted.

In other words, during Venus Bhukti of Saturn Dasa, the chief minister may expect a dislodgement from office.

Transit Jupiter in Aries between now and June 1988 will protect the chart from the impact of the Ashtama Sani because Saturn who has just begun his journey of Sagittarius is yet to pick up momentum to catalyse the Rajayoga-bhanga factors.

Forces in recent months have taken an unkind turn towards Mr. Hegde. For the second time in this decade, the Janata Party is on its way to self-destruction. Personal interests of certain party higher-ups have led them to stage-manage dissidence in the state unit of the party to the point of wrecking Hegde's government. This bid has been disgustingly crude and obvious, particularly since Mars began his movement through Aquarius. We may note this transit has a disturbing influence on Mr. Hegde's Moon in Taurus already under the shadow of Ashtama Sani. But this is otherwise not a bad transit, being the 10th from natal Moon. The 11th house transit also is good. But transit Jupiter will shortly move into Taurus and this can indeed be disastrous for the ministry. The Dasa lord Saturn and Bhukti lord Venus as we have already seen can cause Rajayoga bhanga. Transit Mars in Pisces will turn retrograde in the last week of August 1988. The month of September 1988 could be a crucial period in Mr. Hegde's political life when both natal and transit influences will combine to ease him out of his chair which he has so many times in the past successfully retained. But Dasa lord Saturn in Dasamsa is in a powerful Parivartana with the Moon in the 11th in the house of gains. What will be the significance of this disposition?

Saturn plays a key role in investing one with power. The same Saturn at other times is instrumental in depriving one of official status in politics. As ruler of the masses, of the people, Saturn has the power of pulling crowds, if strong in a political aspirant's chart. At other times, ruling as he does mass movements and kingdoms, he can set in motion a mass psychology into force that can even unmake kingdoms. Saturn's movement through Sagittarius is fraught with developments not only at the state level but also at the centre. To which we will digress at a later date.

Individual histories are made and unmade by currents that are hard to fathom. Horoscopic indications carry clues to these forces that change the face of history. These trends though dictated by people's moods are not absolute; earnest effort and hard work can channel the thoughts of people and thereby, the history of states, of nations and of mankind into paths that can make this earth a happier place to live. To achieve this, astrological factors provide both guidance and the solution.

Written: 25-1-1988

A.M.
FOR THE FAMILY

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DETERMINANTS OF LEGAL PROFESSION

MRS. MRIDULA TRIVEDI, M.A.

THE JUDICIARY is one of the most important institutions of human society. Certain rules and regulations were established for the protection and betterment of human beings. Laws, ever since they were framed, have been violated by people from time to time. In such situations, the prime purpose of the judiciary is to find out the truth and deliver justice. To serve this purpose, we need lawyers and judges. The system of law has become so intricate that it requires much skill to execute the job of lawyers and judges.

Jupiter and Saturn are intimately related with the legal profession which includes judges, lawyers, advocates, counselors, barristers etc. Jupiter is the main significator of law as it binds us under certain rules and regulations. Jupiter is a law loving planet and observes all kinds of discipline. Jupiter is mainly the *karaka* of law. Saturn is the planet of justice. In *How To Judge a Horoscope* Volume II, Chapter 14 DR. B.V. RAMAN observes that Saturn is the planet of justice. Saturn has a vital role in making one a lawyer or a judge. Mercury cannot be overlooked, as he gives the power of argument and discussions. One becomes a good orator due to Mercury. Logical and analytical study of the case cannot be made by one if Mercury is not in a favourable place.

The airy signs *i.e.*, Gemini, Libra and Aquarius confer good oratorial abilities and intelligence, talent, knowledge and power of expression. Libra is the sign of the balance. So one of the most important signs is Libra and the other is the fiery sign Sagittarius which comes under the rulership of the significator Jupiter.

The 6th house denotes courts, litigation and crime. So a relationship between the 10th and 6th houses in addition to other indications make one take to law.

I would like to add that no single planet should be taken as the deciding factor for any vocation. In most of the cases the lord of the 10th house is taken as the ruling planet for vocation. In other cases Navamsa lord occupied by the 10th lord is considered for this purpose or otherwise, the occupants of the 10th house. This is not sufficient. Suppose Jupiter denotes one's occupation as per horoscope analysis, what will one predict? Will he be an agriculturist or in banking services or will he be successful in the field of education. Will he be a priest, an astrologer or a pandit or a social reformer or deal in medicines, herbs and so many other vocations which come under the rulership of Jupiter? Such guidance will not be useful to the native if the astrologer cannot pinpoint the vocation and kind of education indicated to the native. Generally a strong Lagna and 10th house automatically tend one to go for the best suited job.

The Lagna, the 10th, the 6th and the 5th houses must be properly studied for lawyers, judges and other persons who earn their livelihood through dealing in law.

The 5th house should also be judged for one's mental framework. If Jupiter is indicating law as a profession and Mars has anything to do with the 5th house or influences Jupiter or 10th lord one may become a lawyer on the criminal branch. If Mercury and 8th or 11th house are connected one may become a lawyer in income-tax branch. If Venus influences the concerned combination of law one may deal in rent-control or property matters.

It will be worthwhile to repeat that first of all we will have to find out if Jupiter is really the indicator of profession in one's chart. Mostly the 10th lord, occupants of the 10th and the planets with the 10th lord or the Navamsa lord occupied by the ruler of the 10th house are taken as the indicator of profession for a particular native. But this is not enough. The key planet for profession should be judged carefully. The planets who are with the lord of 11th and 9th houses, or conjoined with Mercury or Venus have also their influence on one's occupation.

Some opine that the 2nd and 11th houses should also be judged as these houses are related with money:

1. If Jupiter, Venus and the lord of the 2nd house occupy their own, exaltation sign, one may earn through law.

2. If 3rd or 6th lord, Jupiter and the 10th house are strong and are related to one another one may earn as an advocate, judge, barrister etc. If Jupiter owns the 5th or occupies own sign under the aspect of Saturn one becomes a lawyer or judge.

3. If Rahu and Mercury conjoin in the concerned houses in addition to Jupiter as deciding factor, one may become a judge or advocate.

4. If Jupiter and Saturn are related with the 5th and 9th houses or if they occupy these houses singly or jointly or have an aspect over them one will earn through law. He will become a very successful lawyer or judge. If Jupiter and Saturn occupy Aries, Gemini, Leo, Libra or Aquarius one is more prone to earn through a profession of law.

5. If Jupiter and Saturn occupy the 1st and 7th or 2nd and 8th or 3rd and 9th or 5th and 11th one will earn

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through law. This combination is for the law professionals.

6. If Rahu and the Moon are conjoined in any of the houses related to vocation one will be a diplomat. If the 7th lord occupies the 9th house and 9th lord occupies 7th house and these are either Jupiter or Saturn one becomes an advocate.

7. If the 3rd, 6th and 11th houses contain signs ruled by evil planets and any of these houses have exalted planets one becomes a magistrate or a judge or a lawyer.

Let us see what are the important signs which play a role in deciding law as vocation.

Libra: This is the sign of the balance and governs the occupations in which balancing is required in judging a situation. Where Libra is prominent and is related to one's occupation, one may select law as his profession. One can become a good manager, consultant, lawyer, judge, solicitor, logician and officer of the law, diplomat and public relation officer.

DR. B.V. RAMAN has noted in *How To Judge a Horoscope Vol. II*, under Sagittarius that Saturn, Jupiter and Mercury would indicate lawyers, judges, advocates, magistrates and philosophers.

So Libra and Sagittarius are the prominent signs which rule law personnel. What are the important planets which should be judged for persons earning their livelihood through law?

Saturn: Saturn is a planet of justice. If he occupies or owns the 10th house or is in exaltation, one is prone to be a prominent lawyer or a judge. Saturn's exaltation sign Libra is a sign of the balance. A planet governing one's vocation falling in the sign of balance will make one a lawyer or judge.

Jupiter: Jupiter is a truth loving planet. Jupiter gives good power of judgment. If, in a horoscope, Jupiter and Saturn are related in one way or the other in reference to the native's occupation, he will be very successful as a lawyer or judge. Jupiter should be treated as the karaka or significator of legal profession.

Mercury: Mercury is a planet of logic and proof. A good judge or advocate must possess a high intellect of understanding the truth behind any particular case and there must be a good logic before reaching any conclusion.

Regarding houses

The 6th house rules the courts and litigation. This is a house of crime, conflict, enmity, quarrels and differences. So this house has an important role in making one a judge or a lawyer.

The 10th house: Planets which occupy the 10th house or the owner of the 10th house have certainly one of the most important roles in judging one's vocation. The Navamsa lord occupied by the lord of the 10th house is mostly taken as a key planet in the judgment of one's vocation.

The 5th house: One's intelligence and power of judgment, discussion and argument are governed by the 5th house. The 4th and 2nd houses indicate one's education. One must have the preliminary qualification of law i.e., LL.B. before getting registered as a lawyer in the court of law.

Case 1: Born 21-10-1924 at 18.09 hours at 25 N 28, 81 E 52.

Rasi: Ascendant - 18° 18'; The Sun 184° 58'; the Moon 101° 22'; Mars 307° 47'; Mercury 181° 47'; Jupiter 234° 56'; Venus 142° 59'; Saturn 191° 28'; Rahu 116° 32'; and Ketu 296° 32', with a balance of 7 years, 6 months and 11 days of Saturn Dasa.

This is the horoscope of a Supreme Court judge who is known for his excellent verdicts.

The 10th lord: Saturn, the planet of justice owns the 10th and occupies his exaltation sign. This means that the occupation of the native is concerned with law and balance of justice.

The 6th house: The 6th lord Mercury who gives an analytical intellect falls in Libra in association with the planet of justice, Saturn.

The 5th house: The 5th lord Sun is also associated with the intellectual planet Mercury and planet of justice, Saturn. There is a mutual exchange of lords of the 7th and the 5th houses, Venus and the Sun respectively.

The Lagna: The Lagna shows the aptitude of a person for his employment. The Lagna lord Mars occupies the Navamsa of Jupiter, the significator of law.

The Lagna is also aspected by Saturn, 6th lord Mercury and the 5th lord Sun. On the other hand Lagna lord Mars who is in Saturn's sign and Jupiter's Navamsa aspects a mercurial sign in the 6th house.

Navamsa: For the proper analysis of the vocation, the Navamsa chart must be judged along with Rasi chart. Here the 10th lord is Saturn, a planet indicating justice who obtains own Navamsa. Lagna lord Mars falls in Jupiter's Navamsa. The 6th lord Mercury obtains vargottama Navamsa. Jupiter aspects the 10th house while the 10th lord Mercury is aspected by both Saturn and Jupiter. On the other hand Mercury occupies a sign of the balance in both Rasi and Navamsa.

Case 2: Born on 21-11-1922 at 13.52 hours at 27 N 9, 78 E

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Rasi: Ascendant 327° 31'; the Sun 215° 24'; the Moon 246° 31'; Mars 292° 28'; Mercury 209° 38'; Jupiter 192° 42'; Venus (R) 221° 42'; Saturn 173° 24'; Rahu 153° 41'; and Ketu 333° 41' with a balance of 3 years, 6 months and 27 days of Ketu Dasa.

This is the horoscope of a famous advocate who deals with rent control cases. He is the President of a Bar Association in the North for almost a decade. He is a multimillionaire and owns dozens of palatial buildings.

The Lagna: Lagna lord Saturn, the planet of justice, is in the 8th house in Virgo, a sign of Mercury. The Lagna lord's position in the 8th house has given unsound health, however. The significator Jupiter falls in the sign of the balance Libra from where he aspects Lagna.

The 10th house: The 10th house is joined by yogakaraka Venus and the Sun, owner of a quadrant. This combination has provided enough strength to the 10th house. Saturn also aspects the 10th house.

The 6th house: The 6th house is aspected by the 10th lord Mars. The 6th lord Moon joins Sagittarius, owned by significator Jupiter..

The 5th house: The 5th house belongs to the planet of intelligence Mercury. Saturn, Jupiter and the Moon are aspecting it showing a very sharp intellect and powers of analysis.

Navamsa: The significator Jupiter and the lord of the 10th house Mars aspect each other. The planet of justice Saturn aspects the 5th and 6th lords, Mercury and the Moon, respectively.

The 4th house, Mars and Venus are related to property matters. The 4th lord Venus occupies the 10th. Venus is a yogakaraka and joins own Navamsa Libra. Venus falls in the sign Scorpio of Mars in the 10th and aspects her own 4th house. Therefore, the native deals in property matters and the Rent Control Act.

Case 3: Born 29-9-1946 at 0.30 a.m. at 28 N 54, 76 E 38.

Rasi: Ascendant 86° 43'; the Sun 161° 56'; the Moon 201° 37'; Mars 189° 40'; Mercury 172° 36'; Jupiter 187° 35'; Venus 206° 12'; Saturn 103° 22'; Rahu 52° 1'; and Ketu 232° 1' with a balance of 14 years, 8 months and 26 days of Jupiter Dasa.

The native is one of the richest lawyers of income-tax in his city and has innumerable properties.

The Lagna: Lagna lord Mercury is exalted in the 4th house and aspects the 10th house. The 10th lord and ...a Jupiter aspects Lagna from Libra in the 5th forming a kendra-kona Rajayoga.

The 10th house: The 10th lord Jupiter is in own Navamsa. He joins the 5th with the 5th and the 6th lords Venus and Mars respectively. The Moon is also associated with these making the native very intelligent.

The 6th house: The 6th lord Mars is associated with the 10th lord.

The 5th house: The presence of Jupiter in Libra has made the native analyse things correctly.

Navamsa: The 6th lord Mars and the 10th lord Jupiter are in Sagittarius. Sagittarius is a sign which covers law. In Rasi, Saturn aspects Mercury and in Navamsa Saturn is in the 6th house and aspects 5th lord Venus.

In this chart we see Jupiter plays a very prominent role. Therefore, the native is practising income-tax law. Jupiter represents all kinds of taxes. The 11th and 8th houses also show income by taxes and revenue etc.

Case 4: Born 4-8-1951 at 9.21 hours at 28 N 21, 79 E 23.

Rasi: Ascendant 155° 58'; the Sun 107° 47'; the Moon 121° 27'; Mars 87° 32'; Mercury 135° 2'; Jupiter 351° 0'; Venus 143° 36'; Saturn 155° 51'; Rahu 318° 19'; and Ketu 138° 19' with a balance of 6 years, 2 months and 23 days of Ketu Dasa.

This horoscope is also of an income-tax practitioner. The native is extremely polite, gentle and kind-hearted. Though young he has acquired great popularity and recognition for his merit.

The Lagna: The Lagna lord Mercury joins the 12th house with the Moon and Venus. The Lagna is a little weak this way. Saturn, the planet of justice, occupies the Lagna. The significator of law Jupiter aspects the Lagna and Saturn. The Saturn-Jupiter combination involving the sign of Mercury or Venus makes one an advocate provided it is related to the 10th house.

The 10th house: The 10th lord Mercury obtains vargottama and aspects Navamsa Lagna. The 5th and 6th lord Saturn who obtains own Navamsa has a mutual aspect with the planet of logic Mercury in Navamsa.

The 5th and 6th houses: Saturn owns these houses and joins Virgo. The karaka Jupiter aspects Saturn. From another angle the 5th and 6th lords join the sign ruled by 10th lord Mercury and is aspected by the significator Jupiter.

Case 5: Born 27-12-1947 at 5-30 p.m. at 26 N 55, 80 E 59.

Rasi: Ascendant 74° 51'; the Sun 242° 46'; the Moon 66° 50'; Mars 133° 35'; Mercury 247° 43'; Jupiter 231° 2'; Venus 280° 14'; Saturn (R) 119° 5'; Rahu 273° 36'; and Ketu 207° 56' with a balance of 17 years 9 months and 8 days of Rahu Dasa.

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[Continued on page 57]

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HOW WILL JUPITER'S TRANSIT THROUGH TAURUS AFFECT YOU? -- II*

PROF. PULIPPANI

(iii) Results according Moorthi Nirnaya

PLANETS give yet another special kind of effect according to what is called Moorthi Nirnaya, which is reckoned by the sign occupied by the Moon at the time of change of sign by a particular planet (Readers may refer to page 95 of my article on Saturn's Transit in The Astrological Magazine, January 1988).

According to this rule:-

(1) Jupiter becomes *Swarnamoorthi* (gold) for the Rasis Leo, Libra and Pisces when he gives very good results in good houses and the bad effects will be minimised in the 1st, 3rd, 4th, 8th and 12th houses.

(2) Jupiter becomes *Rajatamurthi* (silver) for Aries, Cancer and Sagittarius when he gives moderately good results. The good effects of Jupiter in 2nd, 5th, 9th and 11th houses (for Aries and Cancer only) will be enhanced; and the bad effects of Jupiter in the 6th house for Sagittarius will be minimised.

(3) Jupiter becomes *Thamramurthi* (copper) for those born in Gemini, Scorpio and Aquarius. Good effects of Jupiter in 7th for Scorpio people will be slightly increased whereas the bad effects of Jupiter in 12th and 4th for Gemini and Aquarius will slightly reduce.

(4) Jupiter becomes *Lohamurthi* (iron) for the remaining Rasis Taurus, Virgo and Capricorn. The good effects of Jupiter in 9th and 5th for Virgo and Capricorn respectively will get neutralised at least by 50%. The bad effects for Taurus people will get enhanced and there will be much suffering for them. Summing up we may summarise the results of Jupiter's transit in Taurus for the 12 Rasis as under:-

According to conventional aspect:-

(1) Good results accrue to Aries, Cancer, Virgo, Scorpio and Capricorn.

(2) Bad results accrue to Taurus, Gemini, Leo, Libra, Sagittarius, Aquarius and Pisces.

According to Moorthi Nirnaya:-

(1) Very good results accrue to Leo, Libra and Pisces *(Swarnamurthi)*; (2) Good results accrue to Aries, Cancer and Sagittarius *(Rajatamurthi)*; (3) Bad results accrue to Gemini, Scorpio and Aquarius *(Thamramurthi)*; (4) Very bad results accrue to Taurus, Virgo and Capricorn *(Lohamurthi)*; (5) Rasis having good results according to both rules - none. (6) Rasis having bad results according to both rules - Taurus only.

The next quantum of good results combining the transit effects of both the major planets Jupiter and Saturn in Taurus and Sagittarius respectively can be summed up as follows:-

Taking the unit value of both the planets, their good effects as one, allotting 0.5 for each planet and allowing 0.25 each for the good effects of planets according to conventional effects and 0.25 for the good effects of planets according to special aspects or Moorthi Nirnaya, the results will be distributed as follows:-

- (a) For *Swarnamurthi* - 0.25
- (b) For *Rajatamurthi* - 0.1875
- (c) For *Thamramurthi* - 0.125
- (d) For *Lohamurthi* - 0.625

Accordingly the net benefit results accruing out of both the aspects combined for both the planets are given in Table I given on next page.

iv) Results according to Stellar Occupational aspect:

(I) Nakshatradhipatya

When a planet passes through 1st *Janma*, 3rd *Vipath*, 5th *Prathyak* and the 7th *Vadha* or *Naidhana* from one's birth star the effects will be very bad and detrimental to the native.

The passage of Jupiter through the 2nd *sampath*, 4th *kshema*, 6th *daivanukula*, 8th *mitra* and 9th *paramamitra* stars reckoned from one's birth-star will give good results as implied by the names given to the positions.

Out of the 27 stars, those for whom Jupiter transits through the 7th, 16th and 25th from their birth stars, he will be passing through vadha tara which will be bad. Such periods are shown in the following table also indicating the transit periods of Jupiter passing through Krittika, Rohini and Mrigasira in the Rasi Taurus. See Table II on next page.

(II) Nakshatra Anga Guru

Stellar occupational effects of Jupiter are judged in yet another way. The 27 stars are distributed over the various parts of the body reckoned from Janma Nak-

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* Part I has appeared in A.M, July 1988.

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Table of Quantum of transitual effects of Jupiter and Saturn in Taurus and Sagittarius respectively.

RASIS	JUPITER Conventional Aspect Jupiter	Quantum	JUPITER Special Aspect Moorthi	Quantum	SATURN Conventional Aspect Saturn	Quantum	SATURN Special Aspect Moorthi	Quantum	Cumulative good effect	Rahu	Ketu
Aries	2nd good	0.250	Rajatha	0.1875	9th bad	--	Swarnam	0.0625	0.5001	1th good	5th bad
Taurus	1st bad	--	Loha	0.0625	8th bad	--	Rajatha	0.250	0.3125	10th bad	4th bad
Gemini	12th bad	--	Tambra	0.125	7th bad	--	Loha	0.125	0.250	9th bad	3rd good
Cancer	11th good	0.250	Rajatha	0.1875	6th good	0.250	Tambra	0.1875	0.875	8th bad	2nd bad
Leo	10th bad	--	Swarna	0.250	5th bad	--	Rajatha	0.250	0.500	7th bad	1st bad
Virgo	9th good	0.250	Loha	0.0625	4th bad	--	Swarna	0.0625	0.375	6th good	12th bad
Libra	8th bad	--	Swarna	0.250	3rd good	0.250	Loha	0.125	0.625	5th bad	11th good
Scorpio	7th good	0.250	Tambra	0.125	2nd bad	--	Swarna	0.0625	0.4375	4th bad	10th bad
Sagit.	6th bad	--	Rajatha	0.1875	1st bad	--	Tambra	0.1875	0.375	3rd good	9th bad
Capri.	5th good	0.250	Loha	0.0625	12th bad	--	Rajatha	0.250	0.5625	2nd good	8th bad
Aquarius	4th bad	--	Tambra	0.125	11th good	0.250	Loha	0.125	0.750	1st bad	7th bad
Pisces	3rd bad	--	Swarna	0.250	10th bad	--	Tambra	0.1875	0.435	12th bad	6th good

Note: The gradation of Moorthi Nirnaya for Saturn being malefic planet is as *Swarna, Tambra, Loha* and *Rajatha* respectively in ascending order. The quantum of effects is computed accordingly distributing the 0.250 good effect among the four starting from *Swarna* at the bottom as 0.0625 to *Rajatha* at the top as 0.250 respectively.

TABLE II

Table showing bad effects of Jupiter due to Stellar occupation

Nature of effect of stellar occupation	JUPITER'S PASSAGE THROUGH STARS AND PERIODS. Krittika 2nd, 3rd and 4th qrs. 14-6-1988 to 15-8-1988 and 3-11-1988 to 1-41989	Rohini 16-8-1988 to 2-111-988 and 2-4-1989 to 2-6-1989.	Mrigasira 1st and 2nd Qrs. 3-6-1989 to 3-7-1989
Janma	Krittika, Uttara and Uttarashada. Bad	Rohini, Hasta and Sravana. Bad. Bharani, Poorvaphalguni and	Mrigasira, Chitta and Dhanista . Bad
Vipath	Aswini, Makha and Moola. Bad (moderately).	Poorvashada. Moderately bad.	Krittika, Uttara and Uttarashada. Mod. bad.
Prathyak	Pushya , Anuradha, Uttarab-adrapada. Con. bad.	Aslesha, Jyeshta and Revati. Considerably bad..	Aswini, Makha and Moola Considerably bad.
Vadha (Naidhana)	Aridra, Swati and Shadabisha Very bad.	Punarvasu, Visakha, Poorva- bhadrapada. Very bad.	Pushya, Anuradha and Uttarabhadrapada. V.Bad .

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shatra to the Nakshatra occupied by Jupiter in the following way. This is given as stipulated in the ancient Tamil Samhita work *Chudamani Ullamudayan.*

Explanation: For example when Jupiter is passing

Sl.no	Stars Reckon	Parts Of The	Effect
1.	1st to 3rd stars	Head	Sorrow and Destruction
2.	4th to 6th stars	Face and neck	Gain of money
3.	7th to 9th stars	Right hand	Good
4.	10th t0 12th stars	Left hand	Mental worry
5.	13th to 17th stars	Stomach	Development, Improvement in various aspects
6.	18th and 19th stars	Hips and private parts	Destruction
7.	20th to 27th stars	Feet	Overall good

through Krittika (note the transiting period given in Table II), for Aswini born people he will be transiting through the 3rd star. According to the above table he will be passing through the head. Hence the period will be difficult.

Neutralisation of bad effects of Jupiter's transit through 1st, 3rd, 4th, 6th, 8th and 12th houses from Moon-sign (Janma Rasi)

The bad effects due to Jupiter's movement through 1st, 3rd, 4th, 6th, 8th, 10th 10th and 12th houses from one's Moon-sign are said to get cancelled if any other planet or planets occupy certain stipulated houses from the Janma Rasi at the same time. Such positions are called Vipareeta Vedha. This time Jupiter suffers Vipareeta Vedha as shown below when he is in each of the bad houses. The periods and planets causing the Vipareeta vedha are also shown below:-

1. Taurus born people have got to endure the bad effects of transit Jupiter since he gets no Vipareeta Vedha.

2. When Jupiter is in the 3rd house if any other planet occupies the 4th house at the same time, it causes Vipareeta Vedha. Such periods for Pisces born people this time are as follows:-

(a) 16-9-1988 to 17-10-1988. Caused by Sun in 4th
(b) 26-8-1988 to 21-9-1988. Caused by Mercury in 4th
(c) 25-8-1988 to 19-9-1988. Caused by Venus in 4th.

3) When Jupiter is in the 4th causing bad effects if some other planet occupies the 5th house from Moon-sign he suffers Vipareeta Vedha. Such periods for Aquarius people this time are:-

(a) From beginning to 16-7-1988. Caused by Sun in 5th
(b) From 7-7-1988 to 25-7-1988. Caused by Mercury in 5th
(c) From 29-7-1988 to 1-9-1988. Caused by Venus in 5th
(d) From 19-4-1989 to 6-6-1989. Caused by Mars in 5th
(e) From 15-6-1989 upto the end. Caused again by Sun in 5th (3-7-1989)
(f) From 31-5-1989 to 24-6-1989. Caused again by Venus in 5th.

(4) There is no Vipareeta Vedha for Jupiter in 6th house. Hence Sagittarius born people have to endure the ill-effects of Jupiter completely.

(5) When Jupiter is in the 8th house, if there is any other planet in the 11th, there is Vipareeta Vedha. Jupiter suffers Vipareeta Vedha for Libra-born people as shown below:

(a) From 16-8-1988 to 16-9-1988. Caused by Sun in 11th
(b) From 10-8-1988 to 27-8-1988. Caused by Mercury in 11th
(c) From 29-9-1988 to 24-10-1988. Caused by Venus in 11th.

(6) When Jupiter is in 10th, if any planet occupies the 9th house, he suffers Vipareeta Vedha. Such periods for Leo-born people this time are as under:-

(a) From 8-1-1989 to 1-3-1989. Caused by Mars in 9th
(b) 14-4-1989 to 14-5-1989. Caused by Sun in 9th
(c) From 9-4-1989 to 25-4-1989. Caused by Mercury in 9th
(d) From12-4-1989 to 6-5-1989. Caused by Venus in 9th.

(7) When Jupiter is in the 12th house, and if other planets occupy the 2nd house, he comes under Vipareeta Vedha. Such periods for Gemini people are as under:-

(a) From 16-7-1988 to 15-8-1988. Caused by Sun in 2nd
(b) From 25-7-1988 to 9-8-1988. Caused by Mercury in 2nd
(c) From 1-9-1988 to 29-9-1988. Caused by Venus in 2nd
(d) From 6-6-1989 to 3-7-1989. Caused by Mars in 2nd.

These periods though short can be of great use for those born in the particular Rasi since during these periods the evil effects of Jupiter will be neutralised and safe for important ventures, being trouble-free periods.

Similarly, the occupation of planets in certain houses causes benefic results of Jupiter in 2nd, 5th, 7th, 9th and 11th houses to get nullified. But these periods are not shown here since they do not warrant any vigilance on the part of the people as there will be no bad effects. However, these periods can be identified from the monthly forecasts in THE ASTROLOGICAL MAGAZINE. These periods are known as Gochara Vedha.

(III) Who should perform Remedial Measures?

1. As per conventional aspect:

Pisces people for Jupiter in 3rd house from Moon-sign, since Jupiter is said to give maximum bad effects in 3rd house as per Tamil classics (*Vide* THE ASTROLOGICAL MAGAZINE, January 1988, page 93. It is to be noted that Saturn in 10th for these people will also be giving bad effects at the same time.

2. As per Stellar occupational aspects:

(a) When Jupiter passes through Krittika last 3 quarters from 29- 6-1988 to 15-8-1988 and again from

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[Continued on page 62]

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LETTERS TO THE EDITOR

Political Forecasts

I

Sir,- Congratulations for your predictions in the 1988 Annual Number. Heard the English News at 6.00 p.m. today (24-6-1988) that Uttar Pradesh and Maharashtra will have new chief ministers. You have predicted unexpected political developments in Tamil Nadu, Maharashtra, Uttar Pradesh and Kamataka. Most of them have occurred now.

Palghat *S.K. Ganapathy.*

II

Sir,- Mrs. Mridula Trivedi has correctly observed in her article "V.P. Singh - An Astrological Analysis" (*A.M.* Feb. 1988) that Mr. Singh will come back to active politics between 29-3-1988 and 3-7-1988. This appeared impossible to me when I first read the article in January 1988.

My congratulations to Mrs. Trivedi.

Bombay. *Dr. G.P. Misra.*

Forecasting Drought

Sir, - This has reference to Mr. K.N. Rao's article on drought. Observance of fauna and flora is not an uncommon thing in rural areas. Rural people are also familiar with many of the astrological rules about weather. But all these ancient methods of knowing about weather are not enough due to several factors. Modern science has made great strides in the field of weather forecasts. Jet streams, change in the one layer, pollution of sea water and air on a heavy scale, nuclear blasts etc. have made nature most erratic after the year 1940. Old rules of Astrology, therefore, cannot always explain the vagaries in nature. Scientists have predicted this year as a very good monsoon year like the year 1953. The *A.M.* has predicted normal rainfall this year. Varanasi astrologers have predicted heavy rainfall in Eastern India, but poor rains in Western India. Let us watch and see.

Ancient sciences like Astrology have their limitations too. Astrology can only act as a supplement to modern science.

The *A.M.* has done tremendous good to its readers by republishing J.C. Ghatak's article on Sayana Vs. Nirayana. Such useful articles even though quite old must be published.

Patna. *K.K. Pathak.*

Mr. K.N. Rao replies:

Sir, - Mr. Pathak's letter surprises me, more so as it comes from an astrologer whom I will advise to study astro-meteorology and apply it for five years regularly before coming to the conclusions he has come to. I have done it for seven years and last year challenged the meteorologists, who failed day after day. My predictions were reported widely in the editorials of the *Navbharat Times* and I was interviewed six times in 1987.

Let me first tell Mr. Pathak and others that according to *Spectrum British Science News* (reproduced in *The Hindu*, Delhi edition Mars 16th 1988) **"Today computer models give good detailed weather information upto five or six days ahead."**

For an agricultural country like India the meteorologist's limited range is useless except in reporting weather for the next eight hours, as mentioned in the Parliament of India by the former Agricultural Minister, Mr. Dhillon.

Last year I wrote as many as six articles on astro-meteorology in *The Statesman* which no scientist could answer though one of the readers suffering from "quarter science" did attack me and in turn was attacked by others for his closed mind.

The Statesman - 24th Aug. 2987 says:

"The predictions by a reader in our letters column (August 4-5) about the monsoon seems to have come true. Quoting the Panchangas, based on ancient Hindu astrological principles he observed that on August 3 Mercury was to transit into Cancer and join Venus, bringing the temperature down and causing some rainfall, on August 13, it will be Mars; on the 17th it will be the Sun, and finally on August 19-20 Saturn and Jupiter will reverse the trend and there will be good relief from the present drought."

"It is notable that in almost each case there was some rain, but a day later than the predicted one. **The forecast, turned out to be more reliable than the ones made day in and day out by the Meteorological Department with the help of the latest scientific instruments, of which weather satellites form an integral part.** Who says there is no truth in ancient wisdom?"

There was a terrible sea-storm in England on October 16th, 1987 and a British lady journalist working for the BBC was travelling in India. After reading my articles in the *Statesman* she wrote out the following letter once she was convinced that only Astrology can give real long, medium and short range forecasts while meteorological forecasts are useful only for aviation as they can report only what has materialised and not like the astrologer, what can happen in future when weather patterns indi-

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FROM OUR OLD READERS:

APRIL 1955 -

UDU DASA SYSTEM

Sir, - I have seen various astrologers calculate the dasa system (Udu Dasa) in different ways, (1) Chandramana, (2) Savanamana. (3) Souramana, etc. Neither Parasara nor any other author who followed him, have stated, in any of their works, to what category of the above mana (measure), these Udu Dasa years pertain.

I have seen in the book Nadi Jyotisha by Meena, that in calculating the Ayurdaya of an individual, at the rate of 21,600 breaths for a day he has reckoned the life to be 120 years contributed by the nine planets (i.e.) 93,31,20,000 breaths as shown hereunder:

Years							
Ravi	21,000	x	360	x 6 =	4,	66,	56,000
Chandra	"	x	"	x 10 =	7,	77,	60,000
Kuja	"	x	"	x 7 =	5,	44,	32,000
Rahu	"	x	"	x 18 =	13,	99,	68,000
Guru	"	x	"	x 16 =	12,	44,	16,000
Sani	"	x	"	x 19 =	1,	77,	44,000
Budha	"	x	"	x 17 =	3,	21,	92,000
Kethu	"	x	"	x 7 =	5,	44,	32,000
Sukra	"	x	"	x 20 =	15,	55,	20,000
				120 =	93,	31,	20,000

From the above, it is seen that he has calculated the life period contributed by the planets at the rate of 360 days only for a year. This is *Savanamana.*

On a reference to V.G. Rele's "Directional Astrology of the Hindus as propounded in Vimshottari Dasa" one would see that in his attempt to fix the basis on which the planetary periods have been arrived at, he says on page 27, "So while taking out the actual geocentric places of planets, we have to calculate them for the 360th day (i.e.) one civil or savana year.

From these two references, it is evident that the years assigned to the planets are *savanamana (i.e.)* 360 days per year.

Against this, Mantreswara in his *Phaladeepika* Adhyaya 19, Sl.4 "Ravisphutam x x prakalpyaha" states that when the Sun arrives at the same position as at birth, this is one *Souramana* year, that is, otherwise called Udu Dasa year which is 365 days, 15 ghatikas etc.

Taking an illustration, say, for a birth which occurred on 28th December 1954, according to Chandrasphuta, the balance of Chandra Dasa is 2 years and 6 months and we shall work out, when his Kuja Dasa commences.

If the *Phaladeepika* system is accepted, one has to add to the date of birth, the balance of the dasa years and also add to the date so arrived at, the difference between *savanamana* and *souramana* (*i.e.* 13 days etc.).

The more appropriate system, I think would be to convert the balance of the dasa to days at 360, reduce these days to calendar days, months, years etc., and add it to the date of birth.

I shall be obliged if you or any of your valued contributors would give a correct lead in the matter, so as to enable the various astrologers to follow the correct system.

cate nothing.

"Sir, - As a British journalist travelling in India, I am aware of the current discussion on the use of the astrological methods to predict the weather and earthquakes. Particularly articles written by Mr. K.N. Rao in your newspaper, I find this of significance and compelling interest at a time when India's weather patterns are disturbed, but also at a time when Britain has been devastated by hurricane force winds reservedly described as 'among the worst recorded in the country's history.

"Now-a-days, I fear we are, both in the East and West, lulled into a false sense of security with the so-called advanced technology. While reading a report in the British newspaper, *The Daily Telegraph,* I note that neither sophisticated western satellite charts nor "precise' computer readings were able to accurately warn of the low pressure, which caused loss of life in southern England.

"According to the gods of ultimate technology, the British weathermen, Britain was expected to escape relatively untouched. The original forecast for the day said: 'Some of you might find that winds will be quite strong' - I moot the idea that the services of an astrologer may have been more reliable than the microchip and certainly less costly, particularly when early estimates for insurance claims in Britain hit the +300 million mark. And how can you put a price on human life? -

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"I agree that the power of nature can never be under-estimated, but I feel the same holds good for the astrologer as well. India should be proud of and have faith in its tradition of planetary analysis and the West would do well to listen, discuss and finally emulate developments of Indian astrological meteorology." *Jane Perking Cardiff (Wales).*

The astrologers are failing in their predictions about directions and intensity of rainfall as the required data about cloud formation in the months of *Margasira, Phalguna* and *Ashadha* in different places of India along with wind directions are not available with them. Even then 60% times astrologers are beating meteorologists by making predictions on the basis of planets only."

As an astrologer, Mr. Pathak should be convinced that physical scientists can have only a minor subordinate role to astrologers.

New Delhi. *K.N. Rao.*

Fundamentalism or Awakening?

Sir, - This has reference to Mr. S.S. Borade's views (*A.M.* June 1088) regarding my letter (*A.M.* January 1988). He has either misread or misunderstood both the spirit and substance of my letter. There is no such thing as "Hindu Fundamentalism" since the theology of Hinduism is broad based and not aggressive as one has come to see in some of the monotheistic religions. As I indicated in my letter the new sense of recognition by Hindus of their eternal heritage is simply a Hindu Awakening and nothing else.

I do not write for sensationalism nor "change colours" to satisfy one or more individuals.

Illinois, U.S.A.. *B. Sureshwara.*

Appreciation

Sir, - Since 1984 I had been a subscriber for THE ASTROLOGICAL MAGAZINE and it is my wish to keep it on. The May issue really appears to be a tutor in this science. As a regular reader, I highly appreciate it. The articles are all top class. It gives one a lot of knowledge in this science. Thanks to the Editor.

Madras. *Dr. M.V. Rao.*

Ganesh Daivagna

Sir, - Regarding the article on Ganesh Daivagna by Mr. K.R. Krishna Murthy (*A.M.* July 1988), I would like to bring to your notice that in a library here, I came across a book *Jatakaalankara* said to be authored by Ganesh Daivagna. The original is in Sanskrit, translated with commentary by Mr. Madura Krishnamurthy Sastry.

The parentage as given in the book is that Ganesh Daivagna was the grandson of Kantaji who was Asthan Vidwan in Gurjara Desa. His sons were (1) Suryadasa (2) Gopala (3) Rama Krishna. Ganesh Daivagna was the son of Gopala Pandita. It is also mentioned that this *Jatakaalankara* was written in 1335, Salivahana Saka.

Rajamundry. CH.VaraprasadaRao.

Religious Rites and Eclipses

Sir, - Dr. B. Sureshwara has stated (*A.M.* June 1988) that "We must consider total duration of a lunar eclipse including entry and exit of penumbra by the Moon for religious rites."

I have clearly explained in my article on penumbral and umbral eclipses of the Sun and the Moon (See page 462 to 464 *A.M.* May 1985) and also referred in my letter on Solar Eclipse (page 41 *A.M.* April 1988) that at the time of penumbral lunar eclipse, the Moon is slightly rendered black and is completely visible to the observer on the earth and so a penumbral lunar eclipse is not considered as a "Lunar Eclipse" in the usual sense for religious purposes also.

Madras. *Prof. L.V.S. Mani.*

Uniformity in Chart Design

Sir, - The suggestion given by Mr. Pramod Goswami of Guwahati (*A.M.* June 1988) regarding formulation and adoption of an uniform chart for the whole of India deserves consideration. In this regard I submit my view as under:

Astrology was propounded by Lord Brahma as a *Vedanga*. From the heart of Lord Brahma Maharishi Bhrigu appeared. It was during *Satya Yuga* that the ancient sage Maharishi Bhrigu wrote the Bhrigu *Samhita*, a massive volume that contained life stories of every human being who had ever been or would be born on the earth. The *Samhita* is still considered the most authoritative literature on Astrology. As such the horoscope design as given by Rishi Bhrigu may be considered, if occasion arises, for the purpose of adoption on an uniform basis in the whole of India. You have brought by your sole efforts the Indian science of Astrology to an advanced state and you are enjoying respect and regard even in foreign countries. I, therefore, feel that you are the only astrological authority in the country who can give serious and sincere thought to the issue. If the issue is solved, it may enhance the prestige of the country in the astrological world and also help the integrity of the country.

Bhubaneswar. *T.N Saxena.*

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"Calculation of Life- Span"

Sir, - I am attracted by the simplicity of the method used by the learned author of this article (*A.M.* May 1988) with reference to the Jaimini aphorisms. The article is incomplete, in my opinion, in the following respects:-

(1) The conditions for *Kakshya Vriddhi* and *Kakshya Hrasa* are not stated in the article and so the reader is left to his own assumptions.

(2) The benefic and malefic planets are not defined as used in Jaimini aphorisms.

(3) The conditions of using different *Kakshya* years are not specifically stated in the use of Saturn (5 or 6 or 7) and Mars (2 or 3).

(4) It has not been stated that when and where *Kakshya Vriddhi* or *Hrasa* had taken place and whether the *Kakshya* years of the planets involved at the appropriate *Kakshya* places are to be ignored or not?

(5) In the case of a person, in whose horoscope, all the three factors involved in deciding the span of life, namely, short, middle or long are present, it is not shown how to decide on exact span.

For example, take the following horoscope of the person born on 2-10-1934 at 9-03 a.m. IST in Trivandrum: Lagna 207° 18'; Mercury 189° 8'; Jupiter 185°14'; Saturn 299°9'; Rahu 284°30'; (Capricorn); Moon 93° 8', Mars 117° 30', Ketu 104° 13'; Sun 165° 25', and Venus 153° 12'. Atmakaraka - Saturn 29° 9' in Capricorn.

Applying the principles stated in the article to this chart:

Since the Lagna-lord owns also the 8th house, for Libra Lagna, taking the exception (i) stated in the article, I have considered the 8th house from sign occupied by the Lagna lord. In the horoscope the Lagna lord Venus is in Virgo and so the 8th house from Virgo - Aries (chara) is considered for the sign occupied by the 8th lord whereas the sign of the Lagna lord is in (dwi). Therefore, (1) *dwi* and *chara* signs of 1st and 8th Lagna lords respectively will contribute short life.

Signs occupied by Lagna and the Moon are Libra and Cancer. They are *chara* and *chara* respectively, hence contribute long life.

Since Lagna is at 207° 18', it is in the 2nd hora of Libra, which according to the "Table of Horas" given by the article will be assigned the sign Taurus. Therefore, signs occupied by Lagna and Hora-Lagna will correspond to Libra and Taurus which are *chara* and *sthira* respectively. Hence this will contribute Middle life. This is to say that this horoscope gets three different spans of life namely, short, long and middle life. The article is silent on the procedure to be adopted when this happens. This may be clarified by the author before we go any further to allot Kakshya years contributed by different planets.

Cochin. *R.B. Pillai.*

II

Sir, - This has reference to the clarification sought in the *A.M.*, July 1988.

Conditions for *Kakshya Vriddhi* and *Kakshya Hrasa* are dealt in my article "Calculation of Life Span-II" (*A.M.* June 1988).

With regard to *Kakshya* years of Saturn add 7 years if he is exalted, 6 years if he is in own house and 5 years if he is in friend's house. For subtraction, prefer 5 years.

In Krishna Menon's chart, the longitude of the Sun is 0s 21° 20' and longitude of the Moon is 9s 10° 25'. Hence it can be easily found now that the Moon is in the 7th lunar day of the dark half (bahula saptami) and therefore considered as the waning Moon and accordingly 1 year is subtracted. It may be recalled that the Moon waxes from the 11th lunar day of the bright half to the 5th lunar day of the dark half. Gajakesari Yoga does not pertain to Jaimini system.

According to Jaimini aphorism *Pitru Labhage Chandre Chandra Mandabhyam* - longevity should be ascertained from Lagna and the Moon, if the Moon occupies Lagna or its 7th house. This is evidently a specific condition and therefore is preferred in chart-4 of Tagore.

In chart-5 of Pandit Nehru, 6 years are added because the Moon is in his own house. There are only two figures viz., 1 year and 6 years. So whether the Moon is in own house or exalted, 6 years may be added. Subtract 1 year for the waning Moon or New Moon. The Moon on *Chaturdasi* or *Amavasya* is deemed as the worst malefic, on par with Mars, Saturn, Rahu and Ketu, for judging conditions for the decrease of the term of longevity (*Kakshya Hrasa*). I have based this on the specific mention of the waning Moon - *Amavasyam Chaturdasyam Ksheena Chandro Na Sarvada.*

In the June 1988 issue, chart-3 is reprinted instead of the chart of Mr. N. Sanjeeva Reddy. The correct chart is as follows: Ascendant - Sagittarius - Jupiter; Pisces - Mars and Rahu; Aries - Mercury and Venus; Taurus - Sun and Saturn; Virgo - Ketu; and Libra - Moon.

In chart 3 in the same issue, 1 year is added for the Moon instead of adding 6 years, since the Moon is in the 5th lunar day of the dark half. The error is regretted.

Iranganti Rangacharya.

Hanamkonda

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A Newly Discovered Yoga

Sir, - I wish to refer to the article "A Newly Discovered Yoga" by Mr. K.K. Pathak (*A.M.* June 1988). One thing is definite that when we call Astrology science then it should be subject to research and new principles can be verified through research.

Mr. Pathak has given many examples to illustrate this yoga but all these charts have already been discussed in the *A.M.* and their success is attributed to many other factors. Maha Shakti Yoga could only be an additional factor if we accept it.

In my collection I have charts where Rahu is in the 12th in many cases. A gentleman born on 29-12-1947 at 12-45 hrs. in Bombay is unable to make two ends meet but he has the Yoga. A lady born on 26-10-1950 at 00.45 a.m. at Bombay is so disease-ridden that she cannot even cook her food, let alone the other results of the Yoga. A lady born on 16-6-1952 at Bombay at 21.04 hrs. has no activity except to sit at home. I have also some examples where Rahu and Saturn are both in the 12th from the Moon but the natives are unhappy in life.

No single combination can be fully responsible for success or failure. The Bhava, Bhavadhipati and Karaka for the particular Bhava should be examined, and such combinations of Maha Shakti Yoga or any other Yoga should be taken as added qualifications of the chart. In my opinion the first principles of Astrology should be first applied for failure or success and such independent yogas can only be considered as added qualifications.

Bombay. *Raman Thakkar.*

Slump in 1989

Sir,- With reference to the letter appearing in the *A.M.*, June 1988 (pages 37, 39) I would like to mention that in 1985, Jupiter in Capricorn was in *Rakthakshi Samvatsara* and not in *Bahudhanya Samvatsara*. Further *Chitrabhanu* is not setting on 12th October 1988 as we are now passing through Vibhava. Hence *Chitrabhanu* will come after 12 years. Hence Mr. Kapoor's observations are wrong and the markets cannot be expected to slump for this reason.

Bombay. *K.S. Krishnan.*

"Divisional Charts"

Sir, - This is with reference to the article on page 41 of the 1988 Annual. The learned writer has mentioned about Amsa Dasa system and as an example he mentions that 12° 36' Cancer in Navamsa is 2° 36' Libra and fixes the star as Chitta. Similarly the Moon's Nakshatra to be decided as above, and Dasa balance calculated. In my opinion, this is not logical. I have been working on the Divisional Dasa system for over a decade and half. My method is as follows:- Navamsa 3° 20' is spread over 30° of the concerned Navamsa Rasi. In the above case if 3° 20' = 30°; 2° 36' = 23° 24' in Libra, that is, the star is Visakha. Presuming the above longitude refers to the Moon, the Dasa balance is 11 yrs. 11 mts. 1 day of Jupiter. For the Navamsa chart, this Dasa period is to be watched. As Navamsa chart is intended for matters concerning one's spouse, timing of marriage, health and longevity have to be decided from these Navamsa Dasa periods. Similarly for job matters, Dasamsa chart, and its Dasa balance have to be considered. Of course, these Divisional charts have to be used supplementary to the natal chart.

Srikakulam. *N. Balaram Krishna.*

Sati and Sastras

I

Sir, - Arundhati is right. Devotees of the Hare Rama cult are carried away by doctrines of this cult and cannot see beyond them as is evident from Mr. Syamasundar Das' views on *sati*. The area of confusion many times, is as to which of the holy scriptures is the ultimate in matters of *Dharmic* ambiguity. It is said that the *Sastras*, the *Sruti* and *Smritis* should be followed if one is keen on a path of right conduct, if one wants to follow *Dharma*.

Right conduct is of two kinds: (1) as dictated by the *Sastras*, (2) as dictated by popular custom or *Loukika*. Both must be observed by one not only for one's welfare but also for the welfare of society. The *Dharma* of the village (social group), one's own caste, the *Dharma* of one's own family and the *Dharma* of one's own country must be followed. Wealth and desires not backed by *Dharma* should be avoided. Likewise, if in the name of *Dharma*, pain-causing acts are to be committed, these also should be avoided. Such acts include killing animals in sacrifices, for food, for their skins etc. When killing animals itself is abhorred, how much more despicable would be killing humans and that too, a helpless woman as in *sati*. The coercion here may not be distinctly physical, it can be only moral and psychological. Nevertheless *Dharma* frowns on it.

Whatever is in the *Sruti*, *Smriti* and the *Puranas* is *Dharma*. Whatever is elsewhere is not *Dharma*. Where differences occur between *Sruti*, *Smriti* and *Puranas*, the final verdict must be from the *Srutis*. The *Srutis* are the

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authority here. If in the *Smritis* themselves differences occur those that go against the *Vedas* are to be rejected. Any other Sastra can be taken as authoritative when it is fundamentally not against the *Vedas*. If amongst the *Smritis* there are contradictions, the deciding *Smriti* should be *Manu Smriti*.

I hope Mr. Das will, apart from *Harekrishna* literature, study the commentaries on the *Vedas* and *Upanishads* by scholars of *Advaita* which will leave him convinced of what the *Sastras* are and what their import is.

Sri Rangam *V. Adinarayanan.*

II

Sir, - I was surprised, if not shocked, to read Mr. Syamasunder Das' letter regarding *sati (A.M.* May 1988). It is the general opinion of Prabhupada's disciples with whom I have spoken about this letter that Mr. Das has not represented Guru Maharaja's position on *sati* very clearly although he has tried to quote Prabhupada's books. Lest your learned readers be missed into thinking the late ISCKON founder-acharya was pro-*sati*, either in Kali Yuga or in earlier ages, please allow me to clear the air.

Mr. Das' first *Bhagvata* reference is from the *Puranas'* fourth canto and concerns the episode of King Puranjana. In the entire 18,000 verse *Srimad Bhagavatam*, only this Puranjana is geared to teach transcendental awareness, and is not a point-by-point instruction. Ancient *Sastras* as books written in pursuance of the *Sastriac* version, that do give point-by-point instructions on the duties of husbands, wives, ascetics, etc. never prescribe the *sati* rite for a widow. Neither Manu, Narada nor Kautilya prescribe it as obligatory.

Further even though the fictional and allegorical Vidarbhi was about to commit *sati*, as discussed by Mr. Das still it should be noted that in the story the Supreme Lord took the form of a *brahmana* and stopped her from the aet. If *sati* was a widow's solemn duty, then why did the Supreme Lord appear before her just to stop her from the act?

Mr. Das next quotes the prophecy of Sri Narada that Gandhari, wife of Dhritarashtra, "will burn herself five days hence in the flames that consume her husband." Here again, this is a prediction of Devarshi Narada, one that came true as have all his forecasts, nonetheless one that shouldn't be misconstrued as an instruction. Gandhari as the queen of Indraprastha had also wrapped her eyes beneath folds of cloth to respect and follow her blind husband. This was the great lady's choice born out of her stalwart penance and devotion, though nowhere do scriptures prescribe deprivation of sight for a lady whose husband is sightless. History is full of mistakes and though mistakes may be recorded, they are not exemplary.

Mr. Das' third misunderstanding is to state that *sati* has "*Sastriac* force" but it is not "recommended in Kali Yuga." He compares *sati* with *Yagnas* like *Asvamedha* that are no longer permitted. This is mental speculation. ***Sati* is pure and simple suicide and suicide is by and large banned by all Vedic injunctions.** There is no suicide Yagna that is permissible in some ages and proscribed in others.

Astrologers are supposed to be helpful guides who help others make the greatest gain from life. An astrologer by his very compassionate nature should oppose *sati*.

The bottom line of the *sati* issue is that it has been blown way out of proportion by the Government to cover its own tracks. While steps should be taken to prohibit forced satis, stopping all suicides is impossible. But a government that allows 25,000 deaths yearly from rabies because it won't control stray dogs, or allows 50,000 people to be slaughtered on its no-man-land highways is looking elsewhere to point its finger. Unfortunately, **whenever there is an abundance of problems, the whipping boy of Hinduism becomes the convenient scapegoat, although India's "dignified and secular statesmen" never hesitate recourse to Hindu Astrology when election time draws near.**

San Pablo, California. *Patita Pavana Das.*

III

Sir, - Concerning your reply to Syamasundara Das' letter about the *sati* rite, you cannot ignore the corollary literature to the original *Veda*, nor is there any disagreement between the original *Veda* and bonafide expansions and explanations of the *Veda*.

Sage Veda Vyasa divided the original *Veda* into four, then added the *Mahabharata*, which is known as the fifth *Veda*, and the *Puranas*, *Upanishads* etc. He summarised the *Veda* in the *Vedanta Sutra*, and he explained *Vedanta Sutra* with his masterpiece, the *Srimad Bhagavatam*. In the *Bhagavatam* he says *"Nigama-Kalpataror galitam phalam"*.: the *Bhagavatam* is the mature fruit of the tree of the *Vedas*. Besides this, in the *Mahabharata* is the *Bhagavad-Gita*, which is the essence of all the *Vedas*, spoken by the Lord Himself.

So how can you ignore such literature and call them "Upaveda?"

[Continued on page 59]

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

(In the letters THE ASTROLOGICAL MAGAZINE receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few queries together with answers. If some similar doubts are puzzling you, why not write to us about them? A reader can put only one question at a time. This service is free to all readers of THE ASTROLOGICAL MAGAZINE. - Ed., A.M.

Q.1. Rasi: Virgo - Ascendant 13-38; Scorpio - Jupiter 10-1 and Ketu 29-37; Aries - the Moon 27-14; Taurus - Rahu 29-37; Cancer - Venus 25-51 and Mars 16-15; and Leo - the Sun 11-54 and Mercury 29-37. (a) Is this chart one of Balarishta? (b) Does Mars as 8th lord in the 11th get Neechabhanga?

D.K. Ganguli, Khordah.

Ans: (a) Balarishta is not caused because Ayushkaraka Saturn is exalted. While lunar 8th is occupied by Jupiter and the 8th is occupied by the Moon, and kendras (quadrants) from Lagna are free. (b) Mars gets neechabhanga (cancellation) because he is in a kendra to his dispositor and in mutual exchange of houses.

Q.2. Rasi: Gemini - Ascendant; Pisces - Jupiter; Aries - the Sun, Mars and Mercury; Taurus - Venus; Leo - Ketu; Aquarius - Rahu; and Virgo - the Moon and Saturn (R). Jupiter Dasa is on. The native is not career-inclined but the husband is trying to force her to work. Will the native have to work, the Dasa being of 10th lord in the 10th?

Shashi Prabha, Kanpur.

Ans: I am afraid, she will have to, because Lagna lord Mars occupies 11th in the company of 11th lord, and Saturn aspects 10th, which makes one serve. Gajakesari Yoga will help teaching career. Venus in 12th will fetch all comforts in life.

Q.3. Rasi: Leo - Ascendant, the Sun and Mercury; Virgo - Venus; Capricorn - Ketu and Saturn; Aquarius - Jupiter; Aries - the Moon; Gemini - Mars; and Cancer - Rahu. (a) How does 10th lord Venus in the 2nd in debility affect career matters? (b) Will 7th lord Saturn in the 6th with Ketu influence marital life adversely?

Gita Laxmi Sharma, Dalhousie.

Ans: (a) Venus' debilitation is cancelled by his dispositor Mercury occupying Lagna Kendra. Hence the 10th lord is practically unaffected and his position implies money through work. (b) Not much, because it is his own house and of Jupiter's occupation of 7th. Incidentally for Leo Lagna Jupiter as 5th lord is helpful. The problem can be satisfactorily solved if the married partner happens to be a medico or belongs to any allied activity.

Q.4. Rasi: Gemini - Ascendant; Rahu and Mars in the 2nd; Mercury and Venus in the 7th; Saturn, the Sun and Ketu in the 8th; Jupiter in the 9th; and the Moon in the 12th. What combinations have deprived the native of mental peace and what is the solution?

N. K. Tiwary, Calcutta.

Ans: At least two reasons can be adduced. (1) The 5th house is aspected by Saturn as well as Mars - both malefics, and Venus himself occupies enemy's house. (2) The 5th lord from the Moon occupies lunar 8th. Solution lies in strengthening Venus in proper ways.

Q.5. Rasi: Taurus - Ascendant; Rahu in the 3rd; the Moon in the 4th; Venus, Mars, the Sun and Mercury in the 7th; and Saturn, Jupiter and Ketu in the 9th. What is the significance of 4 planets in the 7th on marital happiness?

N.K. Bhattacharya, Gwalior.

Ans: The presence of the Sun in the 7th makes me suspect that some of the other planets there will be combust. This combination threatens problems of a diverse kind in marital life. Since the 9th house is somewhat well occupied, these problems will be solved satisfactorily.

Q.6. Rasi: Pisces - Ascendant; Taurus - Saturn; Gemini - Mercury, Jupiter and Venus; Cancer - the Sun; Leo - Mars and Rahu; Libra - the Moon; and Aquarius - Ketu. Navamsa: Sagittarius - Ascendant and Venus; Aquarius - Ketu; Pisces - Jupiter; Gemini - the Moon, Mercury and Saturn; Cancer - Mars; and Leo - the Sun and Rahu. The 5th lord is in the 8th and the 6th lord is in the 5th without any benefic aspect. According to Mantreswara, the Sun alone in the 5th in Cancer can give the native a son from the second wife only. How far is this dictum applicable in this case?

S.No.12024.

Ans: The 7th house denotes first wife; 3rd from it i.e., 9th denotes second wife. For a woman, the 9th is the house of children. The 9th from the 9th is the 5th and the Sun is a friend of Mars. Hence his presence in Cancer ensures a son. This rule applies to this chart. A

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literal interpretation is not possible because today having a second wife is legally taboo, unless the first wife is dead or divorced.

Q.7. (a) If Lagna lord and Mars are combust but Saturn is retrograde and neutral, will it give heavy property/own house? (b) What results will retrograde Saturn as a neutral planet give in the 4th or 9th with the Moon also there?

Om Prakash Bajpai, Kanpur.

Ans: Lagna is necessary to answer this question, as planets have functional values too.

Q.8. Rasi: Aries - Ketu; Leo - Ascendant, the Sun 11, Mars 11 and Mercury 11; Virgo - Venus 14 and Jupiter 13; Libra - Rahu; Scorpio - Saturn 17; and Capricorn - the Moon 23. Jupiter Dasa is running, yet the career of the native has seen no promotions at all, since August 1980. When will things improve? -

Prabhir Kumar Chakraborty, Calcutta.

Ans: Jupiter will be transiting 10th and 11th during this year and the following, he can expect improvement in career during those years.

Q.9. Rasi: Ascendant 38-44; the Moon 246-46; Venus (R) 359-37; Mercury 331-29; Rahu 130-56; Ketu 310-56; the Sun 353-45; Mars 82-45; Jupiter 280-19; and Saturn - 275-41. Does the combination of the Sun and Mercury with Venus indicate writing abilities and authorship?

V. Ganesh, Pondicherry.

Ans: The Sun and Mercury constitute Nipuna Yoga. Along with Lagna lord in power occupying 11th, it shows gain through learning. The 3rd is the house of writing and 10th lord Jupiter aspects it. Hence gain through writing is possible.

Q.10. Rasi: Pisces - Ascendant; Taurus - Rahu; Libra - Saturn; Scorpio - Ketu and the Sun; Sagittarius - Jupiter, Venus and Mandi; and Capricorn - Mars. Navamsa: Pisces - Ascendant; Taurus - Mercury; Gemini - Mars and Saturn; Cancer - Ketu; Scorpio - the Sun and Venus; Capricorn - Rahu; and Aquarius - the Moon. Saturn is in the 8th Bhava exalted and is said to cause Vaidhavya Yoga. How can this be applied to the chart in question?

G.P. Muralidharan, Madras/

Ans: The 8th house in a woman's chart is mangalyasthana, and for Pisces Lagna, Saturn is a malefic and his presence in the 8th, unrelieved by benefic aspects, is undesirable, but ensures long life.

Q.11. (a) Can any special results be expected in the Dasa-Bhuktis of exalted/vargottama Atmakaraka Venus for a chart with the Moon in Taurus aspected by 9th lord Jupiter? (b) For the same Lagna, how will 9th lord Jupiter (R) and 10th lord Saturn in the 6th in Virgo help? - S.No. 9341.

Ans: Horoscopes may please be given in full, as questions like the present cannot be satisfactorily answered without it, since these cannot be treated in isolation ignoring other factors operating.

Q.12. Rasi: Capricorn - Ascendant and Ketu; Cancer - Mars, the Moon and Rahu; Virgo - the Sun, Jupiter and Saturn; and Libra - Mercury and Venus. Navamsa: Capricorn - Ascendant, the Moon and Mars; Aquarius - Ketu; Pisces - the Sun and Venus; Gemini - Saturn; Cancer - Jupiter; Leo - Rahu; and Scorpio - Mercury. Will the Moon, Mars, Rahu combine in Cancer give a medical career?

Bidyut Goswami, Calcutta.

Ans: The Sun, Mars and Jupiter are the vital planets for determining medical career. The 7th being 10th from 10th, Moon (Osadhi) and Mars favours it; even as Jupiter and Sun who are respectively 12th and 8th lords in 9th. At least a para-medical career can be expected.

Q.13. Rasi: Taurus - Ascendant, Mercury, Mars, the Sun and Rahu; Gemini - Jupiter and the Moon; Scorpio - Ketu; and Pisces - Saturn and Venus. The native is suffering from chronic sinusitis and tonsillitis. How do you locate these in the chart?

P.Satyanarayana, Hyderabad.

Ans: (a) Taurus is the area of affliction for them; occupation by Mars, company of Mars to Mercury, aspect of Saturn are causing them.

Q.14. Rasi: Cancer - Ascendant 5 and Saturn; Scorpio - Jupiter and Ketu; Capricorn - the Moon; Aquarius - Venus; Pisces - Mars and Mercury; Aries - the Sun; and Taurus - Rahu. Navamsa Lagna: Leo. The native has lost 3 elections very closely. Does the Saturn-Moon exchange show any success in politics?

K.S. Dilloria, Jammu.

Ans: Saturn from Lagna aspecting 10th house and the Sun is the cause. Should the Dasa Bhukti be favourable and Saturn propitiated, chances of success are still there as Jupiter aspects Lagna and the 9th.,

Q.15. Rasi: Aries - Ascendant; Taurus - Mars; Leo - Mercury, Venus, the Moon and the Sun; Virgo - Rahu; Libra - Jupiter; Scorpio - Saturn; and Pisces - Ketu. (a) What is the effect of the combination of 4 planets in the 5th house?

Subrata Das Barman, Hooghly.

Ans: It means that the native has too many irons in the fire. One or more planets may also be combust, which does not augur well for speculation, romance and

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to some extent children, particularly as Saturn aspects them.

Q.16. Rasi: Virgo - Ascendant 13-12; Libra - the Sun 19-34 and Mercury (R) 24-46; Scorpio - Venus 24-29; Sagittarius - Jupiter 8-31 and Saturn 20-30; Aquarius - Ketu 19-01; Taurus - the Moon 5-57; Gemini - Mars 23-35; and Leo - Rahu 19-01. (a) Is Chandradhi yoga present? (b) Will Jupiter Dasa be spiritually a productive period since Jupiter joins 5th lord Saturn?

S. No. 12255.

Ans: (a) Yes, there is Chandradhi Yoga; but it is only partial, as planets other than the three benefics are also present. (b) Far from it, as Saturn who is tamasic occupies the 12th from 5th and the two are aspected by Mars the malefic, as indeed the 5th.

Q.17. Rasi: Sagittarius - Ascendant and Mars; Aquarius - Mercury; Pisces - the Sun; Aries - Venus; Taurus - Ketu; Cancer - the Moon and Jupiter (R); and Scorpio - Saturn and Rahu. Navamsa: Taurus - Ascendant and Mercury; Gemini - Ketu; Virgo - the Sun and Saturn; Libra - Mars; Scorpio - Venus; Sagittarius - the Moon and Rahu; and Pisces - Jupiter. (a) Will transit Saturn in the 6th from the Moon confer enhanced career status? (b) Will Lagna lord Jupiter exalted in the 8th give a flair for consultancy and success in it?

Telharkar, D.T., Pune.

Ans: (a) Transit Saturn from Sagittarius will aspect, among others, Gemini and Virgo. The latter is your 10th or your career house; the former 10th from the 10th; hence both are afflicted. I have known people wilt under this pressure. This is a time for keeping a low profile and ignoring slights. (b) Yes; on income tax, insurance, finance, etc.

Q.18. Rasi: Libra - Ascendant; Scorpio - Saturn and Rahu; Aquarius Mars (R); Pisces - the Moon; Taurus - Ketu; Cancer - Venus; Leo - Jupiter and Mercury; and Virgo - the Sun. The native's drug store has been showing very poor returns. How is it in spite of Lagna lord Venus being in the 10th house? The Dasa is of the Sun - Venus. Will Mercury with Mars give a heartless husband or will Jupiter in the 4th improve matters?

L. Sankara Kuthalam, Tiruttani.

Ans: The choice of profession is appropriate. Perhaps the ruling Dasa Bhukti, which is not given, has something to do with it. During the last two and half years Saturn has been staying in Scorpio (8th from 7th) affecting your 7th house. From January he has moved into Sagittarius and the affliction has been removed. I am sure it will now take wings especially when Jupiter transits Gemini, Cancer and Leo.

Q.19. Rasi: Gemini - Ascendant; Leo - Ketu; Virgo - the Moon and Saturn (R); Aquarius - Rahu; Pisces - Jupiter; Aries - the Sun, Mars and Mercury; and Taurus

Prabhakar S., Kanpur.

Ans: The point at issue is the happiness of the native. Venus in the 12th guarantees all comforts in life. Saturn with the Moon in 4th shows some strain in domestic life; but the aspect of Jupiter will overcome it. About the husband, the 7th Sagittarius is the Lagna and the 4th from it is occupied by Jupiter himself (7th and Lagna lord). He is assured of a happy family life although disturbed by the aspect of Saturn. I guess propitiation of Saturn will overcome the difficulty occasionally experienced.

Q.20. Rasi: Gemini - Ascendant; Virgo - the Moon; Libra - Rahu; Aquarius - Mars; Pisces - Jupiter; Aries - Venus, Saturn and Ketu; Taurus - Mercury and the Sun. Jupiter Dasa has been very successful career-wise but not so financially. Will the Bhuktis of Mars and the Moon give good results moneywise?

Rama Prasad Goel, Deoria.

Ans: The Moon Bhukti will be successful financially but not that of Mars, which has to be negotiated carefully; so will be that of Rahu who are ill-placed with reference to Dasa lord.

Q.21. Rasi: Libra - Ascendant; Capricorn - Jupiter and Saturn; Aquarius - Ketu; Pisces - Venus; Aries - the Sun and Mercury; Cancer - the Moon and Mars; and Leo - Rahu. Navamsa: Capricorn - Ascendant, Venus and Ketu; Aquarius - Saturn; Pisces - the Moon; Aries - Jupiter and Mercury; and Cancer - the Sun, Mars and Rahu. Present period is Venus Dasa, Saturn Bhukti. The native has lost everything in business. (a) Which planet is responsible for this pass? (b) How come speculation also proved ruinous to him?

A.S.R. Krishna, Bhavanipuram.

Ans: Venus is exalted in the 6th. Saturn occupies his own sign in Capricorn. According to classical authorities, such a disposition of these 2 planets will make even an emperor take up the begging bowl. What then can be said of ordinary folk? There is a silver lining however. Venus is Lagna lord and should help matters. Moon-Mars in the 10th favour business which will get reorganised when Mercury Bhukti begins. (b) Ketu in the 5th, Mars adversely aspecting the 5th and 5th lord Saturn in the 12th therefrom hardly suggest any luck in shares, and that, irrespective of the Dasa.

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"THE ASTROLOGICAL MAGAZINE"

EPHEMERIS FOR SEPTEMBER 1988

*NIRAYANA POSITIONS OF PLANETS AT 5.30 A.M. I.S.T.

Date Day of Wk	Sid. Time	Sun Ravi	Moon Chandra	Mars Kuja	Merc. Budha	Jupit. Guru	Venus Sukra	Saturn Sani	Rahu	Uranus	Neptune	Pluto
	H-M-S	° ' "	° ' "	° '	° '	° '	° '	° '	° '	° '	° '	° '
1. 1 Thur	10-42-37	136-31-09	19-20-51	349-00	159-24	48-58	91-00	243-41	322-00	244-48	255-15	198-01
2.Fri	10-46-33	137-29-13	33-08-24	348-55	160-48	43-03	92-02	243-41	321-56	244-49	255-15	198-03
3 Sat	10-50-30	138-27-19	46-30-32	348-50	162-11	43-07	93-04	243-41	321-53	244-48	255-15	198-04
4 Sun	10-54-26	139-25-27	59-29-17	348-43	163-33	43-11	94-06	243-42	321-50	244-47	255-14	198-05
5 Mon	10-58-23	140-23-36	72-07-28	348-35	164-53	43-15	95-08	243-42	321-47	244-47	255-14	198-07
6 Tues	11-02-19	141-21-48	84-29-09	348-27	166-11	43-19	96-11	243-43	321-44	244-47	255-13	198-09
7 Wed	11-06-16	142-20-02	96-37-27	348-18	167-44	43-22	97-14	243-43	321-40	244-47	255-12	198-10
8 Thur	11-10-13	143-18-18	108-36-00	348-08	168-44	43-25	98-17	243-44	321-37	244-48	255-12	198-12
9 Fri	11-14-09	144-16-35	120-27-56	347-58	169-57	43-29	99-21	243-45	321-34	244-48	255-12	198-14
10 Sat	11-18-06	145-14-55	132-16-06	347-46	171-09	43-32	100-25	243-46	321-31	244-48	255-11	198-15
11 Sun	11-22-02	146-13-16	144-03-00	347-34	172-19	43-34	101-29	243-47	321-28	244-48	255-11	198-17
12 Mon	11-25-59	147-11-38	155-50-56	347-22	173-27	43-37	102-34	243-48	321-25	244-49	255-11	198-18
13 Tues	11-29-55	148-10-03	167-42-11	347-08	174-33	43-39	103-38	243-50	321-21	244-49	255-10	198-20
14 Wed	11-33-52	149-08-30	179-38-59	346-54	175-39	43-41	104-43	243-51	321-18	244-49	255-10	198-22
15 Thur	11-37-48	150-06-59	191-43-48	346-40	176-39	43-43	105-48	243-52	321-15	244-50	255-10	198-23
16 Fri	11-41-45	151-05-29	203-59-17	346-25	177-38	43-45	106-54	243-54	321-12	244-50	255-10	198-25
17 Sat	11-45-41	152-04-01	216-28-22	346-10	178-34	43-47	107-59	243-56	321-09	244-51	255-10	198-27
18 Sun	11-49-38	153-02-35	229-14-05	345-54	179-27	43-48	109-05	243-57	321-06	244-51	255-10	198-29
19 Mon	11-53-35	154-01-10	242-19-27	345-37	180-18	43-49	110-11	243-59	321-02	244-52	255-10	198-31
20 Tues	11-57-31	154-59-46	255-47-03	345-21	181-05	43-50	111-18	244-01	320-59	244-53	255-10	198-33
21 Wed	12-01-28	155-58-25	269-38-36	345-04	181-48	43-51	112-24	244-03	320-56	244-54	255-10	198-34
22 Thur	12-05-24	156-57-05	283-54-19	344-47	182-28	43-52	113-31	244-05	320-53	244-54	255-10	198-36
23 Fri	12-09-21	157-55-47	298-32-18	344-29	183-03	43-52	114-38	244-08	320-50	244-55	255-10	198-38
24 Sat	12-13-17	158-54-31	313-28-14	344-12	183-34	43-53	115-45	244-10	320-46	244-56	255-10	198-40
25 Sun	12-17-24	159-53-17	328-35-19	343-54	184-00	43-53	116-52	244-12	320-43	244-57	255-11	198-42
26 Mon	12-21-10	160-52-04	343-44-51	343-36	184-21	43-52	118-00	244-15	320-40	244-58	255-11	198-44
27 Tues	12-25-07	161-50-52	368-47-24	343-19	184-36	43-52	119-07	244-17	320-37	244-59	255-11	198-46
28 Wed	12-29-04	162-49-44	13-34-14	343-01	184-46	43-51	120-15	244-20	320-34	245-00	255-11	198-48
29 Thur	12-33-00	163-48-38	27-58-30	342-43	184-48	43-51	121-23	244-23	320-30	245-02	255-12	198-50
30 Fri	12-36-57	164-47-34	41-56-04	342-26	184-44	43-50	122-32	244-26	320-27	245-03	255-12	198-53

* For Local Mean Time of Bagalore. This can be taken to be sidereal time of Local Mean Noon of any place in India. (The error will not exceed seven seconds.) Ayanamsa on 1-9-1988 is 22-15-13.

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ASTRONOMICAL NOTES FOR SEPTEMBER 1988

AGASTYA

Sayana positions of planets at 5.30 a.m. I.S.T. on 1st September 1988.

Planets	Sphuta	Dhruva	Vikshepa	Kranti
Ravi	158-46	160-23	0 N 00	8 N 17
Chandra	41-36	37-42	4 N 28	19 N 34
Kuja	11-16	12-26	5 S 18	0 S 26
Budha	181-39	181-18	0 S 34	1 S 11
Guru	65-13	63-29	0 S 59	20 N 13
Sukra	113-16	114-42	2 S 19	19 N 05
Sani	265-56	265-36	0 N 58	22 S 25
Rahu	344-15			

THE SUN

During this month the Sun moves forward from 17° Leo, enters Virgo on 14th and ends at 17° there. The north declination of the Sun decreases from 8° 17' till the Sun crosses the equator to the South on 22nd. Then the South declination increases to 3° 11' at the end.

THE MOON

Starting from 19° Aries the Moon makes one complete circuit of the zodiac and ends at 25° Taurus. The north declination of the Moon increases from 19° 34' till it becomes a maximum at 28° on 4th; then the north declination decreases till the Moon crosses the equator to the south on 11th; afterwards the south declination increases until it reaches a maximum of 28° 33' on 19th; thereafter the south declination decreases till the Moon crosses the equator to the north on 25th; after that the north declination increases to 28o 05' at the end.

MARS

During this month Mars continues to move with retrograde motion in Pisces from 19° to 12° at the end. The south declination of Mars increases from 0° 26' to 2° 17' at the end.

MERCURY

Mercury moves forward from 9° Virgo, en enters Libra on 18th, becomes retrograde at 5° there on 28th and ends at the same 5° there. The south declination of Mercury increases from 1° 11' till it reaches a maximum value of 13° 53' on 29th; then the south declination decreases to 13° 46' at the end.

JUPITER

Starting from 13° Taurus, Jupiter moves ahead till it becomes retrograde on 24th at 14° there; then Jupiter moves backward to the same 14° at the end. The north declination of Jupiter increases from 20° 13' till it becomes maximum at 20° 20' on 21st; then the north declination decreases to 20° 18' at the end.

VENUS

Venus moves ahead from 1° Gemini, enters Cancer on 27th and ends at 4° Cancer. The north declination of Venus decreases from 19° 05' to 12° 54' at the end.

SATURN

Saturn continues its forward motion in Sagittarius from 4° to the same 4° at the end. The south declination of Saturn increases from 22° 25' to 22° 31' at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 322° 00' to 320° 24' at the end.

Uranus moves with retrograde motion from 244° 48' until it becomes direct at 244° 47' on 5th; then Uranus moves ahead to 245° 04' at the end.

Neptune also moves backward from 255° 15' till it becomes direct at 255° 10' on 18th. Then Neptune moves forward to 255° 12' at the end.

Pluto moves ahead from 198° 01' to 198° 55' at the end.

LUNAR CONJUNCTIONS:

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted:-

Jupiter at 23h. 18m. on 2nd; Venus at 6h. 50m. on 7th; Mercury at 20g. 40m. on 13th; Pluto at 18h. 38m. on 15th; Saturn at 8h. 29m. on 19th; Uranus at 10h. 05m. on 19th; Mars at 29h. 17m. on 25th; Jupiter at 8h. 49m. on 30th.

PLANETARY ASPECTS

The Sun: Square the Moon 3rd, 19th; parallel the Moon 11th, 25th; conjunction the Moon 11th; square Saturn 18th; square Uranus 19th; trine the Moon 21st, 30th; parallel Pluto 25th; opposition the Moon 25th; opposition Mars 28th; parallel Mars 28th; trine Jupiter 29th; square Neptune 30th.

Mars: Square the Moon 5th, 19th; opposition Mercury 7th; trine the Moon 7th, 17th; parallel the Moon 12th, 25th; opposition the Moon 12th; trine Venus 15th; square Neptune 20th; conjunction the Moon 25th; opposition the Sun 28th; parallel the Sun 28th.

Mercury: Trine the Moon 2nd, 23rd; trine Jupiter 3rd; square the Moon 5th, 21st; square Neptune 5th; opposition Mars 7th; parallel the Moon 13th, 23rd; conjunction the Moon 13th; opposition the Moon 27th.

Jupiter: Parallel the Moon 1st, 8th, 28th; conjunction the Moon 2nd, 30th; trine Mercury 3rd; square the

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-9-1988 is 22°15'13".

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Moon 10th, 24th; trine the Moon 12th, 21st; opposition the Moon 17th; trine the Sun 29th.

Venus: Conjunction the Moon 7th; parallel the Sun 8th, 27th; square the Moon 15th, 29th; trine Mars 15th; square Pluto 17th; t trine the Moon 17th, 27th; opposition the Moon 22nd. upto 17th;

Saturn: Opposition the Moon 4th; trine the Moon 9th, 27th; square the Moon 11th, 25th; parallel the Moon 16th, 21st; conjunction the Moon 19th.

Uranus: Opposition the Moon 4th; trine the Moon 9th, 27th; square the Moon 11th, 16th, 25th; parallel the Moon 16th, 21st; conjunction the Moon 19th; square the Sun 19th.

Neptune: Opposition the Moon 5th; square Mercury 5th; trine the Moon 10th, 28th; square the Moon 12th, 26th; parallel the Moon 16th, 21st; conjunction the Moon 19th; square Mars 20th; square the Sun 30th.

Pluto: Trine the Moon 5th, 24th; square the Moon 7th, 22nd; parallel the Moon 11th, 25th; conjunction the Moon 15th; square Venus 17th; parallel the Sun 25th; opposition the Moon 28th.

I Amavasya (New Moon): Sukla Paksha (bright fortnight) begins at 10h. 19m.I.S.T. for all places on the earth.

Nirayana Longitudes of Planets: The Sun 146° 25'; the Moon 146° 25'; Mars 347° 32'; Mercury 172° 33'; Jupiter 43° 35'; Venus 101° 42';l Saturn 243° 47'; Rahu 3212° 27'; Uranus 244° 48'; Neptune 255° 11'; Pluto 198° 17'.

Cusps (MidPoints) of Houses for New Delhi:- The 1st 202° 00'; the 2nd 233° 04'; the 3rd 264° 08'; the 4th 295° 12'; the 5th 324° 08'; the 6th 353° 04'; the 7th 22° 00'; the 8th 53° 04'; the 9th 84° 08';l the 10th 115° 12'; the 11th 144° 08'; the 12th 173° 04'.

II Poornima (Full Moon): Krishna Paksha (dark fortnight) commences at 24h. 37m. on 25th for all places on the earth.

Nirayana Longitudes of Planets: The Sun 160° 40'; the Moon 340° 40'; Mars 343° 40'; Mercury 184° 17'; Jupiter 43° 52'; Venus 117° 46'; Saturn 244° 17';l Rahu 320° 38'; Uranus 244° 59'; Neptune 255° 11'; Pluto 198° 44'.

Cusps (Mid-points) of Houses for New Delhi:- The 1st 87° 38'; the 2nd 114° 12'; the 3rd 140° 46'; the 4th 167° 20'; the 5th 200° 46'; the 6th 234° 12'; the 7th 267° 38'; the 8th 294° 12'; the 9th 320° 46'; the 10th 347° 20'; the 11th 20° 46'; the 12th 54° 12'.

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LETTERS TO THE EDITOR

[Continued from page 42]

And how can you ignore the examples of great souls like Madri and *Sati* in sacrificing their bodies for the principle of religion? Your response borders on atheism.

Los Angeles, California. *Nalini-Kantha Das.*

IV

Sir, - In the May 1988 issue of the *A.M.* discussing the topic of sati I was humored by Arundhati's reply to Syamasundara Das. First let it be clear that I do not support the *sati* rite in these times. It has been seen that the woman is either forced or coerced into the fire against her will.

"In case of contradiction between *Sruti* and *Smriti*, the former is to be given more weight. Where there is no contradiction, good people should perform actions ordained by *Smritis* as if they were prescribed by *Sruti (Jabala)*"

Therefore since there are no *Sastraic (Sruti)* statements against *sati* being performed, Arundhati's idea that it is not *Sastraic* is not correct.

In case *Smriti* provision is against the provision of *Sruti*, *Smriti* provisions become inoperative. If the *Sruti* is not against, then it has to be presumed that in *Sruti* there must have been provision similar to *Smriti* but by the passing of time, the same is lost and is not traceable. (*Jaimini Purva Mimamsa Darshan* 91.3.3).

Arundhati has penned a modern touch to the term *Upasastras* by referring to the *Ramayana, Mahabharata, Bhagavatam (Purana)* as such, of course with permission from the readers. She hints that the *Vedas* are the only important *Sastras*. In reality there are five *Vedas* not just four, as the *Chaandogya Upanishad* (3.15.7) reminds us:

Itihaasam puranam panchamam vedaanam vedan, meaning the fifth *Veda is* known as the histories and the *Puranas.*

We can also refer to *Brhadaranyaka Upanishad* (11.4.10) which says:

> The right scriptures consists of the four *Vedas* beginning with the *Rigveda*, the *Bharata*, the whole of the *Pancharatragama*, the original *Ramayana*, the *Puranas* corroborating these and all other works that follow these. Texts other than these are bad testimonies and through the latter, Janardhana cannot be known."

As we see from the above quotes, the *Puranas, Mahabharata, Ramayana* should not be minimised as Arundhati would have us think.

San Francisco, California. *Bahusira Das.*

(Correspondence on this subject is closed. - Ed. A.M

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FARMERS' GUIDE FOR SEPTEMBER 1988

MIHIRA

(In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all cultivators. - Ed. A.M.)

1. Good for buying oxen or sheep, for storing paddy, wheat, corn, dhall, etc., for borrowing, for testing instruments,d for deepening wells, for writing accounts.

2. Till 17h. 44m. good for borrowing, for deepening wells, for writing accounts.

3. Only routine work.

4. Good for testing instruments.

5. Good for manuring, for storing paddy, wheat, corn, etc., for testing instruments, for erecting sheds, for deepening wells, for writing accounts.

6. Good for manuring, for testing instruments.

7. Good for buying oxen or sheep, for manuring, for ploughing, for sowing, for testing instruments, for erecting sheds, for purchasing paddy, wheat, corn, dhall, etc.

8. Good for borrowing, for testing instruments, for deepening wells, for writing accounts.

9. Routine work only.

10. Till 7h. 41m. good for testing instruments.

11. Upto 10h. 50m. good for borrowing; after 7h. 41m. good for testing instruments/ 12. After 12h. 54m. good for disposing off agricultural products, for purchasing or storing corn, wheat, paddy, dhall, etc., for ploughing, for sowing, for testing instruments, for deepening wells. 13. Till 16h. 51m. good for testing instruments, for deepening wells, for fixing pumpsets; after 16h. 51m. good for manuring, for borrowing. 14. Upto 17h. 25m. good for buying oxen or sheep, for disposing off agricultural products, for manuring, for testing instruments, for purchasing paddy, wheat, corn, dhall, etc., for fixing pumpsets, for deepening wells.

15. Only routine work.

16. Good for buying oxen or sheep, for sowing, for borrowing, for writing accounts.

17. Good for disposing off agricultural products, for storing wheat, paddy, corn etc., for testing instruments.

18. Good for buying oxen or sheep, for testing instruments, for deepening wells, for fixing pumpsets.

19. Routine work only.

20. Good for testing instruments.

21. Good for disposing off agricultural products, for manuring, for ploughing, for sowing, for storing wheat, paddy, corn, etc., for testing instruments.

22/ Good for sowing, for harvesting, for testing instruments, for buying wheat, paddy, corn etc., for erecting sheds, for deepening wells.

23. Good for sowing, for erecting sheds.

24. Only routine work.

25. Upto 13h. 01m. good for buying oxen or sheep, for fixing pumpsets; after 13h. 01m. good for disposing off agricultural products, for sowing, for storing wheat, paddy, corn, etc., for harvesting.

26. After 10h. 08m. good for testing instruments.

27. Till 7h. 27m. good for testing instruments; after 7h. 27m. good for fixing pumpsets.

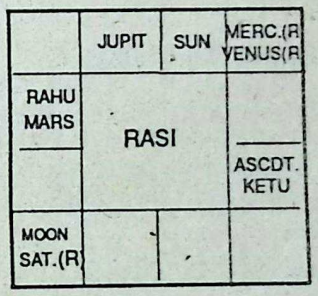
28. Upto 14h. 49m. good for buying oxen or sheep, for writing accounts, for deepening wells.

29. Routine work only.

30. This day also only routine work.

BRAIN TEASER

The Police officer has been transferred and at a time when the change in place can be as problemmatic and inconvenient as it can ever be. So, he hopes against hope the transfer order will be cancelled. What will you tell him?



11.15 a.m. (IST) on 3-6-1988
at 13° N, 77° E 35'

Solution: Next Month.

SOLUTION TO OUR AUGUST TEASER:

Slim but muscular and good- looking.

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TRAVEL GUIDE FOR SEPTEMBER 1988

MIHIRA

(The periods against each date are suitable for those born under different Nakshatras as given below:)

Rohini, Makha, Moola

7th till 25h. 39m., 12th after 13h. 56m., 13th upto 16h. 51m., 17th till 24h. 47m., 21st after 23h. 00m., 22nd upto 21h. 02m., 23rd after 18h. 37m., 24th till 7h. 57m., 26th after 21h. 02m., 27th till 7h. 27m.

Bharani, Poorvaphalguni, Poorvashadha

5th after 20h. 45m., 6th till 22h. 58m., 11th after 10h. 50m., 12th from 12h. 54m. to 13h. 56m., 21st upto 23h. 00m., 22nd after 21h. 02m., 23rd till 18h. 37m., 26th upto 21h. 02m., 27th upto 27h. 21m., 30th after 25h. 44m.

Krittika, Uttaraphalguni, Uttarashadha

7th till 25h. 39m., 12th after 13h., 56m., 13th upto 16h. 51m., 16th after 23h. 32m., 17th till 24h. 47m., 21st after 23h. 00m., 22nd upto 21h. 02m., 23rd after 18h. 37m., 24th till 7h. 57m., 27th from 7h. 27m. to 27h. 21m.

Rohini, Hasta, Sravana

5th after 20h.45m., 6th till 22h. 58m., 11th after 10h. 50m., 12th between 12h. 54m. and 13h. 56m., 21st upto 23h. 00m., 22nd after 21h. 02m., 23rd till 18h. 37m., 26th after 21h. 02m., 27th upto 7h. 27m., 30th after 25h. 44m.

Mrigasira, Chitta, Dhanishta

7th till 25h. 39m., 11th after 10h. 50m., 12th after 12h. 54m., 13th upto 16h. 51m., 16th after 23h. 32m., 17th till 24h. 47m., 21st whole day, 22nd upto 21h. 02m., 23rd after 18h. 37m., 24th till 7h. 57m., from 27th 7h. 27m. to 27h. 21m.

Aridra, Swati, Satabhisha

5th after 20h. 45m., 6th till 22h. 58m., 12th after 13h. 56m., 13th upto 16h. 51m., 212st after 23h. 00m., 22nd whole day, 23rd upto 18h. 37m., 26th after 21h. 02m., 27th till 7h. 27m., 30th after 25h. 44m.

Punarvasu, Visakha, Poorvabhadrapada

7th till 25h. 39m., 11th upto 10h. 50m., 12th 12h. 54m. to 13h. 56m., 16th after 23h. 32m., 17th till 24h. 47m., 21st upto 23h. 00m., 22nd after 21h. 02m., 23rd whole day, 24th till 7h. 57m., 27th 7h. 27m. to 27h.21m., 30th after 25h. 44m.

Pushya, Anuradha, Uttarabhadrapada

5th after 20h. 45m., 6th till 22h. 58m., 12th after 13h. 56m., 13th upto 16h. 51m., 21st after 23h. 00m., 22nd upto 21h. 02m., 23rd after 18h. 37m., 24th till 7h. 57m., 26th after 21h. 02m., 27th upto 7h. 27m.

Aslesha, Jyeshta, Revati

5th after 20h. 45m., 6th till 22h. 58m., 7th upto 25h. 39m., 11th after 10h. 50m., 12th 12h. 54m. to 13h. 56m., 16th after 23h. 32m., 17th till 24h. 47m., 21st upto 23h. 00m., 22nd after 21h. 02m., 23rd till 18h. 37m., 27th from 7h. 27m. to 27h. 21m., 30th after 25h. 44m.

Note: The respective *Chandrashtama* periods should be avoided for travel.

HINDU
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HOW IS THIS MONTH (SEPTEMBER 1988) FOR YOU?

UTPALA

(The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhuktis in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions in a lesser proportion. The predictions given below are based upon a clear interpretation of movements of transits of planets. If you do not know your Janma Rasi write to Utpala c/o The Astrological Magazine giving your birth details and enclosing a stamped self-addressed envelope. - Ed. A.M.)

MAJOR TRANSITS

The Sun transits Leo till 14th and then enters Virgo. Mars in Pisces continues his retrograde motion. Mercury transits Virgo till 18th and then enters Libra, when he gets retrograde on 30th. Jupiter continues his progress in Taurus getting retrograde on 26th. Venus transits Cancer till 27th and then enters Leo. Saturn continues his retrograde motion in Sagittarius. Rahu and Ketu continue their counter-clockwise motions in Aquarius and Leo respectively.

1. Mesha (Aries)

General: The Sun in the unfavourable 5th till 14th with check transits afterwards the favourable 6th with vedha. Saturn in the 9th and Mars in the 12th are both unfavourable but the latter is under check. Jupiter in the favourable 2nd yields to vedha. Venus in the favourable 4th and 5th yields to vedha during the last 3 days. Mercury in the favourable 6th till 18th with vedha transits thereafter the unfavourable 7th. The unfavourable influences are more in evidence during the month. Relief from certain commitments is likely. You should curb a tendency to deviate from right conduct. Bharani is better than Aswini and Krittika.

Health and Domestic: You will have reasonably good health throughout. The chronic sufferers will find the month helpful. They will regain normalcy during the second half. Domestic bliss is vouchsafed to you.

Finance and Speculation: The vedha effect on Jupiter may be ignored on account of the strong and favourable posture of the lord of the 2nd. The financial positions will be quite good. Speculative transactions will yield good dividends especially during the first half.

Real Property, Services, Professions, etc.: The severely adverse posture of Mars could be ignored. Matters pertaining to real estate will not be bad. Labour problems can be resolved through compromise. This is a good month for the services. The month will be profitable for businesses and professions.

Women: This is a quite good month for the fair sex. Love affairs and romances will blossom into happy wedding. Employed girls are likely to be transferred to places of their choice.

Students: You will make rapid progress in studies. Medical students are particularly favoured. You will be successful in tests. A memorable and happy picnic in the company of the opposite sex is likely during the first half.

	Fortunate Dates	*Inauspcious Dates*
Personal and domestic	5-12-21	1-9-16
Money dealings and enterprises	6-13-23	2-11-17
Journeys	10-14-25	3-15-18
Real property matters and educational activities	12-21-27	4-17-19
Children and speculation	13-23-28	7-18-20
Services	14-25-30	8-19-28
Partnership	10-21-30	8-18-29
Insurance	5-13-30	4-17-26
Profession and business	6-12-30	2-11-22

Chandrashtama occurs from 04-47 p.m. on 16th to 01-01 a.m. on 19th.

2. Vrishabha (Taurus)

General: The Sun in the adverse 4th and 5th is under check till 14th. Mars in the 11th and Venus in the 3rd and the 4th are favourable, the latter yielding to vedha till 27th. Mercury in the unfavourable 5th till 18th transits afterwards the favourable 6th. Jupiter in the 1st is unsatisfactory. Saturn in the 6th is not bad. The favourable elements will sway the nature of life for the native. Success over opponents, help from friends and peace of

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mind are likely. Rohini is better than Krittika and Mrigasira.

Health and Domestic: Health troubles are likely throughout. The chronic sufferers should be extremely careful. The native will, however, be blessed with domestic bliss practically throughout.

Finance and Speculation:: You will have to keep your fingers crossed in the field of finance. Pressure will be very severe from the creditors, but income will be good and the expenses within limits. You are advised to avoid speculative transactions.

Real Property, Services, Professions etc.: Good profits in real estate transactions are indicated. The month cannot be said to be satisfactory for the services. Profits will be good for professions and businesses.

Women: You should go slow on courtships. Social workers will receive recognition of their good work and are likely to be invited to shoulder greater responsibilities. Employed girls should steer clear of politics in office.

Students: Your progress in the field of studies will be satisfactory. Army commissions are likely to come your way during the month. Those interested in fine arts will find the month fruitful.

	Fortunate dates	*Inauspicious Dates*
Personal and domestic	5-12-23	1-9-24
Money dealings	6-13-25	1-20-26
and enterprises		
Journeys	10-14-27	1-21-29
Real property matters	13-16-28	1-15-24
and educational activities		
Children and speculation	14-23-30	8-18-29
Services	6-12-25	7-20-29
Partnership	6-13-28	3-17-24
Insurance	6-14-30	4-18-29
Profession and business	6-14-30	11-18-29

Chandrashtama occurs from 01-01 a.m. on 19th to 04-37 p.m. on 21st.

3. Mithuna (Gemini)

General: The Sun in the favourable 3rd till 14th with vedha transits thereafter the unfavourable 4th with check. Mars in the 10th is fully favourable. Mercury in the favourable 4th till 18th with vedha transits thereafter the unfavourable 5th with check. Jupiter in the 12th and Saturn in the 7th are both unfavourable. Venus in the favourable 2nd and 3rd yields to vedha until the last 3 days. In a month of mixed results the good effects will have an edge over the bad ones. Your merit will be recognised with consequent gains. All your actions should be absolutely above board since your enemies are likely to attempt to besmirch your reputation for character and integrity. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic: Health troubles are likely to worry you during the month, but these will not be serious. Chronic sufferers should take care of their health. With some effort on your part you could save peace and harmony in the domestic field.

Finance and Speculation: The financial affairs may not prove unsatisfactory. Friends will assist you to tide over your difficulties and save you from embarrassment. Moderate dividends are likely in speculative transactions.

Real property, Services, Professions etc.: All transactions relating to real properties will prove smooth, satisfactory and profitable. This will not be an unsatisfactory month for services. The month will be profitable for professions and businesses.

Women: Social climbers will find the month satisfactory. You will be popular in social circles. Your social contacts will be of help to you in your business. The employed girls will find the month more or less satisfactory.

Students: You could make rapid progress in studies. Those engaged in engineering research will be able to gather sufficient and acceptable material for their doctorate thesis. You are likely to have an enjoyable picnic in the company of the opposite sex during the month.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	14-25-30	9-21-29
Money dealings	13-25-30	9-22-29
and enterprises		
Journeys	12-25-30	9-23-29
Real property matters	10-25-30	7-18-26
and educational activities		
Children and speculation	6-25-30	4-17-24
Services	5-25-30	3-15-22
Partnership	5-13-28	2-11-19
Insurance	5-13-27	1-11-19
Profession and business	5-13-25	7-18-29

Chandrashtama occurs from 04-37 p.m. on 21st to 06-15 a.m. on 23rd.

4. Kataka (Cancer)

General: The Sun in the unfavourable 2nd till 14th transits thereafter the favourable 3rd with vedha. Mars transits the unfavourable 9th. Jupiter in the 11th, Venus

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in the 1st and the 2nd and Saturn in the 6th making an allowance for their yielding to vedha are all favourable. Mercury in the unfavourable 3rd till 18th transits the favourable 4th afterwards. The favourable influences will be in predominance. Pushyami is better than Punarvasu and Aslesha.

Health and Domestic: You will be in enjoyment of good health. Chronic sufferers could look forward to having temporary relief.

Your children's performance in schools and colleges will make you happy. With some effort on your part you will be able to save peace and harmony in the domestic field.

Finance and Speculation: Your financial position will be quite satisfactory. Gains can be made in all dealings. Amounts due to you will be realised and loans repaid. Speculative transactions are not recommended.

Real Property, Services, Professions etc.: Notwithstanding the adverse posture of the karaka for property, matters relating to real properties will not prove unsatisfactory. Depending upon the natal chart a few may acquire new properties. The month will be quite satisfactory for the services, professions and businesses.

Women: Love affairs will blossom into happy wedding. Long awaited luxury articles will be procured by you. You will be the most sought-after person in social gatherings. Employed girls are likely to be promoted and transferred to places of their choice.

Students: Progress in studies will be satisfactory. You will be successful in tests and interviews. You will shine very well in games and athletics. The chances of your inclusion in the national or state level teams are quite bright.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	5-13-30	2-11-23
Money dealings and enterprises	5-12-28	3-11-24
Journeys	6-14-30	4-11-25
Real property matters and educational activities	6-14-28	7-17-23
Children and speculation	13-27-30	7-18-24
Services	13-21-27	7-18-25
Partnership	6-16-27	9-17-22
Insurance	5-10-21	9-17-24
Profession and business	5-10-28	9-17-26

Chandrashtama occurs from 06-15 a.m. on 23rd to 06-08 a.m. on 25th.

5. Simha (Leo)

General: The Sun in the 1st and the 2nd, Mars in the 8th, Jupiter in the 10th and Saturn in the 5th are all inimical. Mercury in the favourable 2nd till 18th with vedha transits thereafter the unfavourable 3rd. Venus in the 12th and the 1st is favourable throughout except on the last day, when he yields to vedha. The unfavourable influences will be in predominance. Separation from relations and misunderstandings with business partners are likely. You are advised not to resort to any short- cut methods to achieve success. Poorvaphalguni is better than Makha and Uttaraphalguni.

Health and Domestic: Health troubles in one form or the other will be present. Colic and nasal troubles may crop up. Chronic sufferers should take extra care. Domestic life will be, however, peaceful and harmonious.

Finance and Speculation: Financial worries will pester you during the month. Sources of outside help may also dry up. Speculation should be avoided.

Real Property, Services, Professions etc.: The planetary transits do not generate much optimism in the field of real estate. All decisions relating to property matters must be postponed. The month cannot be considered satisfactory for services, professions and businesses.

Women: This is not a satisfactory period for the fair sex. You should be particularly careful about your functional health. Employed girls may be victimised on false charges.

Students: You should be very careful about your dietary habits. You should avoid misunderstandings with your friends, relations and teachers. You should be particularly careful about your contacts and speech. You should reduce your social contacts with the opposite sex as much as possible.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	5-13-23	7-15-25
Money dealings and enterprises	10-16-28	7-15-26
Journeys	12-16-30	7-15-27
Real property matters and educational activities	6-12-21	4-17-29
Children and speculation	10-16-30	4-17-24
Services	12-21-28	7-18-24
Partnership	12-21-30	2-11-19
Insurance	5-21-28	2-11-22
Profession and business	6-21-28	2-11-24

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Chandrashtama occurs from 06-08 a.m. on 25th to 06-53 a.m. on 27th.

6. Kanya (Virgo)

General: The Sun in the adverse 12th and 1st is in check till 18th. Mars transits the unfavourable 7th with check. Mercury in the unfavourable 1st till 18th transits thereafter the favourable 2nd. Jupiter in the 9th is fully favourable. Venus is in the favourable 11th and then in the 12th during the last 3 days. Saturn in the 4th is not favourable. In a month of mixed results the favourable side will be more in evidence. The latter half of the month will be more satisfactory than the first half. You will be successful in your business undertakings. You should curb a tendency to undertake long journeys without purpose. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic: Barring minor complaints you will have a practically trouble-free month from the point of view of health. Chronic sufferers are likely to have temporary relief. You will derive happiness through your children's performances in the examinations. You will be blessed with peace andharmony in the domestic field practically throughout.

Finance and Speculation: The finances will prove satisfactory during the month. Income from unexpected sources is likely. You should not stand surety for anybody. Speculative deals are best avoided.

Real Property, Services, Professions etc.,: In spite of the adverse posture of karaka for property, the month will be successful and profitable for all real property matters. Unexpected promotions are likely for the services. The month will be profitable for businesses and professions.

Women: Unmarried girls could look forward to getting married to boys of their choice during the second half. Employed girls are likely to be promoted and transferred to places of their choice.

Students: Rapid progress is possible in studies. Medical students are particularly favoured. You will be successful in tests and interviews. Those interested in fine arts will find the month fruitful.

	Fortunate dates	*Inuspicious dates*
Personal and domestic	5-12-21	1-9-27
Money dealings and enterprises	6-13-23	2-11-28
Journeys	10-14-25	3-15-29
Real property matters and educational activities	12-21-30	4-17-22
Children and speculation	6-21-30	4-17-24
Services	5-21-30	4-17-26
Partnership	5-16-25	7-17-29
Insurance	6-16-25	7-18-29
Profession and business	6-21-30	8-19-29

Chandrashtama occurs from the beginning to 11-31 p.m. on 1st and again from 06-53 a.m. on 27th to 08-36 a.m. on 29th.

7. Thula (Libra)

General: The Sun in the favourable 11th till 14th with vedha transits thereafter the unfavourable 12th with check. Mars in the 6th and Saturn in the 3rd are both favourable but the latter yields to vedha till 28th. Mercury in the unfavourable 12th and 1st is under check till 18th. Jupiter in the 8th is not favourable. Venus transits the unfavourable 10th till 27th nd then moves into the favourable 11th with vedha. Good influences have the upper hand during the month. Swati is better than Chitta and Visakha.

Health and Domestic: Good health is assured to you throughout. Chronic sufferers should take advantage of the favourable planetary vibrations and make an effort to obtain a permanent cure of their ailments. You may have to keep your fingers crossed in so far as the domestic peace concerned.

Finance and Speculation: Notwithstanding the adverse posture of the Dhanakaraka, the financial affairs will be satisfactory. Some of the old dues which you had practically written off will be recovered. Speculative deals will be highly profitable.

Real Property, Services, Professions etc.: All matters relating to real estate will be smooth and profitable. Yield and rentals will be at high level. Labour problems may, however, worry you. The month will be satisfactory for the services, professions and businesses.

Women: You are advised to go slow on love affairs, romances and courtships. Disappointment and frustration are likely to be faced by you if you are indiscreet in love affairs. Employed girls should be careful in dealing with their superiors.

Students: You should get over your listlessness and make strong efforts to concentrate on studies. You will shine very well in sports.

	Fortunate dates	*Iauspicious dates*
Personal and domestic	14-23-28	1-11-20
Money dealings and enterprises	13-21-27	9-17-30
Journeys	12-16-25	15-19-29

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Real property matters and educational activities	10-14-23	3-15-24
Children and speculation	6-13-21	7-18-24
Services	5-12-16	4-18-24
Partnership	5-12-25	3-15-29
Insurance	5-12-23	2-19-29
Profession and business	5-16-28	1-11-22

Chandrashtama occurs from 11-31 p.m. to 06-22 a.m. on 4th and again from 08-36 a.m. on 29th till the end.

8. Vrischika (Scorpio)

General: The Sun in the favourable 10th and 11th yields to vedha. Mars in the 5th and Saturn in the 2nd are both unfavourable; the former is under check. Jupiter in the 7th is fully favourable. Mercury in the favourable 11th till 18th transits thereafter the unfavourable 12th. Venus in the favourable 9th till 27th transits the unfavourable 10th with check during the last 3 days. The favourable side will be more in evidence. You will be successful in your undertakings. You are likely to undertake a long pilgrimage with the members of your family. General happiness and prosperity will be vouchsafed to you. Visakha is better than Anuradha and Jyeshta.

Health and Domestic: You will enjoy good health. The chronic sufferers may expect considerable relief. Your children's performance in schools and colleges will make you happy. Domestic bliss of a high order will be enjoyed by you practically throughout.

Finance and Speculation: This is a successful month for finances. A financial windfall in the form of an unexpected legacy is most likely. Speculative transactions will yield excellent dividends.

Real Property, Services, Professions etc.: Real property transactions are better postponed. You will experience difficulty in realising your dues from your tenants. This is a good month for the services. Unexpected promotions are not unlikely. This is a profitable period for businesses and professions.

Women: Unmarried girls will get married to persons of their choice. You will be the most sought-after person in social gatherings. Employed girls are likely to be promoted and transferred to places of their choice.

Students: Rapid progress is indicated in studies. You are likely to be awarded foreign fellowships. Medical students are particularly favoured. Those interested in fine arts will find the month quite fruitful.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	10-13-21	6-15-29
Money dealings and enterprises	10-14-23	5-17-29
Journeys	10-16-25	4-18-26
Real property matters and educational activities	10-21-27	3-18-24
Children and speculation	10-23-28	2-17-24
Services	10-25-30	1-15-22
Partnership	12-21-30	3-18-29
Insurance	14-25-30	9-18-29
Profession and business	16-27-30	11-19-29

Chandrashtama occurs from 06-22 a.m. on 4th to 02.41 p.m. on 6th.

9. Dhanus (Sagittarius)

General: The Sun in the unfavourable 9th till 14th with check transits thereafter the favourable 10th with vedha. Mars in the 4th, Jupiter in the 6th and Saturn in Janma are all adverse. Mars is, however, under check. Mercury in the 10th and the 11th and Venus in the 8th and the 9th are fully favourable. The favourable side will be slightly more in evidence. You are likely to conclude your talks satisfactorily with government authorities on property matters. You should curb a tendency to undertake long journeys without specific purpose. Poorvashada is better than Moola and Uttarashada.

Health and Domestic: Barring minor complaints, you will have reasonably good health. Chronic sufferers should, however, be extremely careful. Domestic bliss of a very high order is vouchsafed to you.

Finance and Speculation: The month is not encouraging for finances. You should utilise your managerial skills and see that strict control is exercised in all financial matters. You should not stand surety for anybody. Speculative deals should be completely avoided..

Real Property, Services, Professions etc.: It is advisable to postpone all decisions on property matters. You may experience difficulties in realising the dues from the tenants. The month is not quite encouraging for the services. The month will, however, be profitable for businesses and professions.

Women: This is a satisfactory month for the fair sex. You will have an extremely busy life with plenty of new social contacts at high levels. This will be of great help to you and your family later on. This is a good period for employed girls.

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Students: Research scholars are particularly favoured. They will be able to collect ample and acceptable material for their doctorate thesis. Those interested in fine arts will find the month very rewarding.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	14-25-30	6-15-20
Money dealings and enterprises	13-23-28	2-11-22
Journeys	12-21-17	7-17-26
Real property matters and educational activities	10-16-25	9-18-29
Children and speculation	5-14-23	3-11-18
Services	5-14-25	4-15-22
Partnership	5-14-27	8-18-26
Insurance	5-14-28	8-18-29
Profession and business	5-14-30	9-19-29

Chandrashtama occurs from 02-41 p.m. on 6th to 04-35 a.m. on 9th.

10. Makara (Capricorn)

General: The Sun in the unfavourable 8th and 9th is under check till 14th. Mars in the 3rd and Jupiter in the 5th are both favourable making an allowance for the yielding to vedha by Mars. Mercury in the unfavourable 9th till 18th with check transits the favourable 10th afterwards. Venus in the adverse 7th till 27th with check transits the favourable 8th during the last 3 days. Saturn in the 12th is none too good. In a month of mixed results, the favourable side will be more in evidence. You will be successful in your undertakings. You will gain influence and authority through association with friends in high political circles. Dhanishta is better than Uttarashada and Sravana.

Health and Domestic: Barring very minor complaints you will enjoy good health. Chronic sufferers will have some relief. Your children will perform very well in their schools and colleges. You will have to keep your fingers crossed in so far as domestic peace and harmony are concerned.

Finance and Speculation: The month will be quite satisfactory for all financial matters. You are likely to recover old dues which you had practically written off. You should refrain from speculative transactions.

Real Property, Services, Professions etc.: This is a very satisfactory month for real estates operations. Acquisition of new property is likely. The services may be promoted over the seniors. This is a profitable month for professions and businesses.

Women: You are advised to go slow on romances. Those engaged in social work will receive recognition and will be asked to shoulder greater responsibilities. Employed girls should steer clear of politics in office.

Students: This is a very good month for you. Medical students are particularly favoured. Army commissions are likely to come your way. It is advisable to reduce contact with the opposite sex as far as possible.

	Fotunate dates	*Inauspicious dates*
Personal and domestic	5-13-21	1-9-19
Money dealings and enterprises	5-14-25	1-10-20
Journeys	5-16-28	1-11-22
Real property matters and educational activities	6-14-23	2-15-20
Children and speculation	6-16-30	2-17-24
Services	6-21-30	2-18-26
Partnership	12-16-25	4-17-29
Insurance	12-21-28	4-18-26
Profession and business	12-23-30	8-19-29

Chandrāshtama occurs from 04-35 a.m. on 9th to 05-38 p.m. on 11th.

11. Kumbha (Capricorn)

General: The Sun in the 7th and the 8th, Mars in the 2nd, Jupiter in the 4th and Venus in the 6th and the 7th are all inimical. Of these the Sun is under check till 18th and Venus under check during the last 3 days. Mercury in the favourable 8th till 18th with vedha transits thereafter the unfavourable 9th. Saturn in the 11th is fully favourable. The evil side will be more in evidence during this month. Unhappiness in conjugal life is likely and you should avoid situations leading to it. You should curb a tendency to find fault with your life partner. Poorvashada is better than Satabisha and Dhanishta.

Health and Domestic: Eye troubles are likely to worry you. Chronic sufferers should adopt prophylactic measures to avoid an exacerbation in their ailments. Your children's health is likely to cause mild concern. This is a difficult month for domestic peace and harmony.

Finance and Speculation: Pressure from creditors will be severe. Assistance from friends is not likely. You should be extremely careful in incurring expenditure. Speculation should be totally avoided.

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Real Property, Services, Professions etc.: All decisions relating to real property should be postponed. Yield and rentals will go down. Pests will affect your agricultural crops adversely. Penal transfers are likely for the services. This is a lean period for businesses and professions.

Women: You should avoid altogether love affairs as you are likely to meet with frustration. You should cut down your club life. You should be particularly careful about your functional health. The month will be quite trying for employed girls.

Students: You could make progress in studies. You will shine well in the field of sports and athletics. Contacts with the opposite sex should be cut down.

	Fortunate dates	*Inauspcious dates*
Personal and domestic	16-23-27	1-11-18
Money dealings and enterprises	16-25-28	2-12-19
Journeys	16-27-30	3-13-20
Real property matters and educational activities	5-16-25	4-14-22
Children and speculation	5-21-27	7-15-24
Services	5-23-28	8-17-26
Partnership	6-21-25	9-18-29
Insurance	6-23-28	11-19-29
Profession and business	6-25-30	7-19-26

Chandrashtama occurs from 05-38 p.m. on 11th to 02-38 p.m. on 14th.

12. Meena (Pisces)

General: The Sun in the favourable 6th till 14th with vedha transits thereafter the unfavourable 7th with check till 18th. Mars in the 1st, Jupiter in the 3rd and Saturn in the 10th are all inimical. Mercury in the unfavourable 7th till 18th with check transits the favourable 8th afterwards with vedha. Venus in the favourable 5th till 27th transits the unfavourable 6th afterwards. The evil influences may predominate during the month. You should develop your will very strongly and resist all temptations which is likely to land you in difficulties. During the second half, you will meet with frustration and disappointment. Revati is better than Poorvabhadra and Uttarabhadra.

Health and Domestic: The planetary transits do not generate any optimism in matters pertaining to health. Stomach ulcers are likely. Chronic patients should be extremely careful. Domestic peace will, however, be vouchsafed to you for most days in the month.

Finance and Speculation: The month will be quite unsatisfactory for finances. You will have to exercise all your managerial skills to keep your finances under control. You are advised to avoid speculative deals.

Real Property, Services, Professions etc.: This is not at all a satisfactory month for real property transactions. You will experience much difficulty in realising your dues from tenants. Services will find the month extremely trying. The month is likely to prove very difficult for professions and businesses.

Women: The month cannot be said to be satisfactory for the fair sex. Unless you handle the domestic budget carefully with foresight, you are likely to land yourself in difficulties by the close of the month. This is a trying period for employed girls.

Students: You should be extremely careful in your dietary habits. You should be very guarded in your speech, manners and conduct. In view of your proneness to physical injuries you are advised to refrain from sports and games.

	Fortunate dates	*Inauspicious dates*
Personal and domestic	5-12-21	1-9-18
Money dealings and enterprises	6-13-23	2-11-19
Journeys	10-21-25	3-14-20
Real property matters and educational activities	12-25-27	4-15-22
Children and speculation	16-27-28	7-16-24
Services	16-27-30	8-17-26
Partnership	5-21-30	9-18-29
Insurance	6-23-28	11-19-29
Profession and business	10-25-30	2-17-26

Chandrashtama occurs from 02.38 p.m. on 14th to 04.47 p.m. on 16th.

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COMBINATIONS FOR A SUCCESSFUL LAWYER ?

[Continued from page 29]

ASCDT. MERC. JUPIT. VENUS	SUN SAT. KETU		
	Chart 6 RASI 28.4.1939 at 5.00 IST 80.15 E 13.04 N		MOON
MARS	RAHU		

ASCDT. MOON	SAT.		
RAHU	NAVAMSA		SUN JUPIT. KETU
MERC.	MARS		

native is now practising in all branches of law. The native has got a sweet, but firm expression and is very good in his work. In this horoscope rule no.1 of Saravali regarding combination of Mercury and Venus is fulfilled. Also Rule No. 14 of Uttarakalamrita regarding the lord of the Lagna occupying the first Drekkana of the Lagna is fulfilled as Jupiter is in the 4th degree of Pisces and as per this rule this native will be a judge. He was enrolled in 1968 in Sun Dasa Jupiter Bhukti. Note that Sun is exalted in the star of Venus.

Summarising, it is noticed that a combination of Mercury and Venus is present in most of the horoscopes discussed fulfilling the rules of Saravali. In Chart 6 the rule from Uttarakalamrita regarding Lagna lord occupying the first Drekkana of the Lagna is fulfilled. In all the cases a combination of Jupiter, Saturn or/and Mars with the 10th house, by aspect or occupation is seen. In one case, Mercury is related to the 10th house satisfying the rule from Kumaraswamiyam

--80.88.

WILL YOU BE A LAWYER ?

[Continued from page 25]

frustrated due to the Saturnine sign in which the Sun, Mercury and Venus are placed, he could not be very reverential and submissive to the authorities which did not allow him either to rise high in his career or as a lawyer.

From these examples, one can recapitulate certain basic features of a lawyer. Firstly, he must have strong intellect due to association of the Sun and Mercury or their suitable placements. Secondly, the Sun and the Moon should be such that they are being aspected/afflicted by Saturn, Mars or Rahu. Thirdly, there should be good combinations to indicate renown, specially with favourable aspect of Jupiter on the Moon and/or the Sun. There should be good aspect of planets on the 10th house. Fourthly, there should be good combinations for affluence and wealth. And above all, the Dasas and Bhuktis, must be favourable for name and fame, which are very essential for the success of a legal practitioner.

CHARTS

- Chart I: Rasi: Capricorn - Ascendant; Pisces - Rahu; Taurus - Mars and Venus; Gemini - the Sun and Mercury; Leo - the Moon and Jupiter; Virgo - Ketu; and Scorpio - Saturn.
- Chart II; Rasi: Leo - Ascendant; Virgo - the Moon; Libra - Rahu; Sagittarius - Saturn (R); Capricorn - Jupiter (R); Aries - Ketu; Gemini - Venus and Mars; and Cancer - the Sun and Mercury.
- Chart III: Rasi: Virgo - Ascendant; Scorpio - Saturn; Capricorn - Mars and the Sun; Aquarius - Mercury, Jupiter, Venus and Ketu; Gemini - the Moon; and Leo _Rahu.
- Chart IV: Rasi - Cancer - Ascendant; Virgo - Jupiter, Saturn and the Moon; Libra - Mars; Sagittarius - Rahu, the Sun and Mercury; Capricorn - Venus; and Gemini - Ketu.
- Chart V: Rasi: Scorpio - Ascendant and Saturn; Sagittarius - Mars and Mercury; Capricorn - the Sun; Aquarius - Ketu, Jupiter and Venus; and Leo - the Moon and Rahu.
- Chart VI; Rasi: Libra - Ascendant and Mars; Scorpio - Ketu; Sagittarius - Saturn; Aquarius - the Moon; Taurus - Rahu; Gemini - Jupiter; Leo - the Sun; and Virgo - Venus and Mercury.
- Chart VII: Rasi - Virgo - Ascendant; Libra - the Sun, Mercury and Jupiter; Scorpio - the Moon; Capricorn - Ketu; Cancer - Rahu and Saturn; and Leo - Mars and Venus.
- Chart VIII: Rasi: Virgo - Ascendant, Rahu, Jupiter and Saturn (R); Libra - Mars; Sagittarius - the Moon; Capricorn - the Sun, Venus and Mercury; and Pisces

-- 81.88

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THE BAR AND THE BENCH ACCORDING TO JAIMINI

[Continued from page 25]

Venus; Libra - Jupiter; Aquarius - Rahu; and Pisces - Saturn.

The native of the chart-8 is an advocate practising in the High Court, Hyderabad. Many astrologers gave him good hopes of his elevation to Bench. He too cherished the same hope, himself being acquainted with Astrology. They depended on Parasara principle, that Venus, the Moon and Jupiter are mutually placed in the 3rd and 11th houses, while Jupiter is well placed in the 5th house of Lagna. They have overlooked Saturn's aspect to Jupiter. I found that the 5th house of Karakamsa is not connected with Mars while judiciary planet, Jupiter, is placed in the inimical sign, the 5th of Karakamsa. Since I have more faith in Jaimini, for which I may be excused, I expressed my doubt about their prediction. Note that all the three connected planets, Mars, Jupiter and Mercury are in the inimical signs in Navamsa chart. For his legal profession note the following principle. Karakamsa is occupied by Mars, while the 5th of Karakamsa is occupied by Jupiter. Both Jupiter and Mercury aspect the 3rd house of Karakamsa. (principle 5)

Chart 9: U. P. Singh (chart from A.M. November 1987) written by Mr. K.N. Rao)

Rasi: Gemini - Ascendant; Leo - Ketu; Virgo - the Moon and Jupiter; Libra - the Sun; Scorpio - Mercury; Sagittarius - Mars and Venus; Capricorn - Saturn; and Aquarius - Rahu. Navamsa: Aries - Ketu; Taurus - Mars; Gemini - the Sun, the Moon and Saturn; Cancer - Jupiter; Leo - Venus; Virgo - Mercury; and Libra - Rahu.

Atmakaraka is the Sun. Karakamsa is Gemini. The 5th of Karakamsa is aspected by Mars, while Jupiter is exalted in the 2nd house of Karakamsa, and Mercury is exalted in the 4th house (principles 1, 6, 7).

Mr. U.P. Singh was elevated to Bench as precisely predicted by Mr. K.N. Rao. The inordinate delay for his elevation may be due to the debilitated Sun in Rasi chart

. -75.88.

DETERMINANTS OF LEGAL PROFESSION

[Continued from page 35]

The native is a successful income-tax lawyer.

The Lagna: The Lagna is Gemini which is aspected by its own lord Mercury. This has strengthened the Lagna. The Lagna lord Mercury occupies Sagittarius.

The 10th house: The 10th lord Jupiter occupies the 6th house denoting a profession concerning with law. Jupiter's aspect on the planet of justice Saturn and the 10th house has further confirmed it. Jupiter also falls in Saturn's Navamsa.

The 6th house: The 6th lord Mars occupies the 3rd house from where he aspects the 10th house and the 10th lord as well. Thus the 10th lord and the 10th house are influenced by the 6th lord, Mars.

The 5th house: The 5th lord Venus occupies 8th house in the sign of Saturn. The 5th house is occupied by Ketu which has made the native fickle-minded. The 5th lord Venus is aspected by Saturn.

Navamsa: The 10th lord Jupiter falls in Saturn's Navamsa while Saturn falls in Jupiter Navamsa. Mercury, lord of Lagna and the 4th, falls in the 5th house from Lagna in own navamsa Gemini. Thus there is a prominent role of Jupiter, Saturn and Mercury in deciding the means of livelihood in this horoscope. The native has, therefore, chosen law. -94.88

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ASTROLOGICAL MISCELLANY

[Continued from page 9]

pandit with a glance at the horoscope (birth chart) set it aside and remarked 'I do not see a bicycle with him and you are asking for a motor car and a house.' My family came back disappointed.

Born at 7.45 a.m. on 2-8-1925 at 33 N 35, 75 E 03 Rasi: Lagna 129-25; Sun 106-27; Moon 252-28; Mars 120-22; Mercury 133-01; Jupiter (R) 261-59 Venus 133-07; Saturn 195-11; Rahu 101-24; and Ketu 281-29."Next day, casually my cabin mate, another executive, asked me about the purchase of a motor car since the loan had been sanctioned. I told him about the prediction by the astrologer. My colleague took down my birth date, time and place of birth. He immediately calculated the birth details and chart and confirmed the possession of a motor car as well as a house.

"I noted the colleague had used Table of Ascendants and the Condensed Ephemeris by the late Mr. N.C. Lahiri. I bought these books and started casting birth charts. In came divine help through the famous and renowned The Astrological Magazine. Books by Dr. Raman in English were bought and devoured eagerly. The feature "Your Technical Difficulties Solved" was also a great help. With data given I started preparing charts and comparing my own predictions with the results cum observations with the predictions given for each question in this feature. Since then my respect for this valued The Astrological Magazine which is so rich in astrological knowledge has grown so much my appreciation surpass all words. Now I have taken up Astrology as a hobby and I am in a position to satisfy those who consults me. I constructed my own house in 1985-86 as predicted by my colleague.

"The learned pandit had not given the longitudes of planets and in the chart had shown Mars in 12th house (Cancer sign) instead of in Lagna (Leo sign_. Isn't it something unique that a wrong chart should have led me on not only to study Astrology but also to be a staunch believer and follower of this science? I take due care to check and recheck the birth charts before saying anything. I am in complete agreement with your reader Prof. B.R. Soni of Durg (*A.M.* March 1988)" tells us reader R. B. Singh of Dehra Dun.

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HOW WILL JUPITER'S TRANSIT THROUGH TAURUS AFFECT YOU ?

[Continued from page 37]

3-11-1988 to 1-4-1989 for Aridra, Swati and Satabhisha people it will be Vedha Tara transit which is bad. However, Swati and Satabhisha people need not worry much as Saturn will be in the 3rd and 11th houses respectively giving beneficial results.

(b) When Jupiter passes through Rohini from 16-8-1988 to 2-11-1988 and again from 2-4-1989 to 2-6-1989, for Punarvasu, Visakha and Poorvabhadrapada people it will be Vedha Tara transit. People born in Visakha first 3 quarters and Poorvabhadrapada first 3 quarters will not suffer much due to Saturn's beneficial results in 3rd and 11th houses respectively. However, people born in Visakha 4th quarter and Poorvabhadrapada 4th quarter will suffer much due to 7 1/2 years Saturn and Saturn in 10th respectively. Hence these people will have to get remedial measures done.

(c) The transit of Jupiter through Mrigasira occurs from 2-6-1988 to 2-7-1988. The period being very short, those born in Pushya, Anuradha and Uttarabhadrapada come under the evil of *vedha* but with little impact.

IV. Remedial Measures

For Jupiter the following Yantra (talisman) has to be inscribed on thin gold or copper plate of 1 1/4" square. The same may be consecrated by chanting either of the following two mantras for 19,000 times to be covered in 40 days. This Yantra is from *Yantra Chintamani*

The Yantra is as below.

10	5	12
11	9	7
6	13	8

The Mantras are as follows:

1. Guru Mantra as per *Puranas:*

Hreem devanaam cha risheenam cha gurum kanchana sannibham.

Buddhibhutam trilokesham tam namaami brihaspatim.

2. Guru Mantra as per *Tantra:*

Om Graam Greem Graum saha gurave namah.

51.88.

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DAILY GUIDE FOR SEPTEMBER 1988

MIHIRA

(The ending moments of tithis and Nakshatras are accurately given. The timings are according to railway time (IST) with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity. - Ed. A.M.)

1. *Thurs.*- Shashti (6th tithi) upto 22h. 35m., then Saptami (7th tithi). Bharani and Siddha Yoga until 18h. 09m., then Krittika and Marana Yoga. Upto 18h. 09m. good for patients to take first bath after recovery from illness, for storing foodstuffs, for buying cows or dogs, for borrowing, for testing instruments, for deepening wells.

2. *Fri.*- Saptami (7th tithi) till 21h. 34m., then Ashtami (8th tithi). Krittika and Siddha Yoga upto 17h. 44m., then Rohini and Marana Yoga. Till 17h. 44m. good for borrowing, for writing accounts, for dealing with members of the other sex.

3. *Sat.*- Ashtami (8th tithi) upto 21h. 18m., then Navami (9th tithi). Rohini and Amruta Yoga till 18h. 03m., then Mrigasira and Siddha Yoga. Routine work only.

4. *Sun.*- Navami (9th tithi) till 21h. 45m., then Dasami (10th tithi). Mrigasira upto 19h. 04m., then Aridra. Siddha Yoga whole day. Good for testing instruments.

5. *Mon.*- Dasami (10th tithi) upto 22h. 52m., then Ekadasi (11th tithi). Aridra and Siddha Yoga till 20h. 45m., then Punarvasu and Amruta Yoga. Upto 20h. 45m. good for patients to take first bath after recovery from illness, for writing accounts, for testing instruments, for storing foodstuffs, for deepening wells, for erecting sheds.

6. *Tues.*- Ekadasi (11th tithi) till 24h. 33m., then Dwadasi (12th tithi). Punarvasu upto 22h. 58m., the Pushya. Whole day Siddha Yoga. Good for manuring garden, for testing instruments, for taking medicines.

7. *Wed.*- Dwadasi (12th tithi) upto 26h. 40m., then Traydodasi (13th tithi). Pushya till 25h. 39m., then Aslesha. Siddha Yoga whole day. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for gardening, for taking medicines, for testing instruments, for buying foodstuffs, for erecting sheds.

8. *Thurs.* - Traydodasi (13th tithi) till 29h. 05m., then Chaturdasi (14th tithi). Aslesha upto 28h. 34m., then Makha. Siddha Yoga whole day. Good for borrowing, for testing instruments, for deepening wells, for writing accounts.

9. *Fri.*- Chaturdasi (14th tithi) whole day. Makha and Marana Yoga whole day. Only routine work.

10.- *Sat.*- Chaturdasi (14th tithi) till 7h. 41m., then Amavasya (New Moon). Makha and Amruta Yoga upto 7h. 41m., then Poorvaphalguni and Siddha Yoga. After 7h. 41m. good for testing instruments.

11. *Sun.*- Amavasya (New Moon) upto 10h. 19m., then Prathama (1st tithi). Poorvaphalguni and Siddha Yoga till 10h. 50m., then Uttaraphalguni and Amruta Yoga. Upto 10h. 50m. good for borrowing, then good for testing instruments.

12. *Mon.*-Prathama (1st tithi) till 12h. 54m., then Dvitiya (2nd tithi). Uttaraphalguni upto 13h. 56m., then Hasta. Whole day Siddha Yoga. After 12h. 54m. good for driving new vehicles, for ng new garments..

13. *Tues.*- Dvitiya (2nd tithi) upto 15h. 18m., then Tritiya (3rd thithi). Hasta till 16h. 51m., then Chitta. Siddha Yoga whole day. Upto 16h. 51m., good for patients to take first bath after recovery from illness, for testing instruments, for fixing pumpsets, for taking medicines; after 16h. 51m. good for borrowing.

14. *Wed.*- Triteeya (3rd tithi) till 17h. 25m., then Chaturthi (4th tithi). Chitta upto 19h. 30m., then Swati. Whole day Siddha Yoga. Till 17h. 25m. good for wearing new garments or jewels, for patients to take first bath after recovery from illness, for driving new vehicles, for taking medicines, for borrowing, for testing instruments, for purchasing foodstuffs, for buying cows or dogs, for fixing pumpsets, for appointing staff, for deepening wells.

15. *Thurs.*- Chaturthi (4th tithi) upto 19h. 08m. then Panchami (5th tithi). Swati and Amruta Yoga till 21h. 45m., then Visakha and Siddha Yoga. Only routine work.

16. *Fri.*- Panchami (5th tithi) till 20h. 22m., then Shashti (6th tithi). Visakha upto 23h. 32m., then Anuradha. Whole day Siddha Yoga. Good for borrowing, for wearing new garments, for buying cows or dogs, for dealing with members of the opposite sex, for writing accounts.

17. *Sat.*- Shashti (6th tithi) till 21h. 02m., then Saptami (7th tithi). Anuradha upto 24h. 47m., then Jyeshta. Siddha Yoga whole day. Good for wearing ornaments, for storing foodstuffs, for repaying debts, for testing instruments.

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18. *Sun.*- Saptami (7th tithi) upto 21h. 03m., then Ashtami (8th tithi). Jyeshta till 25h. 18m., then Moola. Whole day Siddha Yoga. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for testing instruments, for surgical operations, for fixing pumpsets, for deepening wells.

19. *Mon.*- Ashtami (8th tithi) till 20h. 23m., then Navami (9th tithi). Moola and Siddha Yoga upto 25h. 12m., then Poorvashada and Marana Yoga. Routine work only.

20. *Tues.*- Navami (9th tithi) upto 19h. 02m., then Dasami (10th tithi). Poorvashadha and Siddha Yoga till 24h. 25m., then Uttarashada and Prabalarishta Yoga. Good for testing instruments.

21. *Wed.*- Dasami (10th tithi) till 17h. 01m., then Ekadasi (11th tithi). Uttarashada and Amruta Yoga upto 23h. 00m., then Sravana and Siddha Yoga. Good for driving new vehicles, for gardening, for wearing new garments, for storing foodstuffs, for t testing instruments,d for appointing staff, for erecting sheds, for deepening wells.

22. *Thurs.*- Ekadasi (11th tithi) upto 14h. 26m., then Dwadasi (12th tithi). Sravana till 21h. 02m., then Dhanishta. Siddha Yoga whole day. Good for driving new vehicles, for travel, for testing instruments, for purchasing foodstuffs, for erecting sheds, for deepening wells.

23. *Fri.*- Dwadasi (12th tithi) upto 11h. 22m., then Trayodasi (13th tithi). Dhanishta till 18h. 37m., then Satabhisha. Siddha Yoga whole day. Good for wearing new garments, for travel, for appointing staff, for dealing with members of the opposite sex, for erecting sheds.

24. *Sat.*- Trayodasi (13th tithi) till 7h. 57m., then Chaturdasi (14th tithi) upto 28h. 19m., afterwards Poornima (Full Moon). Satabhisha and Amruta Yoga till 15h. 54m., then Poorvabhadrapada and Marana Yoga. Upto 15h. 54m. good for erecting sheds, for patients to take first bath after recovery from illness.

25. *Sun.*- Poornima (Full Moon) till 24h. 37m., then Prathama (1st tithi). Poorvabhadrapada and Siddha Yoga upto 13h. 02m., then Uttarabhadrapada and Amruta Yoga. Till 13h. 02m. good for buying cows or dogs, for borrowing, for fixing pumpsets; after 13h. 01m. good for wearing new garments, for storing foodstuffs.

26. *Mon.* Prathama (1st tithi) upto 21h. 02m., then Dviteeya (2nd tithi). Uttarabhadrapada till 10h. 08m., then Revati. Whole day Siddha Yoga. After 10h. 08m. good for testing instruments, for buying house.

27. *Tues.*- Dvitiya (2nd tithi) upto 17h. 42m., then Tritiya (3rd tithi). Revati and Amruta Yoga till 7h. 27m., then Aswini and Siddha Yoga upto 27h. 21m. afterwards Bharani and Prabalarishta Yoga. Till 7h. 27m. good for testing instruments,; after 7h. 27m. good for surgical operations, for fixing pumpsets.

28. *Wed.*- Triteeya (3rd tithi) upto 14h. 49m. then Chaturthi (4th tithi). Bharani and Siddha Yoga till 27h. 13m., then Krittika and Amruta Yoga. Upto 14h. 49m. good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for deepening wells, for writing accounts.

29. *Thurs.*- Chaturthi (4th tithi) till 12h. 30m., then Panchami (5th tithi). Krittika upto 26h. 08m., then Rohini. Marana Yoga whole day. Routine work only.

30. *Fri.*- Panchami (5th tithi) till 10h. 54m. then Shashti (6th tithi). Rohini and Amruta Yoga upto 25h. 44m., then Mrigasira and Siddha Yoga. This day also only routine work.

September Calendar

2. *Fri.* Janmashtami (Smartha), Sri Krishna Jayanti (Tamil Nadu, Kerala, Assam), Janmashtami (Jayanti Yoga)

3. *Sat.* Janmashtami (Vaishnava), Sri Jayanti (Ramanuja), Gokulashtami (Nandotsava), Keel Muhurta (Kodagam).

6. *Tue.* Aja Ekadasi.

8. *Thur.* Paryusaana Parvaarambha (Chaturthi Paksha - Jain)

9. *Fri.* Paryusaana Parvaarambha (Panchami Paksha - Jain), Aghora Chaturdasi

10. *Sat.* Sapta Pitri Amavasyai

11. *Sun.* Kusotpatini (Jain), Pithori, Total Solar Eclipse (visible partially throughout India)

12. *Mon.* Jewish New Year ((Rosh Hashnah)

13. *Tue.* Samaveda Upakarma, Sri Sankara Deva's tithi (Assam)

14. *Wed.* Haritaalika Gouri Triteeya

15. *Thur.* Samvatsari (Chaturthi Paksha - Jain), Ganesha Chaturthi, Vinayaka Chaturthi (Tamil Nadu), Haritaalika Chaturthi

16. *Fri.* Samvatsari (Panchami Paksha - Jain), Vishwakarma Puja, Rishi Panchami, Melaapat (3 days - Jammu Kashmir)

17. *Sat.* Surya Shashti

18. *Sun.* Mahalakshmi Vratarambha

19. *Mon.* Radhashtami, Durvashtami (Bengal)

21. *Wed.* Sri Narayanaguru Samadhi Day (Kerala), Atonement Day or Yom Kippur (Jewish)

22. *Thur.* Sravana Dwadasi, Dol Gyaras (Madhya Pradesh), Sakrothana, Haikara Hitamba (Manipur), Parshwa Parivartini Ekadasi, Vamana Jayanti

23. *Fri.* Jalavisuruva Dina

24. *Sat.* Ananta Chaturdasi

25. *Sun.* Indra Poornima

26. *Mon.* Pitripaksha Tarpana Prarambha, Sukooth (first day).

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ASTROLOGY AND WOMEN'S WORLD

(Astrology and Women's World focusses on the problems of women only. Nothing is taboo. Write your problems to Arundhati, Astrology and Women's World, THE ASTROLOGICAL MAGAZINE, "Sri Rajeswari", 115/1, New Extension, Seshadripuram, Bangalore 560 020, enclosing complete charts and other relevant details, quoting your subscription number. Only subscribers can avail of this service. No names will be published. No correspondence whatsoever will be entertained and due to the large volume of mail received, selections by Arundhati will have to be necessarily limited. Allow 2 to 3 months for your solution.)

Q. I never felt the need to consult an astrologer in the past. It was only recently I consulted one when he told me my Lagna could be in the early degrees of Gemini nd 29° Taurus as marked in the family album of horoscopes. My Lagna may kindly be given.

Born 1-11-1928 at 8-01 p.m. (LMT) at 23 N 59, 85 E 25 with a balance of 3 years, 2 months and 23 days of Sun Dasa.

JUPIT.(R)		ASCDT RAHU		KETU			
MOON	RASI			SUN / VENUS MOON MARS	NAVAMSA		MERC. JUPIT.(R)
	MERC. SATURN KETU	MARS SUN	VENUS		SAT.		ASCDT. RAHU

Ans: You say your mother died very early in your life. The Dasa of the Sun was on at your birth. The Sun is the 4th lord and neecha in the 6th house. He joins a malefic 7th and 12th lord Mars which accounts for death of mother, that is if Lagna is Taurus. A very serious accident that nearly killed your husband in August 1966 which would be in Mars Bhukti of Rahu Dasa. The 2 planets are in shashtashtaka. If Lagna were Taurus, Bhukti lord Mars as 7th lord in the 6th would explain the crisis to your husband.

Next, the fact of your undergoing surgical treatment for gall- stones in August 1966 coming under the same period of Rahu Dasa, Mars Bhukti.

If you take Lagna as Gemini, the affliction centers on the 6th and 12th houses. Mars as 6th lord will be in the 5th with the Sun. Gall-stones are related to the kidneys, which, in turn, come under the 7th house. Jupiter, the 7th lord, is in the 11th a watery sign and the 7th itself has no afflictions indicating trouble in the kidneys. The 6th house involvement shows disease but the part of the body ruled by it would be the stomach nd abdominal region. So Gemini as Lagna does not help.

So back we go to Taurus when all the pieces of the puzzle fall in place. The 7th house has Mercury, Saturn and Ketu.The 7th lord Mars is in the 6th in rogasthana showing the roga centers on the 7th house or kidneys (excretory system).

So, I think Taurus should be your Ascendant.

Q. Would Mars in the 8th cause effective Kuja Dosha in my daughter's chart?

Born 23-7-1963 at 9-7 p.m. (IST) at 18 N 56, 72 E 51 with a balance of 0 years, 4 months and 6 days of Ketu Dasa.

S.No. 11920

Ans: Mars in the 2nd, 4th, 7th, 8th or 12th from Lagna, Venus or Moon is said to cause Kuja Dosha. Here the dosha is generated on all 3 counts. Mars is in the 8th from Lagna, in the 2nd from the Moon and in the 4th from Venus. But in order to see how effective this dosha will be, the rest of the chart must be taken into account.

The 7th and 6th lords are in an exchange of signs

JUPIT.			VENUS RAHU	JUPIT.			RAHU VENUS
ASCDT. / SAT.(R) MANDI	RASI		SUN MERC. / MOON	MARS / ASCDT.	NAVAMSA		MOON MANDI
KETU.			MARS	MERC. KETU			SAT. SUN

which is not favourable for the 7th house. From Chandra Lagna too, the 7th lord Saturn (R) in the 6th is not good. Even if in own house, his extreme retrogression is not desirable especially that 6th lord and Mercury aspects him. In addition, karaka Venus is in a mercurial sign with Rahu. All these factors add to the maleficence generated by Mars. Jupiter's aspect on Mars is a great help. By carefully matching the chart with another with similar afflictions Kuja Dosha cum the other doshas can be diffused. Or else, it may imply a disastrous termination of the marriage which may occur during Jupiter's transit of Gemini.

Q. My wife successfully completed MBBS and DGO in April 1980., She has been, ever since, apply-

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ing for her post graduate degree in gynaecology without being selected every time. Will she be able to get any additional degree in medicine?

Born 3/4-9-1952 at 4-50 a.m. (IST) at Coimbatore with a balance of 3 years, 8 months and 0 days of Rahu Dasa.

Dr. R.S.

	JUPIT.			MOON KETU ASCDT. VENUS	MANDI MERC		
MOON / RAHU	RASI		ASCDT. KETU / MANDI SUN MERC.		NAVAMSA		SAT.
	MARS		SAT. VENUS	JUPIT.		MARS	SUN RAHU

Ans: The chart should be in the first place promise high academic attainments. Here, the Lagna lord Moon in the 8th is itself a big drawback which create feelings of frustration in different sectors of life. The 5th lord Mars is in his own sign aspected by Saturn who, as a non-benefic for Cancer, can curb academic achievements. Mercury, the natural significator of vidya, has no particular source of strength. The Dasa now running is of Saturn who in the 3rd aspects the 5th. As already pointed out, Saturn's influence on the 5th is restrictive and hardly helpful. Therefore, instead of wishful thinking, your wife could start her career as a gynaecologist.

Q. I would like to know whether my daughter should pursue her studies in Oriental languages.

Born 18-12-1966 at 4-12 a.m. LMT at 16 N 30, 81 E 22 with a balance of 12 years, 8 months and 8 days of Rahu Dasa.

Ans: The 5th house is the vidyasthana or house of

	RAHU				KETU SUN	MARS	SAT.
SATURN MOON	RASI		JUPIT.	MOON	MERC. NAVAMSA		ASCDT. VENUS
SUN VENUS	ASCDT. MERC.	KETU	MARS			RAHU	JUPIT.

education and extremely well placed. Jupiter, the 5th lord aspects it in exaltation (retrograde) and so does Lagna lord Mars. The Dasa on now is also of Jupiter. Your daughter can easily continue her studies. Sanskrit, if she has a predilection for it, would be ideal. The 2nd lord Jupiter is powerful. The 2nd house is aspected by versatile sign Mercury. Venus and Sun occupy the 2nd. These planetary dispositions suggest a modulated voice nd good powers of expression. The girl can use these gifts and her knowledge of Oriental languages for an enviable career in the media - radio, journalism, television, etc.

Q. Is it possible for me to get teaching assignment abroad? Born 18-9-1936 at 7.00 p.m. at Kanpur with a balance of 1 year, 10 months and 0 days of Mars Dasa.

Dr. (Mrs.) L.M.J.

ASCDT			KETU		MARS	SAT. RAHU	
SAT.	RASI		MARS	JUPIT. / SUN	NAVAMSA		MERC. / VENUS
RAHU	JUPIT.	MOON	SUN MERC. VENUS	ASCDT.	KETU	MOON	

Ans: Saturn Dasa is on. He is in the 12th from Lagna aspected by 9th lord Mars. The Lagna lord Jupiter in the 9th is in a watery sign. It is therefore quite possible for you to abroad, especially in Jupiter Bhukti. Jupiter too is aspected by 9th lord Mars and otherwise well placed to take you abroad.

Astrologically yours,

Arundhati

CORRECTIONS

A.M. August 1988

Page 2: Date of birth of Hyder Ali is 8-12-1722 and not as printed. Insert Mars in Aquarius in Rasi in Chart 2.

Page 3: Insert Jupiter in Virgo in Navamsa in Hitler's chart.

Page 46: Read 1-8-1988 as Monday and shift all dates by one weekday.

Transpose page 14 for page 16 and *vice-versa*.

The errors are regretted.

- Editor.

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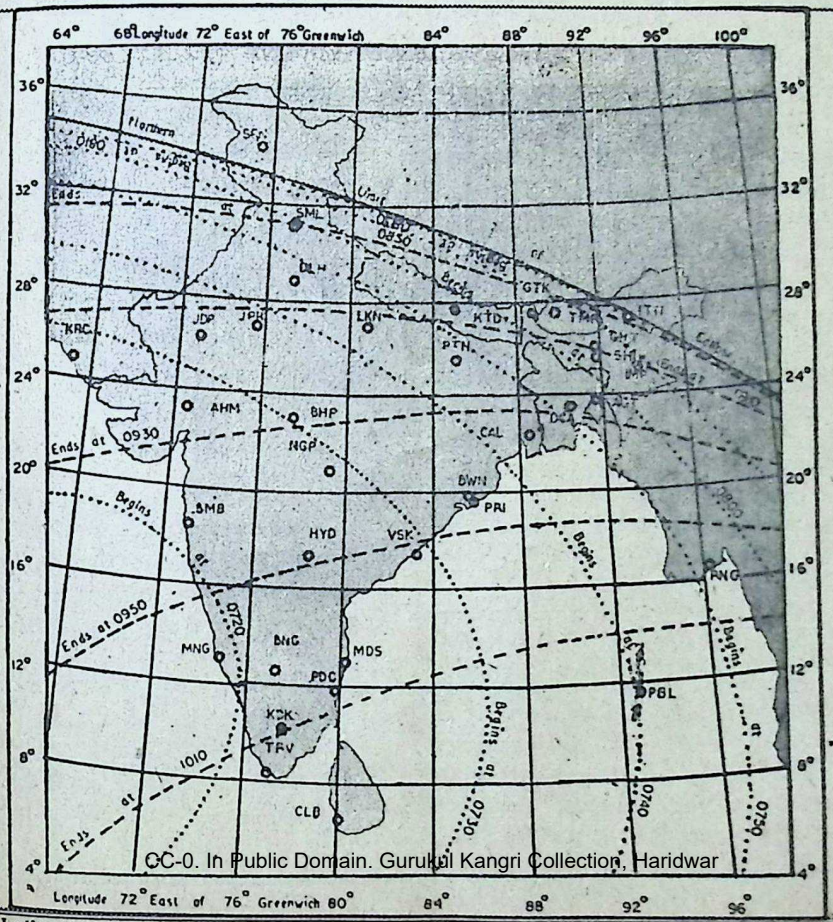
ANNULAR SOLAR ECLIPSE OF SEPTEMBER 1988

The Annular Solar Eclipse which occurs on 11-9-1988 Sunday is visible in partial phase in India at the following places during the period (in IST) indicated against each place.

Place	h-m h-m	Place	h-m h-m
Ahmedabad	7-27 to 9-26	Nagpur	7-29 to 9-36
Allahabad	7-41 to 9-20	Pune	7-22 to 9-41
Bangalore	7-21 to 10-01	Puri	7-35 to 9-44
Bhubaneswar	7-36 to 9-43	Trivandrum	7-21 to 10-13
Bombay	7-22 to 9-39	Kanyakumari	7-22 to 10-14
Calcutta	7-45 to 9-32	Varanasi	7-42 to 9-20
Delhi	7-45 to 9-05	Dhaka	7-53 to 9-25
Gauhati	8-08 to 9-07	Chittagong	7-53 to 9-32
Hyderabad	7-24 to 9-48	Karachi	7-28 to 9-17
Kanchipuram	7-23 to 10-04	Rangoon	7-53 to 9-58
Madras	7-23 to 10-04	Kathmandu	7-56 to 9-6
Mysore	7-21 to 10.02		

It is visible in eastern Africa, New Zealand, Southern parts of Asia, Indonesia and in parts of Australia except in the extreme north.

The eclipse begins at 7-16 IST. The total eclipse begins at 8-29 IST and is maximum at 10-14 IST. The total phase ends at 11-58 IST. The eclipse ends at 13-11 IST.



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Courtesy: The Indian Astronomical Ephemeris for the Year 1988

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(Purushotham Building, 846/847, Mount Road, Madras 600 002)

Founder President Dr. B.V. Raman — *Secretary* K. Aswathappa

Important Announcement

The I.C.A.S. will be holding Jyotisha Visharada examination early in December 1988 at Bangalore, Madras, Trivandrum, Pune, Bombay, Delhi, Lucknow, Patna and other centres.

Those who wish to sit for the examination may apply to the Secretary at the above address.

The next Managing Committee meeting of the Council will be held at Hyderabad in the third week of September 1988. All the Committee members are requested to participate.

The I.C.A.S. proposes to organise its chapters in Agra, Allahabad, Meerut, Madurai, Trichinopoly, Salem and other centres. Those who wish to organise the chapters may contact the Secretary, for further details.

K. Aswathappa,
Secretary, ICAS.

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(Purushotham Building, 846/847, Mount Road, Madras 600 002)

SEMINAR ON JAIMINI ASTROLOGY

The I.C.A.S. proposes to hold a Seminar on ***Jaimini Astrology*** in the third week of September 1988 at Hyderabad. Scholars interested in participating may contact the Secretary immediately for further details.

Secretary,
I.C.A.S.

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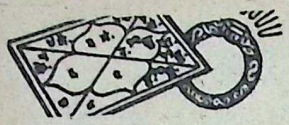

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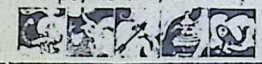

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THE
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फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

गुरुकुल कांगड़ी विश्वविद्यालय हरिद्वार

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

VOL. 77 OCTOBER 1988 NO. 10

ASTROLOGY AND OUR SPACE PROGRAMME

JULY 13, 1988 was indeed one of the darkest days, in the life of our space programme. Even as the 150 Kg ASLV-D2 satellite shot into the sky and the scientific community gathered at Sriharikota cheered shouting 'success, success', a pall of gloom descended over it within a mere 150 seconds, when the Augmented Satellite Launch Vehicle (ASLV-D2), carrying a stretched Rohini series Satellite plunged into the Bay of Bengal, hissing fumes!

Except for isolated instances of bold write-ups on the failure, the media, by and large, preferred not to criticize the dismal performance of our science-men. On the contrary many consoled the scientists that programmes everywhere had had to face failure and one even went so far as to pat the space scientist on his back and prod him to **redouble his efforts.** As in the past the Failure Analysis Committee was entrusted with the task of finding out what went wrong, where and why

The ISRO Chairman drew consolation from the fact that failures have also occurred in U.S. and European space programs but conveniently avoided comparing the success-failure ratio of our programs to that of other countries! **ISRO's shocking 66 per cent launch failure is the highest.** Against this background, it was ridiculous for the ISRO chief to say that the Polar Launch Vehicle Program will remain unaffected.

The Government (presumably on the advice of our space scientists) uses "technology spin off" as a justification for the colossal amounts of money being spent on the space program. This technology spin-off includes nationwide television, better telephone systems and sophisticated cyclone warning systems. Apart from the fact that *none of these things have materialized*, all the spin-off items can be purchased from the U.S., Russia and Western Europe at a fraction of the cost. As an example, Singapore has no space program but its telephone systems far outclass those of every city in India. It is apparent to us that the government is afraid of displeasing the powerful "space/science lobby" that seems to be omnipresent. The 7th plan assigns 700 crore rupees to space when basics like drinking water, sanitation etc., are in short supply in

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every city of India. Imagine the benefits if that money was invested in improving our country's water supplies.

The "space lobby" is a creation of ego bound Indian scientists who start "prestigious" projects (that have very little relevance to the country's real needs) in order to advance their careers. Career advancement is easy in India if you start expensive projects even if you do not complete them. Large segments of the Indian press appear to understand little about the state of technology development outside the country. So much so that any "press release" from a National Laboratory or an Indian University is immediately accorded headline status!

Our Rishis who gave us such sciences as *Vaimanika Sastra* (crudely translated as aeronautics) also gave us *Jyotisha*, a beacon of knowledge to show light where conventional methods of "information gathering" must stop due to various limitations. There is general scientific agreement that at any given point in time science has a degree of incompleteness resulting in some inconsistencies and *Jyotisha* is no exception. Hence it is surprising that some "scientists" display such ignorance when dealing with Astrology.

The ASLV-D2 was launched on an Amavasya (new Moon) - a most unsuitable time astrologically. Though the launch probably had severe technical problems - not surprising because of the low calibre of some of our scientists - the inauspicious launch time itself magnified the technical problems. Dr. Ram Shrivastava, Professor of Physics at the Holkar Science College, Indore and Founder-member of ICEPS (International Centre for Educational Physics Experiments in Space) echoed a fundamental dictum of Muhurta or electional Astrology when he said "no space scientist would dare to launch a satellite on a new Moon night when the earth tilts in the direction of the Sun and the Moon, resulting in severe tides."

In fact, Dr. Shrivastava's warning to the Minister of State for Science and Technology had been arrogantly dismissed by the concerned Minister with the words he (the Minister) did not know if "the scientist was well-known or reputed". Had Astrology been applied, "the hard-earned money of the nation would not have been thrown into the Bay of Bengal". It is all the more appropriate now for thoughtful decision makers to seriously consider Astrology as a planning tool in projects of national interest.

The failure of the ASLV-D2 brings four points into sharp focus: (1) a new vindication of astrological principles, (2) a lack of understanding of the term "science" of some newsmen, (3) failure of most of the news media to critically review our scientists' performance and (4) the guilty silence of men in responsible positions on the tremendous wastage of public money.

A few days before the launch, many a newspaper carried columns on how foolproof this venture was; and one went on to say "This second ASLV being in effect the first operational one, no chances are being taken" and further wrote, naively, of the Failure Analysis Committee constituted by the ISRO Chairman to find out what went wrong with SROSS-I and that it would do everything to ensure the success of SROSS-II.

The truth of our observations made in the June 1975 issue of THE ASTROLOGICAL MAGAZINE when India's first space-craft was launched from a Soviet cosmodrome, has now been borne out. We had observed: "....This has occurred just on the eve of the country coming under the second and more significant phase of *sade-sathi* influence of Saturn. Obviously this is a period of great saturnine strain on Indian affairs and **we are hesitant to joi the chorus of sooth-sayers amongst our politicians and scientists that "Aryabhata" now in orbit, and "Rohini" the second Satellite to be put into orbit, would serve the nation in its development efforts.** This inference become fortified if the chart cast for te time of launching Aryabhata is carefully assessed. Lord of the Ascendant Moon ruling Aryabhata is in the Ascendant in

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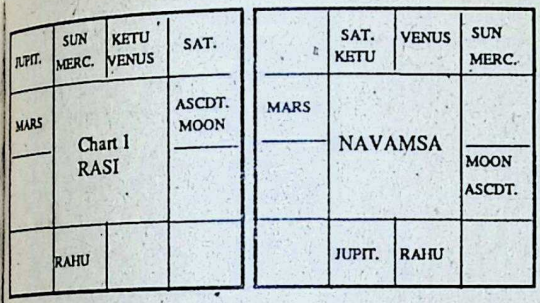
the constellation of Saturn who in turn occupies the 12th without any benefic aspects. But Jupiter, lord of the 9th, aspects the Ascendant. Obviously this disposition indicates that the launching could act as a shot in the arm to our country now under the grip of moral degeneracy and economic chaos.

"Mercury, the planet of science ruling the 3rd and 12th houses is in the 10th in exact conjunction with the Sun, lord of the 2nd, the constellation of Ketu being involved. The exaltation of the political planet in the 10th is significant inasmuch as the experiment in space while strengthening the image of the rulers and diverting public attention, will not have much relevance to the current problems of India's economic and social development....



"What are the uses of 'Aryabhata' and how do they benefit the country?" are questions that naturally arise in our minds. Lord of the 4th (agriculture) and 11th (benefits) is no doubt placed in the 11th but he is in conjunction with Ketu aspected by Mars and subject to Papakartari Yoga being hemmed in between the Sun and Mercury on one side and Saturn on the other. Because Mars is a yogakaraka, its prestige as a member of the Space Club will be enhanced but it will not find a practical application in the course and content of economic development as a whole....

"'Aryabhata' was put into orbit under the directional influence of Saturn which will last for nearly 14 years. Saturn as lord of the 7th is in the 12th while in the Navamsa his affliction is not less pronounced. Therefore, it occurs to us that we should not expect much useful result from this experiment...."

Every single word said above has come out true. The relevance of this project to our economic and social life is dubious. Its role in improving agriculture has been zero. What initially started at 4 crores of rupees is now mounting with each venture, the present costing 23 crores of rupees and taking into account the 15 months of work by space-science men, it would probably run into several more crores.

In a country where millions die for lack of food and countless children are ravaged by disease and malnutrition, putting public funds to such prestige-boosting exercises and expensive luxuries is an appalling and disgraceful commentary on the Governments' priorities.

Reproduced below is a table from a national daily which is to say the least amusing. Incidentally, the June 1981 launch is described as a success although the mission ended in less than 10 days against a life expectancy of 90 days!

LANDMARKS IN SPACE PROGRAMME

Date	Satellite	Function	Launcher	Result
March 19, 1975	Aryabhata	Scientific	U.S.S.R.	Success
June 7, 1979	Bhaskara-I	Earth Observation	U.S.S.R.	Success
August 10, 1979	Rohini	Earth Observation	SLV-3	Failure
July 18, 1980	Rohini	Earth Observation	SLV-3	Success
June 19m 1981	Apple	Communication	Ariane European Space Agency	Success
November 20, 1981	Bhaskara-II	Earth Observation	U.S.S.R.	Success
May 31, 1981	Rohini	Scientific	SLV-3	Failure
April 17, 1983	Rohini	Scientific	SLV-3	Success
March 24, 1987	SROSS-I	Technology and Application	ASLV	Failure
March 19, 1988	IRS-IA	Remote Sensing	U.S.S.R.	Success

Courtesy: THE HINDU (14-7-1988)

Seven of these launches are described as successful and no one still knows, the spacemen included, what that means. If putting a satellite at colossal cost to the exchequer in the sky is described as a success, well.... And the term failure in all the 3 cases is a disastrous plunge down into the sea within minutes of take off. Perhaps, the launches did not come down immediately is what success

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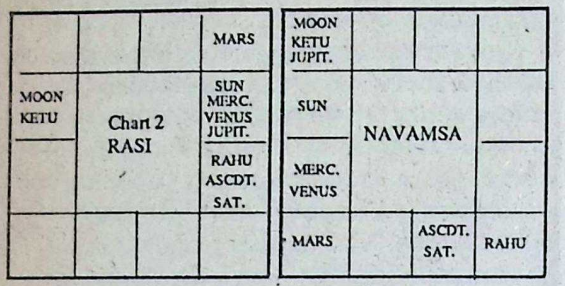
means according to this table! Incidentally, the Table is indulgent to ISRO in enumerating its successes and needs correction.

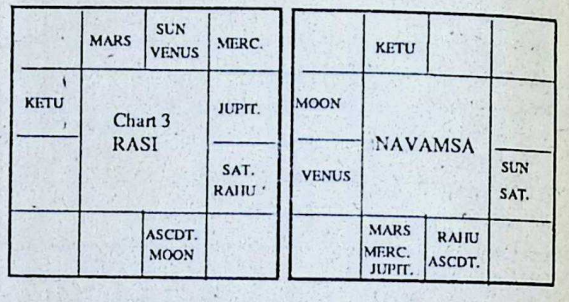
Earlier on 10-8-1979 'Rohini' SLV-3 also came plummeting into the Bay of Bengal within 5 minutes of take-off. A horoscope (Chart 2) cast for this launch has serious afflictions.



The Lagna is Leo, occupied by powerful Saturn and Rahu while the Moon is in the 7th. All the benefics are relegated to the 12th house.

In the parent launch chart (Chart 1), the Dasa lord Saturn is in the 12th house in Aridra and its ruler Rahu is debilitated in the 5th house. Rahu in the 5th is a severe affliction that can give problematic offspring (in this context, the series may have a chequered career) sometimes, at other times, a mental euphoria of success where it is not, phantasical plans, wild imagination and hypochrondria also. Saturn as Dasa lord made the successful projects practically useless and the failures, abysmally dismal. Saturn Dasa ends in August 1989. The present Bhukti is that of Jupiter and is the last one in Saturn Dasa going by the name of *dasachidra*. Saturn, the 7th and 8th lord and a first-rate malefic, is placed in the 12th house. His blemish is slightly redeemed by being in Jupiter's constellation, although Jupiter is himself caught between malefics. Jupiter and Saturn are in Nakshatra *parivartana* which is not too bad but the chart suffers from severe strokes of *balarishta*; and the Dasa of a maraka planet running can hardly support the grandiose objectives envisaged in our space programmes.

Bhaskara I', which marked Experiment Two of the space scientists, was launched on 7th June, 1979 at 16 hours (IST), again from a Soviet cosmodrome. Its function was described as earth observation and that included "studies in hydrology, meteorology, forestry and other related areas of economic developments". 'Bhaskara' was an improvement on 'Aryabhata' in that it cost Rs. 6.5 crores (the launcher being a gift from USSR), took 4 years to build and involved 600 men who worked on it in different space centres in the country. This was in Venus Bhukti of Saturn Dasa in Chart 1. Venus as 11th lord is afflicted by Ketu. The Dasa lord Saturn is in the 12th in the house of expenditure and as a malefic here, allows for unwarranted spending or to put it more plainly, creates losses.



In 'Bhaskara's chart (Chart 3) discussed in the August 1979 issue of THE ASTROLOGICAL MAGAZINE, we wrote, "Lord of the Ascendant Venus is in the 8th in his own sign in association with the Sun, lord of the 11th and the constellations involved being Krittika and Mrigasira respectively. This disposition suggests that the launching of 'Bhaskara' can at best act as not only a shot in one arm to the sagging spirit of our scientists as the pace of our progress in space science is far from spectacular, but also strengthen the image of our rulers whose amateurish methods of governing have placed India under the grip of moral degeneracy, not to speak of economic chaos and political confusion. Mercury, the planet of intelligence, thinking, communications, weather and intellectual acumen, is ideally

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[Continued on page 67]

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MERELY OBSERVATIONS

Satabhisha

Pakistan President's Death

On 17th August 1988, General Mohammed Zia-ul-Huq died when the aircraft in which he was returning to the capital from Islamabad exploded in mid-air. The time at which the flight took off is not known. According to one source, it was at about 2.30 p.m. (Pakistan Time). Scorpio was rising and the lord Mars was aspecting the 8th and 12th. The 8th is also aspected by Saturn. But the situation of Venus has not mitigated the evil. But what is significant is, Zia has disappeared from the scene at the fag end of Ketu Dasa which was operating in Pakistan's chart. This was editorially observed in the June 1986 issue of THE ASTROLOGICAL MAGAZINE thus, "In Pakistan's chart Dasa lord Ketu occupies the house of death, of termination and of destruction. Will it herald the end of Zia's one-man show?... Would seem to say yes... A dislodgement is in the offing. Zia's days can be said to be numbered". Critics are not wanting to point out an accusing finger that the end of Zia's regime was no doubt anticipated, but his death by air crash was not predicted. My answer is that the prediction was made on the basis of Pakistan's horoscope, as Zia's chart was not available. With the Sun's Dasa just on in the Pakistan Republic Chart and the Sun placed in the 11th in the constellation of Saturn and aspected by Mars, lord of the 7th and 12th, the country may oscillate between military rule and forces of democracy. There will not be smooth sailing of affairs and forces clamouring for democracy may be kept at bay. In the immediate future one can anticipate political turmoil, outbreak of violence and uprisings, thanks to the transit of Mars in the 12th from Lagna in Pakistan's Independence chart having reference to the position of the Sun in the Republican chart.

The Earthquake in North East India

A powerful earthquake which devastated northern Bihar and the adjoining areas in Nepal occurred at 04.45 (IST) on Sunday the 21st August 1988. According to official estimates 700 people died, 10000 persons were injured and thousands of houses destroyed. At Dibrugarh and Kathmandu the 27th degree of Cancer rises and at both places the meridian is hemmed in between two major planets.

Earthquakes usually occur when major planetary bodies are in mutual kendra or *shashtashtaka*. In the earlier issues of THE ASTROLOGICAL MAGAZINE the subject of earth-quake forecasting has been dealt with exhaustively and readers may refer to them.

On 21st August Mars and Saturn were in mutual angles. Rahu and Mars were Dwirdwadasa and Jupiter and Saturn *shashtashtaka*.

The last part of Cancer rising at the time of the occurrence has reference to *Gandanthara Nakshatra* and the lunar day or *thithi* was the 8th or *ashtami* denoting destruction. The Moon is in Anuradha, a saturnine constellation.

A careful study of *Brihat Samhita* or *Garga Samhita* will enable us to unravel methods which can be usefully employed by the modern Indian scientists to forecast earth-quakes. But whether their timidity and self-importance will allow them to try the ancient methods is a different matter. At least one scientist - Dr. H.N. Srivastava, probably an exception, concedes that "prediction of earthquakes with a degree of certainty is not possible." The seismologists of course pretend to forecast earthquakes by what they call plate-tetonics and it is unreliable.

According to Varahamihira, earthquakes occur when there are meteoric falls, cloud castles, dust-storms, thunderbolts, fiery appearances about the horizon, violent winds, changes in the appearance of the stars, rainfall from cloudless skies... any unusual appearance of the sky at sunrise or sunset, broken or imperfect halos...." Earthquakes are classified as of 4 kinds - Vayu, Agni, Varuna and Indra. And depending upon the category to which the earthquake belongs, forecasts on the country's fortunes are also possible.

In May 1960, China was rocked by a devastating earthquake. Two days earlier scientists had seen a huge spot passing over the central meridian of the Sun. Many scientists are now attributing earthquakes not only to the Sun but also to the Moon and other planets. Dr. Stetson says, "when the orbit of the Moon is in a particularly close relation to the epicentre of earthquake sources, the strain on the earth at that point is at its maximum and therefore the crust of the earth is likely to break producing an earthquake". As early as 5000 years ago Parasara said, "*Arka Chandra grahaana graha vikrithachara jamscha kampana haylu*". It means that when a planet is disturbed from the north path owing to the attraction of other planets, an earthquake is caused. Astrological literature on earthquake prediction is vast and a careful study of these principles will enable one to forecast well

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in advance WHERE and WHEN an earthquake will occur. However, you cannot in all fairness to 'seismology' compare the almost fool-proof methods of Astrology to so-called scientific methods of the seismologist who cannot even remotely anticipate the date of an earthquake but is quick to register the earthquake, of course, after it has happened and caused incalculable loss to life and property, without overlooking all technical details relating to it with perfect precision.

Those who favour consideration of extra-saturnine planets will be interested to find that Uranus and Saturn were in exact conjunction, Neptune also remaining 10° behind. Dr. Tomaschak, the German nuclear scientist, whose letter to our Editor about his interest in Astrology, was published in THE ASTROLOGICAL MAGAZINE some years ago, based on his researches gave importance to Uranus for forecasting earthquakes. Though I have my own reservations in this regard, I wish to say that according to Tomaschak's theory, as Saturn and Uranus will continue to be closely associated in Sagittarius, we can anticipate the occurrence of earthquakes in earthquake-prone areas like Assam, Bihar, Iran, Turkey and Mexico during the next 18 months.

Ramakrishna Hegde's Exit

Closer home, Mr. Ramakrishna Hegde has resigned as Chief Minister of Karnataka. I would refer the readers to THE ASTROLOGICAL MAGAZINE September 1988 wherein Maitreyi wrote after a detailed technical discussion of Mr. Hegde's chart, "In other words, during Venus Bhukti of Saturn Dasa, the Chief Minister may expect a dislodgement from office". Further down, Maitreyi narrowed the period saying the crucial period for Mr. Hegde would be August-September 1988 saying, "transit Mars in Pisces will turn retrograde in the last week of August 1988. The month of September 1988 could be a crucial period in Mr. Hegde's political life when both natal and transit influences will combine to ease him out of his chair which he has so many times in the past retained. But Dasa lord Saturn in Dasamsa is in a powerful *parivartana* with the Moon in the 11th in the house of gains. What will be the significance of this disposition?". Will the state's loss be the country's gain?

Earlier several times when Mr. Hegde was neck deep in trouble, it was time and again emphasised in these pages that he would continue. Readers can profitably thumb through the March 1985 (page 257) and May 1987 (page 391) issues of the THE ASTROLOGICAL MAGAZINE for the technical arguments behind those conclusions.

Interestingly enough, Dasa lord Saturn as ruler of the 3rd (communications) is in the 12th. Venus, ruler of the 12th, is with Mercury, who is the *karaka* for communications. No wonder telephone-tapping, nothing unusual in the world of politics and it happens all the time, let down a much loved, sauve and sophisticated Chief-Minister.

Astrology a Craze in US

TIMES OF INDIA, 16-8-1988

WASHINGTON, August 15 (UNI)

ASTROLOGY, the ancient science of predictions based on the stars, is fast gaining popularity in the US with a boom in the sale of astrlogical magazines, books and horoscope service centres.

"The resurgence of interest in astrology is least inexplicable" in a society exposed to a revolution in science, informed sources said.

Recent reports of astrology's influence in the White House were simply the more visible signs of its presence. Of late, it has come to occupy a place, small or big, in the lives of a broad spectrum of Americans, they said.

A busy newsstand operator says that astrology magazines sell like hot cakes and a Florida professor remarks that students have taken an avid interest in the subject.

According to a report by Mr. Jon D Miller of northern Illinois University's public opinion laboratory, nearly two-thirds of US adults read astrological material, while 26 million of them read it regularly.

About 85 per cent of Americans know what astrological sign they were born under while 25 per cent read astrology columns, the report said.

About 5,000 professional astrologers practise in the US, says the American federation of astrologers, an international group with local offices, it estimates that there are at least 50,000 part time practitioners.

REGULAR COLUMNS

An increasing number of US newspapers have been carrying astrology columns during the past ten years, says Mr. Charles Lehman, survey research manager for the newspaper advertisers bureau. In 1987, 83 per cent of the newspaper or about 1,670 papers were featuring astrology columns.

Dial-a-horoscope services are now available all over the country and the New York telephone receives about one million calls a month.

Mr. William Heim, dean of the college of Arts and Letters at the University of South Florida, says that while teaching literature courses, including occult themes such as astrology, about 200 students used to enrol in a single class in 2970. "Within the last few years it looks like we have been starting up again", he says.

Ms Barbara Koval, who has been practising astrology for the past 17 years in Boston, says she charges $60 US an hour and most of her clients were "educated and professionals".

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NEWS AND VIEWS

EKALAVYA

le' affaire Hegde

THE Hegde episode in Karnataka of August was one of the most sordid affairs in recent years of Indian party politics. It reminded one of the endemic schism that had played havoc among the princes of our country before the advent of the Mughals and British.

In conception and execution, the plot against Mr. Hegde was Machiavellian in character. No holds were barred and the timing was perfect, so it could bar his entry - or was it inadvertently to help? - into national politics.

The poisoned arrow was aimed at his "weakest" point - sense of morality in the jungle of politics! And he was victimised at the altar of his virtue!

Tapping of telephones is no violation of existing law of the land and is certainly not a matter of shame in temporal eye.

Yet he owned responsibility for it on moral, human grounds.

That in this shoddy drama, the Centre and the ruling party should point the accusing finger at Mr. Hegde is like the pot calling the kettle black and their glee in his discomfiture is bound to be short-lived; for in stepping down, Mr. Hegde - the tactician that he is - has really put the ruling party at the Centre in the dock. They will be judged by the electorate in the forthcoming election by their future behaviour on the issue and immediate action on the Postal Bill awaiting Presidential sanction.

The casuistry of his detractors in the "post-resignation" statements is tantalising, but cannot deceive any one, much less the grassroot voter and the gnomes behind the machinations stand self-condemned.

The rank and file should hound them out, if the party is to have any foothold in the future governance of the country.

George Bush or Michael Dukakis?

Swords have been drawn in the U.S. Presidential contest. Michael Dukakis, Governor of Massachusetts has been nominated by the Democratic Party as its candidate. George Bush, present Vice-President, will in all likelihood be the Republican nominee.

India has a vital interest in the outcome of this election as the new incumbent will make all the difference to our nuclear options in the face of Pakistan's postures. It therefore becomes necessary for us to explore the chances of the Democrats making it to the Whitehouse. For, at the campaign level they have promised to have a fresh look at U.S. aid to Pakistan, apartheid, Gulf-war, and Dukakis in his acceptance speech at Atlanta raised visions of Kennedy and Lyndon Johnson to electrify the domestic atmosphere.

Born of Greek immigrants, Dukakis is said to be level-headed, of strong moral calibre, and a go-getter; he could be tough as a nail too; he had salvaged his provincial economy.

And he set at rest doubts about his oratorical skill too. He appeared old fashioned enough at that time to hug his 84-year old mother in preference to his Jewish wife Kitty; he spoke partly in Spanish to placate a section of his voters. Opinion polls see an edge in his chances over his Republican rival if only for a change.

Do the stars justify this optimism? We shall presently see.

		MOON	
RAHU	Chart 1		
SAT.			KETU
VENUS	MARS MERC.	SUN	JUPIT.

Dukakis was born on November 3, 1933 at Boston (Chart 1). We do not know his birth time and so have to make do with the date and known events. His sidereal chart (1) is given alongside.

Prima facie, one fails to see in the chart the makings of a world leader that an American President has necessarily to be. The Moon is no doubt exalted but his dispositor occupies the 8th while the political planet the Sun tenants the 6th. With Saturn presently transiting Sagittarius, 8th from the Moon, it is hardly the time for winning at the hustings, especially, as the Moon too transits Janma.

Bush who will in all likelihood be the Republican rival may lack charisma; be tarred by some of the Reagan scandals like the Contras, but he has the advantage of providing continuity in the administration, especially in the context of the new Russia emerging at the hands of Gorbachev which may become a veritable rival at the future political level.

And if one remembers the tom-cat attitude of the traditional American who prefers the old devil to the new angel, he may allow self-interest to prevail over altruism, and the choice may ultimately fall on Bush.

Let us see what the stars have to say about him.

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	MOON		
ASCDT. MARS	Chart 2		RAHU
KETU			
JUPIT. MERC.	SUN	VENUS SAT.	

Bush was born on December 6, 1924 at 11.45 a.m. EDT near Cape Cod, Lat. 42° N, Long. 71° W 02 (Chart 2). Nirayana.

Both Lagna and the Moon are vargottama; yogakaraka Venus occupies the 9th along with exalted Lagna lord; the political planet Sun occupies 10th. By transit, both Saturn and Jupiter are well placed now and currently he is running Rahu major Venus minor till March next, Venus having exalted Navamsa.

The subsequent sub-periods of Sun, Moon and Mars, are all favourable and Jupiter, being placed in 11th, his Dasa should prove very successful assuming of course he gets the nomination. The saturnine qualities of the Americans go well with his chart - a point that may decide the issue.

State and Religion

The pages of history are strewn with the debris of clashes between the State and Church, both of the west and east.

In India Kautilya was the first to propound the thesis that the state should exercise control over religion.

He found in the Hindu monks a potent instrument for spying activity by virtue of their free access to kings and commoners.

How foreseeing he was is proved by the fact that, today, many of the jet-set saffron-clad fraternity are suspect in the eyes of the international community!

Even so in independent India *i.e.* Bharat, the Congress government at the centre and its provincial satraps see in religion today an economic mine to be developed, as indeed has been its experience with the nationalisation of railways and banks that were originally developed by others and through which it has enriched its tills more than by its own efforts.

Some of the rich temples like Tirumala in Andhra and Guruvayoor in Kerala are too attractive a proposition for governments to leave them unexplored, under the ostensible plea of (a) saving them from the loot of mahants and pandas, (b) utilising part of their revenue for social good, so legislation/ordinance can easily be pushed through.

Whether such an act is defensible legally, morally or ethically is a different matter.

My object in this note is to meet them on their own ground.

Assuming for the sake of argument that the objective is progressive and unexceptionable, it must be a common policy governing all religions prevalent in this country.

Why Hindu temples alone?

Why not the Christian churches, mosques and gurudvaras be governed by the same principles?

Why this eclectic treatment, and why should Government feel flunky to make it an all-embracing fiat?

Government at the Centre is presently considering - or supposed to be - fashioning a gurudwara act; why not make its provisions common to all religions?

At least their permissible or relevant parts?

Why, in Heaven's name, discriminate between one religion and another?

Is not the Indian citizen free to practise his own religion unfettered?

At the moment there is a great stir in Kerala over Government control of Hindu temples, arising out of its appointment on the Devaswom Board or temple committees, people not subscribing to the Hindu creed; it has stirred a veritable hornet's nest.

Large-scale falsification of temple funds by these Committees has been alleged.

How is this Committee an improvement on the mahants and pandas?

It is high time that a public interest litigation be instituted by a powerful Hindu body, challenging the locus of government or its legislative action in utilising temple funds for purposes other than those donated or funded for, or a nationwide stir started until an All-India and All-religious policy be ironed out by the government.

Tail Wagging the Head?

Mr. C.S. Patel's article "Nadi System of Prediction" appearing in A.M. July 1988 sees too much in the Ashtakavarga system, which in the words of Parasara is only a rough and ready system meant for "manda buddhis".

In effect it claims the right to mulct the strength of planets by the number of *bindus* in their *Navamsa tulya* Rasis, which is unwarranted.

None of the texts including those quoted by him from *Chandrakala Nadi* spell it in so many words.

The flimsiest basis of such an idea is the assumption that the Navamsa is the strongest among vargas.

But that does not warrant that a larger number of *bindus* in the equivalent Rasi positions rule the roost.

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I can understand if *bindus* are reckoned in terms of the Rasi positions alone, which follows accepted rules, but not in the Navamsa *tulya* positions which is a different cup of tea.

Navamsa as I understand them are meant to measure the strength of planets in terms of their natural and functional relation to planets.

Assuming for the sake of argument that his thesis is correct, it raises many Himalayan issues. For instance, it would follow that a planet with an exaltation Navamsa, but few *bindus* in it becomes a dud, which is patently absurd and contravenes fundamental rules of measurement of planetary strength.

The entire concept of *neechabhanga*, combustion, etc., will become topsy-turvy, were the *bindus* in the Navamsa *tulya* Rasis to become the deciding factor.

In the case of NTR's chart, the Sun's Bhukti in spite of his vargottama did not give good results, not because of lack of *bindus*, but because he is a Badhaka and occupies 8th *vis-a-vis* the Lagna.

And the Moon's Bhukti will be favourable not because of prolific *bindus* in the Navamsa *tulya* Rasi, but *ipso facto* by virtue of Gaja Kesari in the Lagna and kendra to Dasa-cum-Lagna lord.

Indeed to say that NTR's is powerful only because of the *bindu* power in Navamsa *tulya* chart is preposterous and ignores the powerful Gaja Kesari in Lagna kendra besides other yogas, and the operation of Lagna-cum-Dasa lord in Aries.

In the case of Amitabh Bachhan he was hurt in Sun-Moon not because Moon has poor *bindus* in the impugned house, but he is 8/6 with Dasa lord, which is bad enough.

Why then has not the present Bhukti of vargottama Jupiter who has 42 *bindus* in his 'Navamsa tulya Rasi' catapulted him to the Lok Sabha or to the treasury bench? The 6th house occupation is the answer.

The *Ankana Sastra* statement quoted by him does not warrant the assumption that the Gaja Kesari in the Navamsa chart is great, but that their functional nature and disposition *viz.*, in one another's Rasi and Navamsa is the real factor which conforms to common rules of assessment of planetary powers; the Navamsa Gaja Kesari is only accidental. It is a misnomer to call this combination in Navamsa as Gaja Kesari.

There must be a sense of proportion and values in the assessment of charts and modes of judgement. While Ashtakavarga system can certainly supplement normal modes, it can neither be a replacement, a parallel for the normal nor a super system.

The tail must not be allowed to wag the head.

Sri Rama's Horoscope

A spate of arguments had appeared in the columns of A.M. over the years on the correct interpretation of Sri Rama's horoscope as spelt out by Valmiki.

The bone of contention had been that mathematically the Sun could not be exalted in Aries and yet Navami and Punarvasu could co- exist; consequently the Sun should, with impunity, be shunted out to Pisces which should be declared as his *de facto* exaltation sign.

Extra-curricular explanations were pressed into service to buttress this proposal.

Jupiter and Mars stayed at the wings awaiting their turn to be shuffled.

This process of real location of tenements for planets could have snow-balled, had not proof in black and white been presented by a correspondent in A.M. May 1988, that in the last century alone, the two impugned entities did co-exist on a couple of days at least, implying that they could have been so at Sri Rama's birth.

This scribe checked the veracity of this statement with the aid of his computer and is in a position to confirm that on the said dates *viz.*, 22-3-1831, *Navami* lasted till hrs. 13.37 and Punarvasu, hrs. 23.57 and on 2-10-1885 they lasted respectively till hrs. 25-37 and 21-56; while the former was *Sukla Navami*, the latter was *Krishna Navami*. Readers can verify. Other planetary positions are irrelevant to the issue.

This indubitable evidence should, one hopes, stop the mad rush to tamper with axioms in our ignorance.

The Space Debacle

The Indian Space Programme which started at Thumba way back in 1963, grew in strength, and achieved some laurels, but now has received a severe setback with the failure of its Augmented Satellite Landing Vehicle (ASLV-D2) on 13th of July this year, when the latter plunged, after a perfect blast-off, into the Bay of Bengal, minutes after its take-off, eating up tonnes of effort of scientists and Rs. 26 crores of the tax-payer irretrievably.

While such programmes are laden with risk, and not uncommon, it makes quite a bit of difference, when it happens to be the second successive disaster, after the one barely a year ago.

One thought, benefitting from the mistake of ASLV-D1, the ISRO team would have put its teeth into the job, but which it does not appear to have done.

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[Continued on page 13]

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc, LL.B.

(In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything - birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless - so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to "Astrological Miscellany", THE ASTROLOGICAL MAGAZINE, BANGALORE 560 020)

Cruel Fate

A close friend from Jhansi has recently lost a very loving son. He writes "His funeral was held on 9-6-1988. Two priests, a Roman Catholic and a Protestant, performed the burial ceremony. This is not a normal thing but my son was loved by so many people for his generous and friendly nature, that irrespective of differences, all came together at his death on 8- 6-1988. Why did he die so soon?"

Born 14-12-1949 at 10-32 a.m.(IST) at 26 N 46, 82 E 08.

Rasi: Capricorn - Venus and Jupiter; Pisces - Rahu; Leo - Saturn; Virgo - Mars, Moon and Ketu; and Sagittarius - Sun and Mercury. *Navamsa*: Virgo - Ascendant; Sagittarius - Saturn; Capricorn - Mars and Rahu; Aries - Sun and Jupiter; Taurus - Venus and Moon; and Cancer - Mercury and Ketu with a balance of 6 years, 3 months and 28 days of Moon Dasa.

The Ascendant is well placed but its ruler Saturn is in a *dusthana* in the 8th house. The 8th lord is in the 12th while 12th lord Jupiter occupies Lagna. Yogakaraka Venus in the Ascendant made for a benign and friendly nature. The Moon, in a trine, is nevertheless afflicted badly by malefics who also occupy *kendras* (quadrants) from him. Death followed an attack of illness from 13-4-1988.

Unfortunately, this young man did not have much of a married life as his wife deserted him and their small boy, born on 3-3-1979.

Jupiter, the Dasa lord, occupies Sravana ruled by the Moon who is the 7th lord. Ketu Bhukti proved fatal. Ketu is also with the Moon, again in a lunar constellation.

The Lagna lord in a *dusthana* and the Moon severely afflicted is a strong *balarishta dosha*. Venus in the Lagna saw through this period but could not protect longevity beyond early Madhyayu.

Whither After Death?

The 12th house has Mercury, the 9th lord. The 12th lord Jupiter joins a powerful benefic Venus. These indicate that the man's after-death status would be on a higher plane of evolution. Perhaps, the grief-stricken parents can draw some consolation from this clue.

Nelson Mandela

Nelson Mandela and human rights are today synonymous. But we know very little about his horoscope to look at his fight against Botha's government astrologically. Reader T. Vikasa of Mysore writes of homework he has done on Mandela's chart. He writes "Mr. Nelson Mandela received 1,50,000 birth-day greeting cards on his 70th birthday on 18-7-1988 according to newspaper reports. I concluded, therefore, he had completed 69 years and his date of birth must be 17/18-7-1919 at 3.56 a.m. IST at 12h. 24m. L.M.T. at 26 S 13, 28 E 56 (after rectification of birth time I took 3.56 a.m. as the birth-time) with a balance of 5 years, 2 months and 12 days of Jupiter Dasa.

Rasi: Libra - Lagna 5-08; Scorpio - Rahu 8-36; Aquarius - Moon 29-00; Taurus - Ketu 8-36; Gemini - Imprisonment Saham 13-26 and Mars 13-34; Cancer - Sun 1-37, Jupiter 3-56, M.C. 6-14 and Mercury 28-23; and Leo - Saturn 4-11 and Venus 16-25.

"Mandela was imprisoned in 1963. Between 3-3-1963 and 30-7-1963 Mars Bhukti in Ketu Dasa was in operation. Mars is in close conjunction with Imprisonment Saham and enhances the malefic results of imprisonment. Note Mars is lord of the 2nd and 7th posited in the 9th. He is in the 2nd from Ketu, the Dasa lord.

"Between now (18-7-1988) and 24-11-1988 Mars Bhukti of Sun Dasa will run. This does not show release from imprisonment. Transit Saturn and transit Mars will also affect his natal Mars and natal Imprisonment Saham and this will cause trouble, torture in jail and delay his release. Mandela may get released between 24-11- 1988 and 6-8-1990 in Rahu and Jupiter Bhuktis in Sun Dasa. Rahu is in yogakaraka Saturn's constellation and receives the aspect of exalted Jupiter who is also posited in yogakaraka Saturn's constellation. The aspects of exalted Jupiter on Rahu will bring him good results. As Sun and Jupiter are with Mercury in

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the 10th house, Sun Dasa Jupiter Bhukti will bring him victory between 18-10-1989 and 6-8-1990 and his becoming the President of South Africa cannot be ruled out.

"Jupiter's transit in Gemini and Jupiter Bhukti will bring him victory and Jupiter's transit on natal Ketu on 11th December 1988 will release him from imprisonment." Interesting! But our reader does not tell us how he pitched on the birth time in the absence of any information on it.

Transvestite

"Here is a unusual, interesting but personal case for your esteemed readers" writes reader Gyanranjan Mishra of Cuttack.

"The native is healthy and still not married. He has an innate desire to undergo a sex-change operation. The horoscope shows some indication of such an obsession. What are the combinations for such a sex-change operation? Will the person lead a happy and normal female life after the operation?"

Born 23-2-1957 at 5.10 a.m. at Keonjhar (Orissa). *Rasi*: Capricorn - Lagna 20-36, Venus 28-10 and Mercury 21-35; Aquarius - Sun 10-51; Aries - Mars 22-04 and Ketu 0-40; Scorpio - Saturn 20- 21, Moon 27-43 and Rahu 0-40 with a balance of 2 years and 10 months of Mercury Dasa.

Nature has her own quota of freaks too. Men wanting to be woman and *vice-versa* are not exactly unheard of but they are all the same very rare cases. Afflictions to the Lagna and to the Moon primarily can cause such obsession. In the chart before us, Lagna is Capricorn aspected by Jupiter and occupied by Venus and Mercury. Venus denotes the female principle and his position in Lagna is noteworthy. Mercury, the hermaphrodite planet, too is in Lagna with Venus. Further, he is the 6th lord. The 6th house assumes relevance in cases of impotency and abnormal sexual urges. Jupiter, though a male planet, is in a female sign and retrograde and therefore, in a case such as this contra- indicative of the male personality. The Lagna lord Saturn is in Scorpio, ruling the reproductive system and the primeval urge with *neecha* (debilitated) Moon and Rahu. Mars aspects both the Moon and Saturn, the mind and the body, adversely causing a tug of war between the two. Mentally the native is female. Otherwise why would he want to be a woman when he has an excellent physique and is in sound physical health?

Body Vs. Psyche

Such cases are isolated but still the classics provide for them. According to *Jataka Parijata* (Chp. II, Sl.33: If a house owned by Mercury be the Lagna at birth and if the lord of the 6th Bhava be in the Lagna and Mercury be in the 6th Bhava, the person born will be a female hermaphrodite. If Saturn be in the place occupied by Mercury (i.e. be in the 6th Bhava) in the previous case, the person born will be a male hermaphrodite. Perhaps the reference here is to the primary reproductive system but what we have before us is a physically sound male native.

The conditions of the *sloka* obtain in part. Lagna is of Saturn and Mercury, the 6th lord is in the Lagna. Affliction to the Lagna is practically nil although Lagna lord is with Rahu and the Moon too, is heavily afflicted. Therefore, as Moon Dasa dawns, the obsession may intensify and create a tortuous conflict between the mind and the body. However, surgery is not the solution. By recourse to good books, guidance from genuine spiritual men and practice of yoga, both Hatha and Patanjali Yoga, the native can overcome his problem and lead a healthy normal life.

Schizophrenic Paranoid (*A.M.* April 1988)

Next Dasa Better

One's mental characteristics are judged from Lagna. The 4th house rules mother, mind etc. The 5th house refers to emotion and feelings. The Moon is the karaka for mind and Mercury, for intelligence. Mercury rules over nervous system also. Here the Lagna lord is in the 10th with Rahu aspected by inimical Sun and 8th lord Mercury. Saturn is in enemy's sign in Rasi and Navamsa, hence he is afflicted and weak. Lagna is vitiated by Gulika.

"The 4th lord is in the 5th and the 4th house is occupied by three malefics the Sun, afflicted Mercury and Ketu, indicating mental distress and bitter relations with mother. The 6/8 relation between 4th and Lagna lord is also notable.

"The 5th lord Mercury in the constellation of the Moon makes one highly imaginative and of a worrying type. DR. B.V. RAMAN says 'Mercury afflicted by Rahu-Ketu or Saturn, despondency, excitability and abnormal mental behaviour may be anticipated.' 'An unfavourable Mercury causes madness, an inclination to use abusive words often ... a tendency to use cruel expressions - evil influence such as Pakshi Peeda.

"The 11th lord (medicine) Jupiter is in the 6th. He is in Rasi and Nakshatra Sandhi and aspected by Mars and Rahu. 'Afflicted Jupiter causes hardship and intemperance in food habits..... When Jupiter is predominantly weak, a native may suffer from excessive indulgence in eating and drinking.'

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"Mercury and Saturn govern wind(vatha). If Saturn is in the 10th house predict trouble from Pisachas and Pakshi Peeda.

"The 5th and 9th houses occupied by benefics are plus points. Lagna lord aspected by Jupiter is good though his grace is very limited. The Moon is not aspected by malefics or benefics.

"Graha Samya Yoga in the 5th/9th and 6th/12th house causes Bandhana Yoga.

"This malady started in Venus sub-period in Jupiter main period. Dasa lord Jupiter is in the 6th in the constellation of Mercury, who is the 8th lord afflicted in the 4th. Bhukti lord Venus is in the 4th, house of emotion and feeling, and in Rahu's constellation; Rahu in turn is with Lagna lord Saturn and aspected by 8th lord. Gochara Saturn was on natal Rahu and Saturn, aspecting 4th house.

"The next Dasa is of Saturn who is Lagna lord and gets a little relief from Jupiter. He occupies his own constellation. But he is not strong enough. Therefore, native can be cured partially, not permanently. Serious health problems are likely in the Bhukti of Mercury in Saturn Dasa from January 1995 to August 1997.

"(1) Mahamrityunjaya Puja and Homa; (2 wearing 4 ratis emerald, and 5 ratis blue sapphire of good quality; and (3) fasting on Thursdays may help the native. The native must take only 'satvik' foods," writes reader B.K. Khasnabish of Katwa.

Worse to Follow

The Lagna is Aquarius with no good aspects. So also the Moon,Jupiter and Mars aspect each other. According to Kerala Tamil astrologers, 2 exalted planets aspecting each other will lead to a tug-of-war between the two with no constructive results. From the Moon-sign, the 2nd house has 2 malefics Rahu and Saturn. Moon and Rahu are in the same Navamsa. Mercury, karaka for *buddhi*, is afflicted by Ketu. Mars in the 4th from the Moon is a challenge to the mother. Saturn and Mercury Dasa can be worse" sums up reader P.R. Santhanam Nair of Pudukada.

A Remedy is Here

Expert diagnosis and advice comes from reader N.C.Trivedi of Ahmedabad.

"In view of the strong afflictions to Lagna lord Saturn, who is retrograde, tenanting a fixed, mysterious and poisonous sign Scorpio in company of Rahu in the strongest quadrant 10th, exchanging signs with malefic Mars in the 12th house and in mutual aspects with its deadly enemy Sun, lord of the 7th house, Mercury, lord of 8th and 9th houses and also retrograde in company of Ketu in a fixed Venusian sign in the 4th house where the Sun has no directional strength, and none of these planets and the nodes receive the benign aspect of the great benefic Jupiter (since Jupiter and Mars are in mutual aspects in houses 6 and 12) and occupy last Navamsas in their exaltation signs, Jupiter in Aslesha and Mars in own star Dhanishta and both being inimical for the Lagna and Moon-sign. Jupiter's aspect on the 10th house being unhelpful, the condition of the native deteriorated during Jupiter-Saturn in April 1980, when transit Rahu, Jupiter, Mars and Saturn, all retrograde, assembled in Leo, a fixed sign, in the 7th house and spoiled the radical Moon, lord of the 6th house of disease and karaka for mind, Lagna, where Ketu was transiting radical Saturn and Rahu in 10th house, radical Sun, Ketu and Mercury. Transit Sun in exaltation in the 3rd house Aries came under the aspect of radical Mars. This shows that the radical planets, already afflicted surely in the birth-chart come under heavy afflictions during transit, during adverse periods and the Moon, lord of the house of disease, occupying the 9th trinal house in a Venusian sign, in a Martian star, though unafflicted in the 6th, getting debilitation in Navamsa, also fell under retrograde Saturn's adverse transit.

"The present psychic conditions are of permanent nature, not temporary, though there will be ebb and tide periods, sane and insane behaviour alternately throughout Jupiter's main period upto the end of 1991.

There is a ray of real hope for the native to regain saner behaviour during the rest of his life by taking certain remedial measures from now. Yogakaraka Venus in the 5th friendly but dual house is direct, unafflicted, which gives strong hopes for the native to return to near-normalcy, Venus in 5th house in Aridra, in mercurian dual sign and Mars in 8th to Venus are suggestive of mental troubles caused in the love-sex sphere. This is confirmed by conjunction of 5th and 7th lords in mutual aspects with Lagna lord, 5th and Lagna lords being retrograde and afflicted.

"The native must wear emerald, faultless in formation of at least 3/4 ratis weight, in a golden ring, set in a leaf-shaped triangular base, on his little finger of right hand on a Wednesday in Hora preferably when Aridra is ruling. If not a blue-sapphire for Saturn, he must at least wear emerald as above which is bound to strengthen the favourable rays of Mercury, afflicted and retrograde. The corrected rays of Mercury, will improve the psyche,

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indications of 5-8-4-7-20 and Lagna.

"Chanting of 1108 times daily Maha Mrityunjaya Mantra would expedite normalcy in all spheres within 36 days, provided the native himself cares to observe a fast on Wednesday and Saturday never failing to recite 1108 times daily the above Mantra which covers Mantras for all 9 planets in essence.

"This is a tried and tested remedy and not merely a belief. Persistence will pay dividends."

Amenable to Right Effort

As our readers have correctly assessed, the malady is deep rooted indeed. The Lagna lord and 5th lord as well *buddhikaraka* Mercury are powerfully afflicted. As readers Kashnabish and Nair point out the 4th houses from Lagna and the Moon sign are severely afflicted explaining the native's antagonism towards mother. The 4th lord is well placed and the Moon also which are plus points. The psychologically disturbed period began just as *sade-sathi* started with transit Saturn's passage through Virgo. This is now over, but the Bhukti's of the Moon, Mars and Rahu still remain. The Moon is free of affliction, well-placed in a trine and waxing. Mars is volcanic while Rahu can be volatile. But these two latter planets are strongly influenced by benefic Jupiter. Further, transit Saturn's affliction is over. Considerable improvement in the native's behaviour can be expected. Therefore, provided proper remedial measures are resorted to, the native's psychological problem can be curbed and his aberrational behaviour stabilized.

NEWS AND VIEWS

[Continued from page 9]

Of course, it does not pay to grow panicky, and we, as a nation, cannot afford to forget good old Robert Bruce!

At the same time, we have to find a fool-proof solution to the continuing debacle in our space effort.

Money may not matter, but surely men must, as machines obey men.

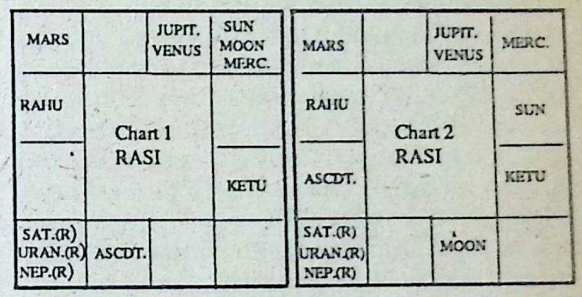
So, the search must be on for the talent, the right team that can put the record straight and early too.

Will the government brace itself to do the job? Godspeed!

The wag asks, "Could it be that, astrologically, the day chosen for the launch was inauspicious?"

Astrology is not interested in finding scapegoats for failures. *Prima facie* the tragedy of ASLV-D2 owes to bad fabrication and supervision, which are man-made, and *muhurta* could not save the shuttle, as will be presently seen.

Aside is the chart given for the launch. The date is 13, the dreaded number. It was *Amavasya*. The basic structure is denoted by Chandra Lagna and the Lagna shows its stamina. The 2nd and 8th are heavily afflicted and hence child's, *balarishta* is heavy, although well-born, being aspected by two benefics. Both Gemini and Sagittarius are natural houses of transport; the Moon is *badhaka* lord in 8th and all the three - the Sun, the Moon and Mercury that are vital for the issue are opposed by the three major malefics - Saturn (R), Venus (R) and Neptune (R), the afflicted part being structural or basic. Lagna is *papakartari*. In such a satellite could not survive and the vehicle was fore-doomed to failure.



Biodata of Launch

ASLV-D2 (Chart 1) was launched at hrs. 14.48.37 (IST) from Sriharikota (Lat. 13° N 45', Long. 80° E 20') on 13-7- 1988. Lagna 215-01, Sun 27-30, Moon 81-32, Mars 336-06, Mercury 67-50, Jupiter 34-45, Venus 51-38, Saturn 243-56, and Rahu 323- 11. Ayanamsa 23-42.

In contrast the INSAT-1C (Chart 2) which was launched on 22nd July 1988, at 4.42 a.m. (IST) at Kouru (French Guyana - 5° N and 53° W) proved successful, yet lifted by non-European rocket. The relevant chart is given below. Here, both Sun and Moon are well placed and its longevity is high because 8th lord Sun aspects the Lagna and lunar 8th is occupied by two benefics while Lagna lord Saturn aspects the 9th house which is success in the sky.

Lagna 297-34, Sun 95-41, Moon 184-14, Mars 339-50, Mercury 82-16, Jupiter 36-17, Venus 55-19, Saturn 243-25 and Rahu 322-43. Ayanamsa 23-42. —141.88.

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HINTS ON PREDICTIVE ASTROLOGY

R. LAKSHMANAN, M.A., B.L.

Lakshmi Yoga

AS THE NAME itself suggests Lakshmi Yoga indicates Fortune and Prosperity. Since Lakshmi, the consort of Vishnu, is the Goddess presiding over all wealth and fortune. A stanza in the *Phala Deepika* would say that if the lord of 9 and Sukra or Venus, the *karaka* for Sankha-Nidhi and all worldly bhoga bhogya, enjoyment, associate, it would constitute Lakshmi- Yoga. But, though this view sounds quite plausible, as lord of 9 denotes Fortune, and Venus is the great and brilliant wealth or fortune giver, it is not quite correct and has to be discarded in the light of actual experience. The reason is not far to seek; for Venus, though a natural benefic may be a deadly malefic, say, when he is lord of 3 and 8 as for Meena Lagna. I suppose nobody would kiss and fondle a Krishna Sarpa (Cobra) for its beauty; even so none would adore beautiful Venus when all her beauty is turned to venom on account of bad lordship of 6 or 8 which lordship or "Adhipattya" is even far more significant in results than '" karakathwam"' in Astrology.

The correct and real Lakshmi Yoga is on the other hand, formed by the combination of the lords of Lagna and the 9th. For *Jataka Parijata* says "If in kendra or trikona, the Bhagyesa or the lord of 9 is strong in Paramaooccha etc., and if Lagnadhipa is also strong, Lakshmi-Yoga occurs."

Such Lakshmi-Yoga, due to the association of Lagnadhipathy and Bhagyadhipati is, in my opinion (see my articles in January 1938 and April 1938), as efficacious and powerful as a 9 and 10 combination. In a sense, it is even better. For, whereas the 9 and 10 combination may fail either altogether or fail to be lasting and enduring in its Raja-Yoga effects, due to Lagna or Lagnadhipati having nothing to do with it in a particular case, the 1 and 9 combination is a great Protector, indicating Divine grace to the person throughout life; only, the combination must be strong and in good places, and the lord of 9 must preferably be a benefic by nature also like Guru or Sukra for results. For Lagna denotes *Varthaman* or the present among the trines and 9 like Jupiter denotes "Divine Favour". As I have already indicated sufficiently 9 denoting the Poorva-punya of a person is perhaps the most auspicious of all the Bhavas.

The 1 and 9 combination is very beneficial and gives what may be called "personal magnetism" to a native. Even in a case where the lord of 10 is ill-placed and unredeemed, if there is proper 1 and 9 combination the person commands respect even from well- placed people and bosses despite his not having a good job. A Lakshmi Yoga person will never be wholly in want and will never feel the extreme pinch of poverty whatever the other evil combinations in the chart. At its best it is a grand Yoga making for enormous wealth and great and wide spread fame.

I shall illustrate the point by some instances.

	ASCDT. JUPIT. MARS MOON	SUN VENUS MERC.	KETU
	1		SAT.
RAHU			

SAT.	ASCDT.		MERC. VENUS RAHU
MOON	2		SUN MARS JUPIT.
KETU			

Take these two cases 1 and 2 both Mesha (Aries) Lagna horoscopes. In both these, there is the combination of lords of 1 and 9 *viz.*, Mars and Jupiter, 1 and 4 respectively. In Chart 1 Mars is strong as lord of Lagna in his own house and Guru is strong in 5 from 9 and in Lagna Dig-bala (directional strength). So a first class Lakshmi Yoga, bound to give position, power, and pelf is formed. But mark the spoiling aspect of Saturn, for Saturn even where he is himself good by lordship, is bad in his aspect and especially here, where this is also Rajyadhipati, he has Budhakadhipatya-Dosham (an evil). Hence, and also due to baneful lord of 3 and 6 occupying 2, the Yoga is greatly reduced and full Lakshmi Yoga results cannot be predicted. But, thanks to it, a person otherwise too poor even to graduate, by the "fluke" of an "unexpected and rich matrimonial alliance" (for the 1 and 9 lords aspects 7 and not 10) the native graduated, pursued advanced technical studies and is well-off drawing Government pay.

In Chart 2 Mars and Jupiter are combined in 4, a *kendra*, and Jupiter is very strong for, though in 8 from 9, he is Ooccha in 4 and in Chandra Kendra as well. But yet thanks to the initial debility of Lord of Ascendant or the debilitation of Mars who has got *Neechabhanga* Raja Yoga though, and other defects in the horoscope, the native led a very troublous life bordering almost on poverty though always just escaping it till 32 or 33 years

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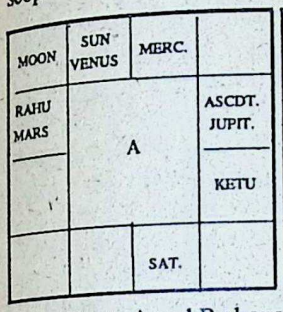
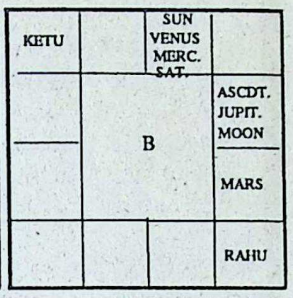
after which stage he has been enjoying Neechabhanga Raja Yoga and Lakshmi Yoga results. But the note-worthy feature is that throughout life, even when he was obscure and poor, he had "personal magnetism" and his success is entirely self-made or God-given, without any influences, parental or matrimonial; for the lords of 1 and 9 are together in the 4th *kendra* ("New or Navel" positions aspecting 10, the house of success achievement and fame (and such Guru also aspects Saturn, lord of 10, placed in Guru's house) and not 9 or 7.

Now I shall deal with two more successful instances of Lakshmi Yoga. For the purpose of clarified understanding, I have taken both Kataka Lagna (Cancer) horoscopes.





In Charts A and B above, there is Lakshmi Yoga. In Chart A, the Moon lord of Lagna and Guru lord of 9 have exchanged places, avoiding 6 the other bad house owned by Guru. Also Moon is in Jupiter's house enjoying Guru's aspects. Also, Mars though in Aquarius is actually entering Meena (Pisces) and Guru's aspect has fallen on him. So thanks to Lakshmi Yoga and 'unusual' (Adhika) 9 and 10 Yoga the native whose father rose to be a judicial officer after the native's birth - for Guru in Lakshmi-Yoga construction aspects 9 just as he aspects Mars, the lord of 10 - and the native himself luckily got appointed to the I.C.S. and is the executive head of a District with further promotions in store for him.

Chart B represents even a much superior horoscope. In Chart B there is no 9 and 10 combination and the lord of 5 and 10 is in 2, the house of speech. So the native is not strictly a Government Officer though he occupies the unique and enviable position of the greatest legal adviser to the Government in the presidency. Mark Guru and Chandra combining in Kataka in Lagna-*Kendra*, Moon being waxing unlike in Chart A, both planets being in Ooccha (exaltation) and Swakshetra respectively, the mutual *kendra* between them constituting Gaja-Kesari Yoga as well. No wonder therefore that the native is literally a child of "Fortune" or Sri Lakshmi Herself and is highly renowned for learning and legal acumen, for phenomenal fame and wealth, alike.

Thus, we see that the combination of the lords of 1 and 9 is enough, even at its worst, to keep a man above want and troubles. But, as its best, it constitutes supreme Lakshmi Yoga giving all fortune. For the moment the Sun rises in the east, all darkness is necessarily dispelled at once and the whole world is lit and bright, even so when Sri Maha Lakshmi casts atleast, Her side-glance on a person he or she literally gets bathed in a flood of fortune. (Reprinted from the A.M. March and April 1940).

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METHODS OF FORECASTING DROUGHT — IV*

K.N. RAO, I.A.A.S.

The Utpata (Extra-terrestrial disturbance)

SIR MOHAMMAD IQBAL, the famous Urdu poet (now blamed for propagating the idea of the partition of India also) wondered why India, dominated and ruled by foreigners for centuries, never lost its religious and cultural identity as happened when invading armies proseletysed or converted the population of other conquered countries.

Kuch baat hai ki hasti mit ti nahi hamari

Sadiyon Raha Hai Dushman dere zaman hamara.

The reason is, India always has had, along with many saffron- clad charlatans, genuinely great spiritual giants with yogic insight into the past, present and future, of men, rulers and countries. In the case of drought it is worth recording four instances to illustrate it:

a) Between May 11th and 20th, 1963 I had to get booked ticket by airlines to get back to Gauhati from Calcutta. What date - I had asked my late spiritual preceptor, Swami Paramananda Saraswati and he said 17th May. It appeared odd to me but I did as he told me. Between May 11th and 20th in 1963 the only flight of an aeroplane between Calcutta and Gauhati was on May 17th as the remaining days were cloudy.

b) Dr. K.S. Singh, I.A.S., at present Director General of the Anthropological Survey of India was working in Bihar during the Bihar famine of 1965-66, 67. A great spiritual figure of those days, Ranchoddasji Maharaj, whom the late Smt. Indira Gandhi venerated deeply, too was working in that famine-stricken area with his group of volunteers. One day Mr. Singh asked Ranchoddasji in May 1967, "When will the monsoon set in?". Prompt came the answer, "16th June, 1967". It rained heavily on that day, tells Mr. Singh, ending a terribly agony of what had then seemed to be an interminable spell of dryness. Earlier the Maharaj had predicted a pre-monsoon shower also.

C) A friend of mine told me of a most interesting experience with a saint who used to sit under a tree with only a small under-garment on his otherwise totally naked body. During a drought the villagers approached him to pray to God to cause some rain. He scolded them and asked them not to drag him into their worldliness. Yet they persisted with their request, and he said, "God has stopped listening to me. He does the opposite of what I ask Him to do." The villagers still persisted, and he finally removed his under-garment, soaked it in water and asked them to hang it on an open branch of a tree for drying up! It started raining then and he shouted, "Did I not tell you God does not listen to me any more. See He is not allowing my under-garment to dry-up."

d) In August 1987 when I was in Bhubaneshwar (Orissa) I remember, a worried Chief Minister, Mr. J.B. Patnaik, asking Baba Baikunthanath whether Orissa would have a ruined kharif crop in the absence of August rains. Baba had assured Mr. Patnaik that after 9th August, there would be good rain in Orissa. It rained in Orissa, on the 10th August itself and continued raining intermittently till the end of September and October.

Tallying as it did with my own astrological forecast about rainfall in August, September and October 1987, I had proof of yet another instance of such supernormal power of India's great saints.

There are hundreds of such instances in India when saints with their supernatural power forecast something. The best recorded instance is that of Chandra Gupta Maurya who was told by his Guru Bhadra Bahu that there would be a twelve year drought in the northern part of his kingdom.

Shikhi-patra-nibhah salilam No karoti Dwadashabdhani (P.23)

(Says Varahamihira that if the Sun appears to be having the lustre of a peacock feather in the rainy season there would be drought for twelve years).

When that terrible drought occurred the king handed over his kingdom to his son and himself went to modern Karnataka where he lived the life of a mendicant and died.

Such seers combining the intuitive understanding of terrestrial and extra-terrestrial disturbances with their scientific study, with astronomical calculations, gave to India both natal and mundane (for nations, weather etc.) Astrology. It would explain why for Indian astrologers what are described as "freakish" phenomena do not appear as anything new. See two instances"

a) Varahamihira speaks of solar flare-ups causing weather- fluctuations, among other things.

A report in *The Hindu*, reproduced from the *New York Times*, reads thus: "The droughts are caused by sun-spot activities and

*Part III of the article has appeared in the August 1988 issue of *A.M.*

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changes in ocean temperature, said Salmito".

(The Hindu August 20, 1981)

b) Similarly the *Indian Express* of December 18th, 1987 carried the following news-item:

(Quingdao, China, December 17 (Xinhua)

"Two suns appeared side by side on the sea early on Monday at Mount Laoshan, a tourist resort near the port city of Qindao in China's Shandong province.

The two suns were similar in size and about 10 metres apart. One minute later, the sun on the right gradually dwindled and dimmed. This phenomenon lasted for five minutes according to witnesses.

A similar phenomena had only appeared in the South Pole before, according to Chinese meteorologists.

Uneven air density on the sea and an unusual index of refraction might have been the cause of the phenomenon, they said".

This phenomenon is described by Varahamihira (to whom astrologers give a date sometime in B.C. while historians between 2nd century A.D. to the 5th century) as *Prati Surya* thus

Divaskritah Prat-Suryo Jala Kridud Dakshine Sthitho Anikrita

(P 25 *Brihat Samhita*, Chaukhamba Press, Varanasi).

Causes rain if (the other sun) is in northern side and storm if on souther side.

This is a case of extra-terrestrial freakish phenomenon with certain results ascribed to it. It is worth watching how it affects China from 1988 onwards.

Indian Tradition

■ *Bhadrabahu*

Reference has been made to Bhadrabahu as the guru of Chandra Gupta Maurya though very few know that his classic the *Bhadra Bahu Samhita* is a classic on mundane Astrology, the weather forecasts, together with their principles next only to the *Brihat Samhita* of Varahamihira.

■ *Varahamihira*

Not quarreling with historians about the dates of Varahamihira it is necessary to point out that Bhadra Bahu the guru of Chandra Gupta Maurya (who belonged to B.C.) refers in his book to the principles of Varahamihira and elaborates them.

■ *Others*

Varahamihira refers to ancients in his time. How ancient the other great, sixteen astrological geniuses, preceding Varahamihira were, cannot be established.

The argument being advanced is that weather-forecasting on scientific basis, without the modern gadgets, but taking into consideration extra-terrestrial phenomena has been an unbroken (now neglected after independence) tradition of India.

Indian scientists who have achieved nothing to give to India international prestige have yet to grow out of their repetitive and imitative researches.

These scientists should have had the courage and conviction to test the validity of the principles on the basis of which India's panchanga-makers have beaten them year after year thoroughly with their most dependable long, medium and short range forecasts.

Instead there is talk of depending still on American researches on *El Nino* with super-computers which have a range of ten days accuracy in weather forecasting, maximum!

Need for Drought Forecasting

A question arises, on moral considerations, whether drought forecasting, will not be exploited by interested businessmen. But before this question is debated by meteorologists they should show if they have succeeded anywhere in the world with real long-range forecasts. Meteorologists are debating an issue which considering their failure to go beyond a range of 10 days weather-forecast is irrelevant.

P.K. Das says in his book (*Monsoons*) "It has been suggested (Winstanley, 1975) that long-range forecasts could be misused to achieve short-term economic gains by traders. Somewhat similar views have been expressed by Glanz (1977). Notwithstanding such fears, it is generally agreed that substantial benefits are likely from improvements in long range predictions" (P.126)

The Meteorologists had debated about it more than a decade ago in which period trillions of dollars have been spent on discovering methods of long-range forecasts but they have not succeeded with even forecasts ranging upto ten days' accuracy!

Without dependable drought forecasting method of a real long range, we will not know whether there would be a drought without termination, or a partial drought. To forecast when and how it would rain is the need of India's teeming millions in the astrologically foreseeable, decade of droughts, starting from 1939. Scientists all over the world, unable to shed their fear of the unknown cannot even now relate the physically invisible cause to a physically visible effect. Disaster awaits us.

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Physical science tied down to the physically visible cause getting related to physically visible effect, gets exposed with its limitations, particularly in forecasting weather.

Suggestions

In a five day symposium held by the National Geographic Society in Washington, according to a report in *The Hindu* of February 5th, 1988, 22 scientists and scholars stressed the need to check "earth's perilous slide to devastation."

The President of the symposium, Mr. Russel W. Peterson came out with the startling information that 500,000 scientists around the world were working on weaponry for which much brain power was being used for saving the biosphere. "It is amazing that inspite of the super threat of nuclear weapons to all life, almost no biological scientists are being funded by governments to study this problem. *This is another example of the blindness of scientists to areas outside their expertise and of the scarcity of leaders trained to think holistically.*"

True Holistic Approach

A true holistic approach to any problem of mankind has to be a two-tier holistic approach; integrated approach to a problem by all biological and non-biological scientists, with the social scientist, like the anthropologist playing pivotal role in a subject like drought forecasting; integration between physical- technological approach and astro-meteorological approach.

Anthropological Pivot

The need for anthropological - astro-meteorological and technological approach together with the cooperation of all biological scientists mainly to prepare to the extent possible and save to the extent possible, man from the fury of nature has to appreciate more in 1987 when we, strangely recorded the failure of the Indian Meteorological Department, and, worse still, the failure of London Weather Centre to forecast the storm of October 16th, 1987.

History's trasmuting process presents, perhaps, as folk wisdom, what was and actually is scientific wisdom, in a tradition which the arrogant physical scientist, still cherishing fatuously the ambition of "conquering Nature", may ignore as "rustic". The anthropologist it is who can collect all folk wisdom, see the scientific truth in it *and take the help of botanist, the zoologist, the orinthologist, the biologist and others to forge a method of truly dependable medium-range weather forecast* as the meteorologist nowhere in the world have succeeded in shaping yet. The world cannot wait and should not wait for the enormously expensive failures of the meteorologist.

One example will suffice. For the rabi crop (winter crop) the rustic saying in Vrindavan is:

Phoos ki Phuskar.
Magh ki Mahavat

Meaning rains like the hissing of snakes in Pausa (December-January) and light drizzle in Magha (Jan-Feb) is nectar for the winter crops, the first for creating soil-moisture and the other for helping the flowering of the crop.

Astro-Meteorology and Meteorology

First one must look at the fact that meteorologists have no long-range and medium-range forecasts on which anyone can depend. Whatever projects exists to develop them are very expensive and even if some success is got, it will take many more years to develop them. It is too expensive for the poor Asian and African nations to depend upon for their agricultural planning.

What appears to be a mystery to the meteorologist has not been a mystery for the astrologer. "The picturesque Indian monssoon with its dark coil of cumulonimbus that often rise as high as 16.5 kilometres, has induced both poetry and intellectual day- dreaming... Yet the mystique of this phenomenon has never been fully understood... Nobody is sure if the inquiries initiated this year will ultimately lead to a solution of these mysteries that link the ocean and the sky - mysteries that are linked to monsoon riddle."

Sunday, September 12, 1987

As has been made amply clear the astrologers had forecast it all, stage by stage in 1987.

Drought Cycles

The work done on drought cycles by the Indian meteorologists has given them no definite pattern as they worked on pure terrestrial phenomenon in a mechanical way. The astrologer has more than thirty-one tested planetary combinations for droughts, which can be profitably applied to other countries, with modification and further study. Two examples will do:

a) The Sun-Mars phenomenon unless toned down by Jupiter's aspect causes drought or delay till the Sun overtakes Mars. Such overtaking was predicted astrologically in 1987 and earlier 1982 when Mars went beyond Virgo (Kanya) on 22nd July, 1982 only after which it started raining. In 1899, last century such obstruction was not overcome till the end of June-September and that was one of the worst droughts of the last century. In the remaining part of this century it is going to

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occur at least four times more till 2000 A.D.

b) Planetary cycles with specific calculations during the June- September monsoon and later, winter monsoon, alone give a clue to the periodicity of cycle of droughts. It is where the astrolologer with his most dependable long-range and medium-range forecasts has a most useful scientific role to play. *For instance one such cycle will be between eighty-eight and half years and ninety-one years, when out of the sensitive spots in the zodiac, any one is obstructed by any one, two or three of the planets, Saturn, Rahu (Ketu) and Mars. It was there in 1877 and ninety years after again in 1967. It was there in 1899 and will be there in 1989 again.*

c) Astrologically planetary obstructions to rains of shorter durations also can be foreseen. More impressive is the fact that prolongation of rain, as in October 1987, can be seen and predicted, as was done this year.

All this is necessary, for, when we are preparing for drought there may be rain and when we think that a real interminable spell of dryness has set in, it may terminate earlier than feared.

d) London Disaster of October 1987

On October 16th, 1987 when a hurricane devastated London, the Daily Telegraph of October 17th, 1987 reported

"The Meteorological Office has launched an inquiry to establish why it failed to forecast the severity of gales....Satellite pictures had given forecasters only a limited impression of the development of the depression which formed in the said Atlantic on Wednesday.,"

The editorial comment of the Daily Telegraph on October 17th, 1987 was, "The British weather in 1987 appears to be exhausting its capacity to astonish us... it is part of our contemporary enthusiasm for self-mockery that we deride our own incompetence in coping with a gale as we did in the face of the upsets caused by last January's blizzards. Yet all that has changed over the century is the nature of our vulnerability and the growth of arrogance concerning our capacity to tame acts of God ... Post- Darwinian high-technological confidence offers different explanations; but still no solutions".

If astrologers had worked on this they would have seen that:

a) In January 1987, Mercury on 12th and 27th January and Mars and Rahu in the last week of January, 1987 caused it.

b) On October 16th, 1987 the astrological phenomenon on the basis of which Indian astrologers had warned of such disaster, though not mentioning England specifically, *was the retrogression of Mercury and Mars-Rahu aspects, mutually and very closely.* It was on this basis that I had predicted that Reliance Cup matches would be affected by uncertain weather. The same principle could have been extended to England, particularly (here comes in an instance of coordination between the astrologer and the meteorologist) when a depression was forming in the mid-Atlantic as detected by satellite.

Similarly June 13th, 20th and 24th 1988 will have to be watched.

Recommendation

The inevitable recommendation that emerges out of the suggestion offer is:

All social scientists, all biological scientists, astro- meteorologists and the meteorologists should work in a coordinated fashion, after doing their own individual researches, to forecast drought in Afro-Asian countries. For this project, the respective governments should provide necessary funds..

(Concluded).

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ASTROLOGY AND THE SPACE MUDDLE

K.N. RAO

ON JULY 13 when ASLV-II was a prominent item of news in the afternoon I was waiting for the weather bulletin from the All-India Radio but instead I heard long talk about the count down from Srihari Kota. I then looked into the Ephemeris and found that by the time it will be released Vrishika (Scorpio) would be rising with the 10th lord in the 8th house aspected by Saturn and Mars. It is a combination for disgrace; worse still, Moon in the 8th house aspected by Mars and Saturn was a combination for infant mortality. It was an Amavasya day. A strong storm had broken out on the preceeding day as a result of which the entire operation had to be postponed by six hours. No wonder instead of going high into the space ASLV-II went deep down into the Indian ocean. 1988 is not India's year of glory. In the *Statesman* of Jan 8, 1988 my speech delivered at the Rotary Club was reported in which one sentence was "he had also predicted mass deaths due to some disease". In this year of natural disasters and epidemics, no wonder **the Indian scientist, as usual, has again brought great national dishonour to us.** In my article in the *Statesman* " The Truth About the Rain Making Yagna" (June 24, 1988) I have referred to the late J.B.S. Haldane as saying many decades ago that India suffered from half-science. I further referred to the views of a friend of mine who has to deal professionally with scientists that India now suffers from outmoded technology and quarter science. **So much is spent on what is called science in this country and we have irrational people who cannot see beyond the limits of their pseudo-intellectualism.** In USA which is reeling under one of the worst droughts in 50 years, they are calling Red Indians to do the dance to cause rain. This interesting spectacle was shown on the TV even in Kuwait but the Indian media did not find it interesting particularly after the lie that was broadcast that the Mathura Yagna (24th May to 1st June) had failed while the truth was it had caused rain for 15 minutes and a drizzle for 20 minutes on 1st June itself and the *Hindustan Times* has now published a satellite photo showing clouds over Mathura (1st June) only and nowhere else in India.

As I write this (1st Aug, 1988 at about 11 a.m.) there is news about Insat IC also suffering from a setback. The exact time of its release is not known but perhaps it was with Mesha (Aries) rising with affliction to the 3rd house by Saturn and Mars, very bad again for space. On July 2, when the Moon in Kanya again suffered from Saturn-Mars affliction. If this space-craft too collapses as is very

PROF. P. S. SASTRI

THE IMPORTANCE of Muhurta for any auspicious function has been recognised in our country from the earliest times. This was ignored only when our politicians started talking of their secularism. **As they cry louder about their secularism, they appear to be concealing their anti-secular stance.** In the name of secularism they ignore the value of Muhurta. Thus our President was sworn in on an Amavasya Saturday. This is reprehensible.

Muhurta depends on the proper agreement of the week- day, lunar day, constellation, yoga, karana and Lagnas. If there is any discrepancy among these factors, evil will befall at at least in the long run, if not immediately.

Our first ASLV was launched on March 24, 1984. The weekday Thursday, the tenth lunar day, and Uttarashada constellation are quite good. But the yoga was Parigha which makes one inimical or hateful (*vidvashavan*); and it was a terrible failure. On that day the Sun, Jupiter and Rahu were in Pisces, a Chandala Yoga.

ASLV-D2 met with an equally spectacular disaster on July 13, 1988. It was a Wednesday and the constellation was Punarvasu. The lunar day was *Amavasya* (new moon day). **The secular scientists could not have chosen a worse day..** *Amavasya* is the worst lunar day when the combined gravitational pull of the Sun and the Moon is the greatest. All auspicious functions are prohibited on such a day. While in the 1987 experiment Saturn was in Scorpio, in 1988 he was retrograde in the next sign. The Yoga was Vyaghata. As the very name indicates, there is obstruction, destruction, set-back. The authorities call it "ghatuka" - murderer. **The secular ideology that ignores the value of Muhurta has actually murdered the project.**

The Karana on that day was Chatushpada. It foretells a multitude of misfortunes - *arishtakara*. There befell the *arishta*, misfortune.

ASLV-D2 was launched at 2.48 a.m. The Lagna rising was Scorpio 4°58'. The Moon was in the 8th at the 22nd degree. The 8th house Moon is a well-known case of Balarishta. The Sun and Mercury were also there. The 10th lord is spoiled in the 8th aspected by Saturn. This is enough to bring notoriety to this ill-timed adventure of the secularists. Rahu in the 4th denied success. Mars in the 5th has given rise to the brains-teasing.

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likely now, **all the boast of India's imitative scientists will get exposed further.** —142.88

A. P. SINGH

THE 13th of July 1988 was a sad day because the failure of ASLV-D2 which was launched from Sriharikota at 2-48 p.m. It was a set-back for India's ambitious space programme.

From time immemorial it has been the tradition in India to select an auspicious time, based on the Muhurta Sastra for any new venture, whether social, religious or commercial. **But the factor is always ignored by the officials who are at the helm of affairs of the project, on the pretext best known to them.** May be, they dismiss the whole thing as superstition. But the fact is Muhurta has its own importance and it should not be ignored.

For the success of a new venture one of the approaches in this direction is to select an appropriate time for the occasion which has come down to us from the Vedic days.

Let us examine the time of the launching.

1. Tithi current on the dy and also at the time was *Amavasya* which is considered most inauspicious for any inaugural activities.

2. Nakshatra current on the day was Aridra, a bad Nakshatra which ended at 11-52 a.m. and thereafter was Punarvasu.

3. Yoga current on the day and also at the time was Vyaghata which is a bad yoga.

4. Karana on the day was Chatushpada upto 2-48 and thereafter Naga, both are bad Karana and are to be avoided for auspicious ventures.

5. The Yoga formed by the combination of week day and Nakshatra was Musala upto 11-52 a.m. and thereafter Gada. Both of them are bad Yogas.

6. The Changharia Muhurta prevailing at the time was Udvega which is also a bad changharia.

7. Lagna rising at the time on the eastern horizon was Scorpio. The 8th house was occupied by Sun, Moon and Mercury. In selecting a Lagna for an auspicious function, it must be seen that the 8th house is free from occupation, especially by the Moon.

There are other points for consideration which are of a minor nature and so omitted. But the fact is that no consideration for an auspicious Muhurta was given at the time of launching. We have seen that all the factors of time were bad for the occasion.

The Government has its own department which prepares Panchanga giving the most accurate positions of planets and most accurate timing of Tithi, Muhurta and other phenomena. They have also in their service directly or indirectly a panel of learned Pandits who determine the time of festivals and rituals. The concerned authorities of ISRO could have easily availed of the information for the Muhurta from the department, if they had cared.—131.88

It is time that our "scientists" and secularists realise the value of Muhurta. The M.C. falling on Leo 5x 8' is badly afflicted. **Will our "scientist" of the secular variety learn at least now that our ancients who emphasised the necessity and value of Muhurta are more enlightened than they?** —128.88

S. K. KELKAR

DESPITE ceaseless attempts and the hard work of our scientists for more than a year, the second ASLV-D2 has also failed. A similar failure occured on March 24, 1987 in the presence of our prime minister.

I feel that it is due to the choice of wrong timing for take-off of ASLV-D2. At the time of launching-Sayana Scorpio 29 was rising on the Ascendant and Virgo 0 on the meridian cusp. The most important planets, viz., the Sun and the Moon were placed in the 8th house due to which they have become inauspicious for initiating any project. Pluto, the planet of space and atom, was in the 12th house in retrograde motion. Saturn and Herschel, both retrograde, were quite close to the 2nd house and have brought enormous burden on our economy due to the failure of this attempt. Mars, lord of the Ascendant was at the fag end of Pisces and is in square to Mercury which usually brings unexpected and unforeseen calamities including accidents.

Neptune which is a planet of confusion and chaos was also in close proximity with Saturn and Herschel. These and many other planetary positions suggest that if the scientists had chosen the right moment for the take-off the catastrophe could have been avoided andsuccess achieved.

I do not wish to over-emphasise the importance of Astrology.It is true that every scheme, project and undertaking needs technical skill, enterprising spirit etc. which are the pre- requisites for successful implementation. But that is not all. While inaugurating, initiating and taking-off, auspicious time is as important as any other factor. "Prevention is better than cure".

The services of astrolger of national and international repute with their profound and unique knowledge like scientists in specilised fields can be availed o fo the success of national level projects.

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AYANAMSA AND INITIAL POINT OF INDIAN ZODIAC

Commodore S.K. CHATTERJEE, AVSM (Retd.) FIE

*(Publication of this article does not mean that we endorse the views of the writer. Putting **Mahabharata** at 400 B.C. is the work of some oriental scholars and their Indian counterparts interested in reducing the antiquity of Indian civilisation and it cannot be accepted by scholars who basing their studies on indigenous sources of information, viz., Puranas and allied literature have clearly established that the **Mahabharata** belongs to the 52nd century before Christ. - Ed., A.M.)*

ON AND OFTEN there have been writings and discussions on Ayanamsa in various forums, journals, magazines etc., dealing with Astrology and calendric astronomy, and there seems to be some difference of opinion on the determination of its appropriate value. The word 'Ayanamsa' is made up of two words 'ayana' means motion, and 'amsa' means angle, and it is meant to convey the information as to the angle through which the vernal equinox has moved from the assumed fixed initial point in the ecliptic of the Indian Nirayana zodiac. The Ayanamsa will obviously then depend on the point which is taken to be the reference point for measurement of the celestial longitudes of the Sun, the Moon, and planets, nodes of the Moon etc.

2. The measurement of celestial longitudes is made along the ecliptic which is a great circle of the celestial sphere, and in a circle any point can be taken as the reference point. Hence selection of the initial point depends on the practice followed, and there is no mathematical compulsion about it. In modern (western) astronomy the point which is common to both ecliptic and equator is taken as the initial point for measurement of celestial co-ordinates. This means that this point may be either vernal or autumnal equinoctial point, but the former is taken to be the reference point by all modern astronomers. The drawback of this point is that it is not a fixed one but regressing constantly in the westerly direction, and also the annual value of this regression is not constant; and is gradually increasing. At 1 A.D. the annual value of precessional motion of the equinoxes along the ecliptic was 49".8346; at 1988 this value has increased to 50".2778 and at 2000 A.D. it will further increase to 50".2786. This means the Western Zodiac signs have no constant relation with the actual constellations in the sky.

3. In the Indian system, a fixed point in the ecliptic is taken to be the reference or initial point. But as any point can be assumed to be the reference point in a circle, it has given rise to the adoption of different initial points at different periods of our calendric history for measuring celestial longitudes, and consequently also for commencing the year. In the early Vedic text (C 2300 B.C.) reference has been made to the year starting in spring when the star group Krittika (Pleides) used to rise due east, which means that spring equinox and Krittika had then more or less the same longitude and thus Ayanamsa at that time was zero. The Sun, however, at that age was at the solstitial point and started moving north (*Uttarayana*) when it was at a position in the ecliptic at 270° longitudinal distance from Krittika, that is, at a longitude of 36° 8' + 270° = 306° 8', which was about 12°.6 away from Dhanishta star.

4. Coming to *Vedanga Jyotisha* period (C 1350 B.C.), it is found that calendar-keeping was based on *yuga* covering 5-year periods, and it is stated that the *yuga* commenced when the Sun arrived at Sravistha Nakshatra (later called Dhanishta and identified as either α or β Delphini) and this was also the beginning of Sravistha or Dhanishta Nakshatra division. It is also mentioned that the *yuga* commenced with the Sun being Uttarayana that is, it was just crossing the winter solstitial point. This means that the founders of *Vedanga Jyotisha* calendar shifted the year beginning from spring equinox to winter solstitial point and so the value of Ayanamsa then became 270°. In the course of the next 950 years, however, winter solstice regressed to the same longitudinal point as the beginning of Sravana Nakshatra division and a reference is found in *Mahabharata* to the starting of the year from that Nakshatra. From this it has been presumed that the final compilation of the epic might have been done at C 400 B.C. The Ayanamsa, however, at the start of this change remained at 270° as it was in the beginning of V.J. Calendar.

5. The founders of *Surya Siddhanta* changed the system of starting the year from winter season to spring season as was the practice during Vedic times. The spring equinoctial point in the ecliptic was opposite the bright star Chitta (α Virginis) at about 285 A.D., and it is often presumed that the 1st change, of which there is no clear record, was brought about at this time. At about 570 A.D. the spring equinox had regressed to the same longitudinal position as the star Revati (ξPiscium), which is located at 4° on the west of the point opposite Chitta. At Aryabhata I's time (about 500 A.D.) vernal equinox was located at a point between the above two points. Unfortunately there is no clear indication in *Surya Siddhanta* text about the first point from which Rasi or Nakshatra system should be taken to commence. It may only be conjectured from the celestial coordinates, given in the form of *Dhruvaka* (polar longitude) and *Vikshepa* (polar latitude) for the junction stars in that book. But when these are reduced to the modern form of celestial longitudes and latitudes, it is found that these have not been given by referring to one particular initial point but seem to refer generally to three different points. It, therefore, appears that observations and measurements were made at different periods of time and results had been incorporated in the text by making interpolations from time to time and the modern *Surya-*

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Siddhanta as available contains these, the original *Surya Siddhanta* having been lost. The co- ordinates given in the text of modern *Surya Siddhanta* for the junction stars lead to the supposition that the observations and recordings/interpolations were likely made in three main periods around 300 A.D., 500 A.D. and 570 A.D. on the assumption that the vernal equinoctial point was taken as the reference point for such measurements.

6. There being no definite indication in the Surya Siddhanta text regarding the first point of the Zodiac , and also the co-ordinates given for *yogataras* tending to indicate three different initial points, there had been no unanimity in the following of one point as zero point, and all the three points have been in use in different degree by *panchanga* makers, depending on the belief held by them on the correctness of a particular school. The author had made a survey about the adoption of the initial point by different *panchanga* makers all over the country by sending a detailed questionnaire to them on the framing of panchangas by them. The 1st questionnaire was sent in the year 1983 on behalf of the Indian National Science Academy and the 2nd one was sent in 1986 on behalf of the Review Committee on Indian Calendar and Positional Astronomy. It has been ascertaidned from the replies received that most of the *panchanga* makers, barring a very few, have been framing their *panchangas* on the basis of initial point opposite the star Chitta. This indeed is a very good augury for Indian calendric astronomy because it is automatically bringing together all *panchanga* makers, and thus helping to standardise our *panchangas* and consequently also to strengthen the cultural bonds of our ancient land.

7. It may be pointed out that there are many good reasons for adopting Chitta initial point as the standard initial point for reasons mentioned below:

a) Chitta is a very prominent star of magnitude 1.21 and is located close to the ecliptic. Except Makha (α Leonis), no prominent bright star is so closely located to the ecliptic.

b) Choosing the point opposite the star Chitta as the zero point satisfies the statement made in *Vedanga Jyotisha* that Dhanishta star (a Delphini) is at the beginning of Dhanishta Nakshatra division from which *yuga* started with the Sun arriving at that point. The angular distance of the 1st point of Dhanishta Nakshatra division from the beginning of the Indian zodiac, is 293° 20'. Taking the 1st point of Aswini Nakshatra division or Mesha (Aries) Rasi division as the point opposite Chitta star, the Nirayana longitude of Dhanishta star (α Delphini) becomes 293° 31' which satisfies in a very good way the stipulation made in *Vedanga Jyotisha*. Even if β Delphini is taken for Dhanishta, its longitude is given as 292° 29' which is nearly the same as the 1st point of Dhanishta division. It must be remembered that there were no telescopes available when *Vedanga Jyotisha* was compiled, and all observations were visual or made by improvised instruments which could not be assumed to give as accurate results as the modern instruments, and hence little discrepancy should be ignored.

c) Again Varhamihira's *Surya Siddhanta* mentions that the star Makha (Regulus α Leonis) is situated at the 6th degree of the Makha Nakshatra division. This statement becomes true if the initial point of the zodiac system is taken to be the point opposite Chitta star because only then the longitude of Makha star will read as 125° 59' 23", that is, very nearly 126°, and will satisfy Varahamihira's statement.

d) Chitta being a bright star and placed 180° away from the initial point, position of Rasi and Nakshatra divisions and consequently also transit of the Sun and the Moon in these divisions can be more easily determined from observations made of the star in the night.

e) If the initial point is taken to be located opposite Chitta, this star becomes placed exactly in the middle of the Chitta Nakshatra division which is an advantage.

8. There may, however, be a few persons who may think that the star Revati (Piscium), which is a faint star of 5th magnitude and not easily visible by naked eye, should be adopted as the initial point of the Indian zodiac system because it seemed to have been taken as the latest reference point by *Surya Siddhanta* astronomers for reckoning the position of the *yogataras*, and also that it is positioned very close to the ecliptic. Presuming that Revati was adopted as the initial point at the time when *Surya Siddhanta* system came into force, it may be explained that it would be logical to adopt now Chitta system for the following reasons. The difference in longitude between the star Revati and the point opposite Chitta is 3°. 967. The length of the sidereal year as adopted in *Surya Siddhanta* is 365.258756 days while its correct length as it has been determined by careful observations by modern astronomers is 365.256362 days, and hence the *Surya Siddhanta* year is in excess by 0.002394 day. This means that at the beginning of each successive year from the time Revati initial point was adopted, the Sun has not been returning to the Revati star but successively to a forward easterly position. If it is presumed that the *Surya Siddhanta* system was introduced near about 300 A.D., then the shift of the year-beginning in degrees from Revati point from 300 A.D. to the present day, that is, for the period (1988 − 300) = 1688 years, would be

$$= \frac{360}{365.25632} \times 0.002394 \times 1688 = 3^\circ.976.$$

This is nearly equal to the longitudinal difference in angle between Revati and the point opposite Chitta which is 3°.967, as mentioned earlier. This means that the zero or initial point of the year beginning has moved automatically during this period from Revati to the point opposite Chitta. On the basis of the aforementioned analysis, it will be seen that by taking the correct length of the sidereal year, the initial point has now stabilized at the point opposite Chitta. Even if 400 A.D. is taken as the initial year for Revati paksha astronomers, the shift from 400 A.D. to date, 1988 A.D., which is 1588 years, will be 3°.747, and this is not very far from the difference between Revati and the point opposite Chitta. Hence it will be appreciated from the above analysis that it has been logical and appropriate to adopt the initial point for the Indian zodiac system to be that opposite Chitta.

9. There has been some talk of shifting the initial point by 1°.46 to the west so that all *yogataras* can be brought within the lunes of their respective Nakshatra divisions. This state-

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ment, however, is not true. This will be clear from the attached Table placed at Annexure-I, which gives Nirayana longitudes of all *yogataras* along with their latitudes and also shows their positions in the respective Nakshatra divisions. At present seven *yogataras* are placed in the previous Nakshatra divisions, and by shifting the initial point as proposed, only three stars Aridra, Jyeshta and Dhanishta could be brought within their respective lunes, but other four stars will still remain outside. It is to be stressed that the fixing of the initial point in the ecliptic should be done in such a manner that it has a direct relation with the fundamental reference star, meaning that the zero point should have either the same longitudinal position, or opposite that of the star, or some such simple and straight- forward relationship. Alternatively it may be in the ecliptic at the point where it is intersected by the equator, that is, at the equinoctial points, as followed by the Sayana school. It should not be fixed in an ad-hoc and non-direct manner, and this has not been done at any time in the past by our ancients as evident from paras 3, 4 & 5 *ante*.

10. Further at present the longitudinal positions in the ecliptic of the stars Mrigasira, Punarvasu, Chitta, Moola and Poorvabhadrapada nearly coincide with the beginnings of the respective Rasi divisions of Mithuna (Gemini), Karkataka (Cancer), Thula (Libra), Dhanus (Sagittarius) and Meena (Pisces); and so again the positions of the stars Rohini, Pushya, Jyeshta and Uttarabhadrapada nearly coincide with the middle points of the respective Rasi divisions of Vrishabha (Taurus), Karkataka (Cancer), Vrischika (Scorpio) and Meena (Pisces). This nice coincidence will get disarranged if a shift is made to the initial point by 1° 46' or by some such amount.

11. It will be interesting to discuss about the fixing of the Indian initial or zero point with the reference with which it is pegged. Taking the case of the initial point linked with the star Chitta, the question that arises is whether this point should be taken absolutely fixed in the ecliptic as has been done by *Indian Ephemeris* and *Rashtriya Panchanga* by fixing its position permanently in the ecliptic on the basis of its tropical longitude being 23° 15' on 21st March 1956 and keeping no further link with the reference star. This zero point so fixed was nearly, not exactly, opposite the position of Chitta at 285 A.D., the exact longitude of this star, from this initial point at that time of year (285 A.D.) was, however, 180° 00'8.8", but now it has reduced by about 70" as has been explained later. If we keep in mind the basic dictum of Indian calendric system that the zodiac divisions should be kept permanently linked with the stars of the constellations in sky, then this problem of fixing the zero point permanently in the ecliptic needs careful consideration. If theoretically the stars would have moved appreciably, our Rasi divisions would have required to be adjusted with this movement to keep them permanently linked with the constellations. Hence for our initial point it would be better to keep it as much permanently linked as possible with the star Chitta, which means that from this initial point the longitude of Chitta remains as closely as practicable to 180°.

12. Now the stars in the sky are not absolutely fixed but move slowly in all directions when viewed from the Earth and this motion is known as proper motion. Like other stars, Chitta also moves and the annual value of its proper motion in longitude, taking the oscillation of the ecliptic into account, is -0.041 (1988 value). So in 100 years it moves 4".1 on the west – and in 1000 years it recedes 41". The present longitude of the star Chitta in the year 1988.5, as calculated from IAE, is 179° 58' 58".6 and hence it is not now exactly opposite the initial point from which measurements are being made, but out by 1' 1".4.

13. It has already been mentioned earlier that the initial point of Nirayana zodiac has been taken to coincide with the vernal equinoctial point of vernal equinox day of 285 A.D. At that time from this point both Sayana (tropical) and Nirayana (sidereal) longitude of the star Chitta (Spica - ~ Virginia) were the same and measured 180° 00' 03". It has also been stated that on the recommendation of the Calendar Reform Committee, the *Indian Astronomical Ephemeris* and *Rashtriya Panchanga* had adopted a fixed initial point from which the longitude of the star Chitta on vernal equinox day of 285 A.D., measured 180° 00' 8".8. The sidereal longitude of Chitta at present is 179° 58' 58".6, and hence this star has shifted by proper motion in longitude by (180° 00'.8 – 179° 58' 58".6) = 1' 10".2 = 70".2 from it s position in the year 285 A.D. This shift has taken place in the course of (1988 - 285) = 1703 years, and hence the mean value of this proper motion of the star Chitta works out as 70".2/1703 = 0".041 per year which incidentally happens also to be the value for 1988 A.D.

14. In view of the appreciable shift of Chitta from its original reference position at 285 A.D. it is necessary to give serious consideration to the proposal of correcting now the present position of the initial or zero point in the ecliptic so that it is brought to the position exactly opposite Chitta, and then making correction at intervals of 100 years, or at any other appropriate periods, for compensating for its proper motion so that the initial point is always kept closely linked with the fundamental reference s ar. It might be pointed out that adjustment of the reference point is also made by modern astronomers as much as from the year 1984 the epoch of the standard reference system has been changed to J 2000.0. It is suggested that we also take the initiative to make our reference year to be 5100 Kali, and fix our initial or reference point in the ecliptic such that from this point the longitude of the star Chitta (α Virginis) would measure exactly 180° on the 1st day of solar Vaisakha of 5100 *Kali* (1999 A.D.) and adjust this position by about 4.1 seconds of arc at each subsequent century year of *Kali* Era or at any other suitable intervals as may be decided.

15. As mentioned, the Nirayana longitude of Chitta, as calculated from IAE, is 179° 58' 58".6 on 2nd July 1988. Taking the proper motion of Chitta as - 0".041 per year, its longitude on 1st Vaisakha 5100 *Kali* (13th April 1999) will be 179° 58' 58".16 say 179° 58' 58".2. Therefore the initial point should be so fixed in the ecliptic such that from this point at 5100 Kali, the longitude of Chitta is exactly 180°. This will mean a shift of the IAE's initial point, which is now generally followed, by 1' 1".8 or 61".8 towards the west. This correction in the position of initial point would automatically affect a decrease in the value of Ayanamsa by the same amount.

16. A question may, however, be asked whether by adjusting the initial point with the Chitta link of this initial point with other *yogataras*, that is the principal stars of the

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(Continued on page 63)

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ANNEXURE - I

Position of Yogataras or Identifying Stars in Nakshatra Divisions

Sl. No. of Nakshatras	Name of Nakshatras (Nakshatra divisions)	Nirayana Longitude of the beginning of nakshatra divisions	Name of Yogataras (identifying stars) of nakshatra divisions	Nirayana Longitude of the yogataras	Latitude of the yogataras	Position of Yogataras in the nakshatra division
1	2	3	4	5	6	7
		° ′		° ′	° ′	° ′
1	Aswini	0 0	β Arietis	10 07	+8 29	10 07
2	Bharani	13 20	41 Arietis	24 21	+10 27	11 01
3	Krittika	26 40	η Tauri	36 08	+4 03	9 28
4	Rohini	40 00	α Tauri	45 56	–5 28	5 56
5	Mrigasira	53 20	λ Orionis	59 51	–13 23	6 31
6	Aridra	66 40	α Orionis	64 54	–16 02 (–)	1 46
7	Punarvasu	80 00	β Geminorum	89 22	+6 41	9 22
8	Pushya	93 20	δ Cancri	104 52	+0 05	11 32
9	Aslesha	106 40	α Cancri	109 47	–5 05	3 07
10	Makha	120 00	α Leonis	125 58	+0 28	5 58
11	Poorvaphalguni	133 20	δ Leonis	137 27	+14 20	4 07
12	Uttaraphalguni	146 40	β Leonis	147 46	+12 16	1 06
13	Hasta	160 00	δ Corvi	169 36	–12 12	9 36
14	Chitta	173 20	α Virginis	179 59**	–2 03	6 39
15	Swati	186 40	α Bootis	180 23	+30 46 (–)	6 17*
16	Visakha	200 00	α Librae	201 14	+0 20	1 13
17	Anuradha	213 40	δ Scorpii	218 43	–1 59	5 23
18	Jyeshta	226 40	α Scorpii	225 54	–4 34 (–)	0 46*
19	Moola	240 00	λ Scorpii	240 44	–13 47	0 44
20	Poorvashadha	253 20	δ Sagittarii	250 43	–6 28 (–)	2 37*
21	Uttarashada	266 40	α Sagittarii	258 32	–3 27 (–)	8 08*
22	Sravana	280 00	α Aquilae	277 55	+29 18 (–)	2 05*
23	Dhanishta	293 20	β Delphini	292 29	+31 55 (–)	0 51*
24	Satabhisha	306 40	λ Aquarii	317 43	–0 23	11 03
25	Poorvabhadrapada	320 00	α Pegasi	329 38	+19 24	9 38
26	Uttarabhadrapada	333 20	γ Pegasi	345 18	+12 36	11 58
27	Revati	346 40	ξ Piscium	356 01	–0 13	9 21

Note: (a)** The Nirayana longitude of the Chitta (α Virginis) was 180° at A.D. 285 from the initial point of the Nirayana zodiac which was fixed at that time. Due to proper motion the star Chitta is moving in the negative (clockwise) direction and its *Nirayana* longitude from the fixed initial point has now decreased to 179° 59′.

(b)* The stars *Aridra, Swati, Jyeshta, Poorvashadha, Uttarashadha, Sravana* and *Dhanishta* are located outside the lunes of the Nakshatra divisions of the same name, and all of them are positioned in the preceding Nakshatra divisions by the amount shown.

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FOR ANNEXURE II SEE NEXT PAGE

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ANNEXURE-II

Proper motions in longitude of 27 identifying Nakshatras (or Yogataras) of Nakshatra Divisions of Nirayana Zodiac Belt (Rasi Chakra) taking into account the oscillation of the ecliptic, and their mean value.

1988 VALUE

SL.NO. OF NAAKSHATRAS	NAME OF NAKSHATRAS	IDENTIFYING STAR OF YOGATARA	ANNUAL PROPER MOTION IN LONGITUDE	
			POSITIVE VALUE	NEGATIVE VALUE
1	Aswini	β Arieties	-----	0''.003
2	Bharani	41 Arieties	-----	0''.023
3	Krittika	η Tauri	-----	0''.005
4	Rohini	α Tauri	0''.048	-----
5	Mrigasira	λ Orionis	0''.000	-----
6	Aridra	α Orionis	0''.018	-----
7	Punarvasu	β Geminorum	-----	0''.588
8	Pushya	δ Cancri	0''.043	-----
9	Aslesha	ε Hydrae	-----	0''.245
10	Makha	α Leonis	-----	0''.231
11	Poorvaphalguni	δ Leonis	0''.305	-----
12	Uttaraphalguni	β Leonis	-----	0''.314
13	Hasta	δ Corvi	-----	0''.235
14	Chitta	α Virginis	-----	0''.041
15	Swati	α Bootis	-----	0''.037
16	Visakha	α Librae	-----	0''.079
17	Anuradha	δ Scorpii	-----	0''.013
18	Jyeshta	α Scorpii	-----	0''.016
19	Moola	λ Scorpii	0''.000	-----
20	Poorvashadha	δ Sagittarii	0''.044	-----
21	Uttarashadha	σ Sagittarii	0''.017	-----
22	Sravana	α Aquilae	0''.538	-----
23	Dhanishta	β Delphini	-----	0''.111
24	Satabhisha	λ Aquarii	0''.028	-----
25	Poorvabhadrapada	α Pegasi	-----	0''.123
26	Uttarabhadrapada	γ Pegasi	-----	0''.104
27	Revati	ζ Piscium	0''.114	-----
		Total	+1''.155	–2''.168

RESULTANT MEAN OF THE PROPER MOTIONS OF ALL 27 YOGATARAS $= \frac{+1''.155 - 2''.168}{27} = -0''.03752$ Say –0''.038

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JUPITER IN 'BHAVARTHA RATNAKARA'

M.D. TRIVEDI

BHAVARTHA RATNAKARA is a very valuable compilation by the great Ramanujacharya on the science of Astrology. It has been translated into English by DR. B.V. RAMAN. Ramanujacharya has enunciated principles for all the twelve Lagnas, Bhavas, Raja Yogas, fortunate combinations, results of Dasas, etc., in separate chapters. This is the most important book for a study of Astrology.

Chapter IX deals with Raja Yogas. An important principle is enunciated in stanza 8 that "if the 9th lord is in the 8th, his Dasa will not confer any fame, if Jupiter as lord of the 9th is in the 8th the person becomes highly fortunate". It is most important to note that the first half of the stanza states that the Dasa of the 9th lord will not confer any fame if he is placed in the 8th; while the latter half conveys to us that if Jupiter as the 9th lord is placed in the 8th, the native will be highly fortunate. Thus, the *sloka* appears to be confusing and contradictory.

It is a principle of Astrology that a Bhava lord should not occupy any of the *dusthana* places (6, 8 or 12) so as to vitiate indications of the Bhava concerned. The 8th will be the 12th house if reckoned from the 9th house. Thus the placement of the 9th lord in the 8th from Lagna or in the 12th of the 9th, both being *dusthanas*, will not produce favourable results in his Dasa period. However, Jupiter's placement in the 8th as 9th lord is said to be productive of favourable results. This means that the latter half of the *sloka* acts as an exception to the principle stated in the first half of the *sloka*.

It will be significant to note that Jupiter will be the 9th lord in so far as Aries and Cancer Lagnas are concerned. So far as the zodiac is concerned, Jupiter owns the 9th house. The 9th house refers to one's fortunes (*bhagya*), *Dharma*, *Guru*, metaphysical knowledge amongst other indications. He is said to be the best benefic planet - *par excellence*. He is called the Deva-Guru, preceptor, gives knowledge of *Vedas*, etc. He is called *Dhanakaraka* (indicator of wealth) as well as *santanakaraka*. He leads one to the path of realisation of the Supreme. It is said that he destroys the indications of the house in which he is placed (*sthanahani karo jeeva*). However, it is also said at the same time that he increases the significations of the Bhavas which are aspected by him. It will be worthwhile to note that from the 8th, (1) Jupiter as the 9th lord (*bhagya*), will be aspecting the 12th indicating *vyaya*, hidden enemies, etc., (2) Jupiter will be aspecting the 4th which refers to general happiness, properties, etc. and (3) Jupiter will be aspecting, as the 9th lord as well as the *karaka* of wealth, the 2nd house indications of wealth, extension of family, speech, etc. Thus the 9th lord Jupiter will enhance the significations of the aforesaid three houses, namely, the 12th, the 2nd and the 4th by his most benign aspect.

DR. B.V. RAMAN in his notes to the stanza (Ch.IX, St.8) observes thus: "This is an important stanza not only as enunciating a general principle but as pointing out an exception. Thus the 9th lord in the 8th is not good. But Jupiter is an exception. In our humble experience we have found that if Jupiter, even without being the lord of the 9th, is in the 8th, the native enjoys much wealth. But such Jupiter should be lord of Lagna..."

Ch.IX, St.15 states that "Jupiter in the 3rd, 8th and 9th will confer fame and prosperity". Let us consider the aspects of Jupiter from these three houses. From the 3rd, (brethren, valour, enterprise, etc.), he will aspect the 7th (wife, partner, etc.), the 9th (fortunes) and the 11th (gains, achievements of desired objects). From the 8th, Jupiter will aspect the 12th, the 2nd and the 4th; while from the 9th, he will aspect the Lagna, the 5th and the 3rd. So, the significations of the abovesaid houses would flourish by the the aspects of Jupiter, when posited in the 3rd, the 8th and the 9th.

However, in view of other principles of Astrology we are also required to consider the strength or weakness of Jupiter. If he is weak and afflicted by malefic planets, he will not be able to produce good results, as he would have otherwise produced favourable results.

Ch.XII deals with ordinary combinations. Stanza 3 lays down that "Even Guru becomes evil by owning the 3rd, 6th and 8th. However, in spite of owning the 8th, he will confer fame and wealth".

The 3rd and the 6th are said to be upachaya houses (or the houses of increase). The 3rd, 6th, 10th and 11th are upachayas. If benefic planets occupy these houses, Vasumati Yoga is said to arise. However, the question is Jupiter's owning the 3rd, 6th and 8th. Ordinarily these houses are considered as evil houses. Hence Jupiter is considered to be evil due to his owning the 3rd, 6th and 8th. Yet, the latter part of the *sloka* states that despite Jupiter's owning the 8th, he will confer fame and wealth. Thus, Jupiter's 8th lordship is stated to be conferring fame and wealth.

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[Continued on page 30]

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DR. RAMAN - A SAVANT OF THE EAST

DR. R. S. L. SRIVASTAVA, M.Sc., Ph.D., F.N.A.Sc.

AFTER reading the works of DR. B.V. RAMAN, Editor of THE ASTROLOGICAL MAGAZINE, one cannot help feeling that men like him are born once in centuries. Indeed they come to this Earth to fulfil a specific mission. No single individual has done so much as DR. B.V. RAMAN for the cause of occult wisdom. The wonder that was India had ended with the defeat of Prithviraj Chauhan by Mohammed of Ghor towards the fag end of the twelfth century A.D. The last Indian astrologer and mathematician of the Indian heritage, Bhaskara II, had already departed from the Indian scene eight years earlier, leaving behind his famous composition *Lilavati* in poetic verse in the praise of his daughter who remained unmarried all her life. It is said that after examining her chart, Bhaskara came to the conclusion that Lilavati was not destined to marry. Yet, being her father, he used his knowledge of Astrology to find out the most favourable *Muhurtha* which gave the maximum chance for a happy marriage of his daughter. The *muhurtha* fell in the night. So Bhaskara set up a water clock to watch the time for the performance of her marriage. Lilavati, out of curiosity, peeped into the water pitcher and unconsciously dropped a pearl from her ornament which blocked the flow of water. By the time the blockade was discovered the *muhurtha* of marriage had passed away.

I have narrated the above incident to highlight the fact that in ancient India even the most learned used Astrology for guidance. There were astrologers of a high order who used their knowledge of the subject for providing guidance and not for the purpose of exploitation. With the advent of foreign rule, Indian wisdom fell into disarray. When a country is subjugated, its language, its culture, its wisdom - everything of which the countrymen could be proud of, become objects of ridicule by the conqueror. Gradually, bands of slaves join the enemy to despise their own culture. India has passed through such dilemma during the last eight hundred years. Indian wisdom and philosophy have suffered a great set-back at the hands of pseudo-progressive imitators of western culture. Whatever has survived is now the personal property of high class priests who have added little to the knowledge of Astrology but who have seen to it that their treasures remain with their kith and kin and are not passed on to others. The quacks have exploited the miseries of their clients in the name of Astrology and Tantra sastra, thus bringing occult sciences into disrepute.

DR. RAMAN'S contribution in restoring Astrology to its respectful place should be judged in the above context. As a worthy grandson of his illustrious grandfather, late Professor B. Suryanarain Rao, DR. B.V. RAMAN has not only maintained the high traditions of his family but has also gone ahead in propagating the knowledge of Astrology among the common people thus restoring in them a sense of pride in their own heritage. He has single handedly fought the battle against the critics of Astrology.

My own interest in the subject has been greatly influenced by the works of DR. B.V. RAMAN. Though both my father and maternal uncle were good in Astrology, I could not develop interest in that subject during their lifetime. One day a young man, who was my neighbour, came to me to seek clarification regarding the shadowy planets Rahu and Ketu. Since I had been teaching mathematics, he thought I was the right man to approach! Not wanting to betray his confidence, I asked him to leave the book and come again. In the process of offering a series of explanations to my young friend on the doubts raised by him, I read such classics as *Brihat Jataka, Brihat Parasara Hora Sastra, Graha Laghava* etc. But I must admit that my study of these classics was motivated more by curiosity than conviction. I found their style and temper so different from the way books are written today and felt the need of texts which could fill the gap between the two divergent styles. It was amidst such a feeling that my friend brought to my notice THE ASTROLOGICAL MAGAZINE and the little volume entitles *Astrology for Beginners* edited and authored by DR. RAMAN. At long last I had found what I had been looking for DR. RAMAN'S books filled in the gap and helped me in understanding the subject.

This happened more than a quarter of a century ago and thereafter I have not faced any obstacle in my way to the understanding of Astrology. Subsequently, I studied other classics such as *Phaladeepika, Jataka Parijata, Manasagari, Sarvartha Chintamani, Uttarakalamrita, Jataka Bharanam, Chandrakala Nadi, Tajika Neelakantiya* etc. The approach provided by DR. RAMAN'S books

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opened the doors for understanding these texts.

However, I must sound a note of caution to the beginners in Astrology, that no amount of reading is of any use unless they have learnt by practice to apply the rules correctly. Here again they need to learn the art of exposition by reading the words of great masters like DR. B.V. RAMAN. In our country the tradition has been to hide knowledge. Even when it is presented in the form of discourses and books the style used is such that is not easily amenable to understanding. The great Gurus believed that knowledge should not be passed on to the undeserving lest it should be misused. Thus, even the available works on occult sciences are sometimes beyond the understanding of the common man. Commentaries written on such works are at times misleading.

Contrary to such practice we find that DR. RAMAN shares his knowledge with the common man who is interested in learning Astrology. This is amply demonstrated through his books. *How to Judge a Horoscope*, *Notable Horoscopes*, *Three Hundred Important Combinations and Prasna Marga*. Thus he rises above the tradition and goes out to spread the virtues of occult wisdom. His path has not been easy. He has faced criticism from every quarter from the so-called rationalists and also from professional astrologers who do not like the secrets of their trade to be revealed to the common man.

His will to re-establish the values of occult wisdom is reflected from the momentous decision he took to restart the publication of THE ASTROLOGICAL MAGAZINE to its present high standard when it is having an international circulation. It is very clear that DR. RAMAN has worked hard to preserve and propagate the knowledge of occult sciences for the general good of mankind with no distinctions of caste and colour. It has been his life's mission to save Astrology from extinction. He has the gift of expression and the power in his pen which have made him eminently successful in his mission.

We hear about princely houses and high class priests having in their custody many *Samhitas* i.e., rare astrological compositions giving life readings of individuals on the basis of their ascendants and birth constellations. The 'Nadis', originally written on palm leaves, still remain closely guarded secrets to which a few privileged individuals only have access. I am unable to understand why such manuscripts cannot be given a wider circulation unless these are intended to be used as money- making machines. There are divergent views among those who have spent vast sums of money to get their life readings from the Nadis. Some have found the readings to be astonishingly accurate while the others feel that the readings are not in conformity with actual events. This divergence calls for a closer examination by the scholars of Astrology. It seems for a closer examination by the scholars of Astrology. It seems those who are in possession of such rare manuscripts are not interested to do so. Therefore, they should allow others to take up the study. Non-cooperation by them in this respect brings a bad name to their profession. Besides, there is danger that much precious knowledge could be lost for ever.

In this respect DR. RAMAN'S approach has been very different, for THE ASTROLOGICAL MAGAZINE. As announced in the March issue, the whole Nadi Grantha itself will be published in the form of a book in due course. It is this attitude which helps in the preservation and propagation of astrological knowledge and not the hegemonistic attitude adopted by some astrologers who want to keep this divine knowledge perpetual bondage.

DR. RAMAN has taken pains to dispel the impression that Astrology is superstition. He has argued with scientists, logicians and philosophers. His efforts have not been in vain as some universities in India have started course work in Astrology after receiving the inspiration and guidance from DR. RAMAN'S lectures. Occult sciences do not contradict the modern science. Though it is true that in occult sciences we also talk about certain things which fall beyond the purview of modern science and so it prefers to remain silent on them. For example, we talk about soul. Now so far no chemical test has been devised to establish the existence of soul. Therefore, modern science avoids a discussion on soul. Again, we find that occult wisdom asserts that *self* is the only reality and every thing else is its reflection. Hence, if one can fully understand his own *self* he can then understand the universe. It is this approach to the understanding of the self that characterizes the truth of occult sciences.

On the other hand, the discoveries of modern science are mooted in the study of reflections. Modern science therefore has an advantage in respect of general acceptance since reflections can be seen by every body-even by those who have no understanding of the self. By occult sciences, we usually mean subjects like meditation, *Yoga Mantra Vidya*, *Tantra shastra Jyotisha Sastra* or Astrology. As

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soon as we mention these subjects we feel as if the whole air has been surcharged with mysticism. But there is no mysticism attached to these subjects which are as good a subject as any subject of modern education. These subjects appear to us to be mystic because of our own ignorance. Both occult sciences and the modern science can be pursued together to lead us to a better world-a world which has all the comforts given by modern science and which is full of spiritual tranquillity. Without inner peace we cannot have outer peace. The works of great scholars like DR. B.V. RAMAN still enable us to peep into the fathomless oceans of occult wisdom.

DR. B.V. RAMAN has travelled far and wide several times, given numerous lectures on Indian philosophy, culture and Astrology in universities and institutes. He has the rare distinction of having delivered a lecture at the United Nations on Astrology. Wherever he goes he carries the torch of occult wisdom and is heard with rapt attention. He has been conferred numerous honours in the form of degrees and citations. His prowess in making accurate astrological predictions is well known to those who read his editorials in THE ASTROLOGICAL MAGAZINE. He is very meticulous in arriving at astrological conclusions and does not believe in creating a furore by making bombastic predictions. He strictly adheres to the ethics of an astrologer's profession which requires that the astrologer act as a guide and not frighten the masses for the purpose of exploitation.

DR. RAMAN'S simplicity and unassuming nature is amply reflected through the motto of THE ASTROLOGICAL MAGAZINE. We pray Almighty that DR. RAMAN may live long to guide the masses in the path of sanity. *(Courtesy:* Bangalore Venkata Raman: The Man and His Mission .

JUPITER IN BHAVARTHA RATNAKARA

[Continued from page 27)

DR. B.V. RAMAN in his Notes to he above stanza observes thus: "An mportant principle is enumerated in his stanza. Jupiter becomes a nalefic as lord of the 3rd, 6th or 8th, ut his power to confer Yoga will ot be obstructed even if he owns the th. This means that in his Dasa, he vill confer fame, name and wealth, ut on account of the stigma due to his evil ownership, he may give rise o malefic results as sub-lord in his Dasa or in that of other planets."

The 2nd house refers to Vedas nd Vedanga. It is also the house of earning and speech (*vak-chaturya*). According to stanza 7 in Chapter on ducation, Guru in the 2nd makes he native an expert in Vedas and edangas. But if Jupiter occupies e 2nd, which is his own or exalted ouse, the native will be learned and onoured in public assemblies due his powerful oratory. If the 2nd rd and Jupiter are placed in a endra or a trine, the native will be arned in different branches of knowledge and publicly honoured. Hence, Jupiter as the *karaka* of *gnana* or knowledge, in the 2nd will make a native well versed and expert in his *gnana* or knowledge, for which he will be adored and honoured by one and all. Moreover, from the 2nd Jupiter will aspect the 6th to win over his enemies; will aspect the 10th to give him honour and *kirti* even from the Rajya and will also aspect the 8th, the house of longevity.

So far as the question of health is concerned, Ch.VII, stanza 1 states that Jupiter is the indicator (*karaka*) of fortune, children and body. Good longevity is indicated if he is combined with the lord of Lagna. It will be important to note that the learned author opines that Jupiter is the *karaka* of body (*deha*), though the Sun is held as *Thanukaraka*. However, it is observed by DR. B.V. RAMAN that "irrespective of the fact that Jupiter is or is not *karaka* of the body, his association with lord of Lagna assures good longevity".

As per the rules of Astrology, for sound health and longevity, the lord of Lagna is required to be well placed, strong and associated with or aspected by benefic planets, and more especially by the greatest benefic planet Jupiter. Moreover, lord of Lagna should be stronger than the lord of the 8th or he should not occupy the 8th or be aspected by the 8th lord. So, whether Jupiter is the *karaka* of body or not his mere association with lord of Lagna gives a fairly good longevity. — 39.87.

A.M.
FOR THE FAMILY

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MARITAL PROSPECTS FROM THE MOUNTS — III*

BANDLA S. GIRI

Marriage

MARRIAGE or Union Line most probably is the only line in the palm that creates more interest than any other line. One should be very careful in judging any matter relating to this line. Deviation in formation of this line from its natural appearance leads to negative results of varied intensity.

1. The very first unhappy sign is the drooping of this line towards Heart Line.

2. If the Union Line splits into two in the very beginning and later unites in due course it may be predicted that the wife and husband will live separately for sometime. In this case the cause need not be bad.

3. If the Union Line is forked in the end and the lower line cuts the Heart Line, it suggests judicial separation of wife and husband.

4. The same result may be predicted if an opposition line coming from the Mount of Venus cuts the above mentioned line.

5. In the cases of 3 and 4 the Heart Line plays an important role in differentiating between judicial separation and widowhood. Observe the Heart Line for breaks either under the Mount of Saturn (judicial separation) or Sun (widowhood).

6. Either a drooping Union Line or one of the forks of the Union Line cuts the Sun Line, marital frustration and loss of position of the subject are indicated.

7. Union Line (unforked) interrupted by an opposition line raising from the Mount of Venus predicts troubles in the family due to relatives.

8. The native is not able to get affection from the partner if a strong descending line from the base of the Mercury Finger cuts the Marriage Line.

9. Islanded Union Line always signifies disturbed and risky married life.

10. Major accident or accidental death of the partner is predicted if the Union Line ends in a circle or bears a cross.

11. An opposition line starts from the Mount of Venus and ends in an island, in a quadrangle near the Heart Line. This sign has been observed in ladies who elope.

12. Two distinct lines starting from Venus and joining on the Fate Line in the married natives indicates illicit relations.

It is found the Mount of Venus plays a significant role in deciding the marital prosperity of man. No doubt lines should be observed on the Mount of Mercury (house of marriage) but preliminary justification is possible only with Venus (*karaka*).

Children

Lines regarding children are found on the Mount of Mercury. But, before examining the lines on this mount, Venus and Jupiter Mounts are to be watched carefully. A person with a poorly developed Mount of Venus may not be so lucky in having children. As this Mount certainly rules sexual matters, it is very important to examine this Mount in matters relating to children. The Mount of Venus is supposed to be well formed and should bear no marks of insanity. Jupiter should be considered as *karaka*. Proper formation of Jupiter Mount indicates good and prosperous progeny. A square on this Mount denotes prosperous married life and children. A mole on this Mount indicates risky and delicate progeny.

Lines relating to the children are the upright lines running from the base of the Mercury Finger to the Line of Marriage. Strong lines indicate male issues and fine lines indicate female issues.

Bracelets are also of considerable importance in deciding the prospects of children. Bracelets should be well formed and straight. Extreme delay in begetting children and sterility were observed in palms where one of the bracelets rises into the palm in the shape of arch.

An opposition line rising from the Mount of Venus and reaching upto the Mount of Saturn is an indication for difficult delivery in women. Many barren women are found to have the Life Line very close to the thumb. It starts from the centre of the Mars positive Mount. In these cases, the first bracelet is broken in the middle after entering the palm. A fine line drooping from the Life Line and reaching the Mount of Moon is a significant feature in ladies suffering from menstrual disorders which ultimately result in failure to conceive.

Apart from the Mount of Mercury I have also been able to predict children from the Mars negative Mount. Lines of children are found transversely coming in from the outer edge of the palm running parallel to the Heart Line. Strong lines on this Mount indicate female issues whereas fine lines indicate male issues. Of course, this Mount can also be used to find out the number of family members. — 35.88.

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*Part II of the article has appeared in the *A.M.*, August 1988.

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PLANETS AND SRI LANKA PROBLEM

M. PERANANTHAM

THE ethnic problem in Sri lanka depends on five Ascendants; (*i.e.*) Independence Ascendant ; Republic Ascendant; Peace Pact Ascendant; Weapon Surrendering Ascendant and the Relationship between the nation's sign and the ruler's Ascendant.

The Peace Pact was signed on July 29, 1987 at 15-15 hours at Colombo. The Ascendant is Sagittarius and its lord Jupiter is in Aries in retrogression, in the constellation of Ketu. The Lagna and the Moon are aspected by Jupiter trinally. The natural traits of Jupiter and Lagna Sagittarius are nobility, reasoning ability, proper judgement, success in political attempts, peace, self-confidence, happiness, etc. The Moon governs mind, thoughts and ideas. It is hemmed between two malefics (Papakartari Yoga) and it is aspected by Jupiter and Saturn. The aspect of Saturn is not favourable to the Moon, because it is in the 12th house from the Ascendant.

In Mundane Astrology, the 9th house signifies foreign trade, distant communications, judicial power, peoples' voice. The Moon denotes the people. The significance of the 8th house is death and funerals, public mortality and foreign loans. In Navamsa the Moon is with Saturn and this signifies war, weapons, hot temperament, anger, misunderstandings, etc. In the Rasi chart, the Moon is in the constellation of Venus and Venus is in the 8th house. This position indicates clearly some sort of setback to the accord which has already occurred. The Peace Pact will end only in struggle. The afflicted Moon indicates the leaders of the two countries have some secret idea either individually or jointly. Jupiter's aspect is the saving grace however.

The Peace Pact was signed only by the leaders of two countries. The involvement of the leaders of the rebels and T.U.L.F. was absent. So the Peace Pact chart is not suitable for analysing anything about the rebels. But the 6th house of Taurus from the Lagna can say something about the rebels' position. The 6th house is aspected by Saturn and 6th lord Venus is in combination with Mars (war) and Sun (power, government). This combination in the 8th house from the Peace Lagna is sufficient to indicate the Tigers will oppose the Peace Pact upto their last breath. This planetary position has induced them to intensify their struggle.

Let me analyse the chart for weapon-surrendering held on August 5, 1987, approximately at 16.10 hours in Sri Lanka, when the Lagna was also Sagittarius. The Lagna is aspected by Jupiter, who is retrograde in the constellation of Ketu. The Moon forms Sanyasi Yoga with Saturn in the 12th sign. Mercury in the 8th house is in the sign of the Moon. Jupiter is in the 6th from the Moon. The Moon becomes weak and debilitated in Scorpio. This gives vitality to the rebels to fight the military dominance and also refuse to surrender their weapons. Comparing the Peace Pact chart and the weapon surrendering chart, the former gives favourable results compared to the latter, because here Jupiter aspects both the Ascendant and the Moon. Even though the Moon here is subject to a Papakartari Yoga it is aspected by Saturn and Jupiter, and can give better results than the weapon surrendering chart. The bad influence of the Peace Pact chart tells us clearly that the two leaders of India and Sri Lanka cannot achieve fulfilment. This same effect will influence the rebels' refusal to surrender weapons and give them sufficient strength to fight until their last breath. The populace of Sri Lanka will be the worst sufferers.

The Peace Pact chart will have the sub-period of Saturn in the major period of Venus Dasa from July 29, 1987 to December 5, 1989. Saturn and Venus are in the 8th and 12th houses respectively from the Lagna. Saturn and Venus are *marakas* and evil planets for Sagittarius Lagna. If *maraka* or evil planets are in the 6th, 8th or 12th houses without the combination of any beneficial planets, it will produce Raja Yoga. But in the Peace Pact chart, Venus joins Mars and the Sun. Therefore, beneficial results cannot be expected. The sub-period of Saturn cannot give peace to Sri Lanka or her rulers.

In the weapons surrendering chart also the results are adverse. The sub-period of the Moon is on in Mercury Dasa. Mars and Mercury are in the 8th house. Here also the same bad influences appear. If the two leaders fail to conduct a conference with rebels ultimately, the war will continue upto 1991.

The Independence Chart has Libra Ascendant. Rahu Bhukti of Venus Dasa runs from June 15, 1986 to June 15, 1989. Rahu is in the 7th house in a martian sign. Rahu is the indicator for Mars who is in the beneficial 11th house and Mars (war) passes his aspect to Venus. Venus is in the 5th house. The 7th

(Continued on page 63)

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ASTROLOGY AND THE RAMAYANA

H. R. SHANKAR, B.A.

THE RAMAYANA portrays Sri Rama as "Purushottama" - an ideal human being of all times. Consistent with this concept, *Adikavi* Valmiki describes the cosmic scene that heralded the birth of the Yugapurusha in his poetic way. Accordingly, when he states that five *grahas* were in their exaltation and own house, the object was more to impress the momentous nature of the event, rather than define the horoscopic positions of planets at birth. Factual though the description of planetary status, the intention in mentioning this could hardly have been astrological. In such a case, he would have spelt out the chart in more technical terms.

Moreover, it is apparent from the text that Predictive Astrology dealing with fortunes of individual through study of Gochara of planets was not in vogue in those days. Coming events were foreseen mostly from 'omen'. Jyotisha in usage concerned itself mainly with identifying salient events in terms of Panchanga *i.e., nakshatra, tithi, vaara*, etc. Instances, are aplenty in the text of Valmiki in support of this inference., The bare factual birth data one can elicit from the original text of *Valmiki Ramayana* is that Sri Rama was born at noon on *Chaitra Sukla Navami tithi* in Punarvasu Nakshatra when five *grahas* had attained the status of own house and exaltation. Since he has specifically mentioned the status of five *grahas*,. the other two, by implication, were in signs other than their own or exaltation ones.

Working on these basic data later day astrologers have constructed the horoscope of Sri Rama. The product of one such exercise is the manuscript titled *Sri Rama Jathakam* cited in the article "Chronology of the Ramayana" appearing in August 1988 issue. Although Mr. V.A.K. Ayer has commended this Sanskrit work as a product of "considerable research", actually it is a dashing attempt to obtain what should be considered as the most powerful horoscope befitting a *yuga purusha*. This author has simply placed all planets in their deep exaltation points. Since Mercury could not be placed in his exaltation sign for technical reason, he has placed Mercury at its deep debilitation point in the belief that by virtue of *neecha bhanga*, the planet would attain a status, though indirectly, equal to deep exaltation. It is thus a mental trap to be obsessed that all planets should necessarily be exalted in the horoscope of Sri Rama. The outcome of such an obsession has turned out to be absurd. The *tithi* consequently has shifted back to Saptami from Navami. The author of the Sanskrit work *Sri Rama Jathakam* seems to have overlooked this aspect.

The celestial longitude of Sun in deep exaltation is Aries 10 degrees. The Moon in Punarvasu in Cancer obtains 90° to 93° 20' longitude. This yields a value of 80° to 83° 20'. arc between the Sun and the Moon. The equation for determining *tithi* spelt out in *Vedanga Jyotisha* was as much valid during Panchama Tretayuga as it is today. Accordingly, the Sun-Moon arc of 83 degrees define *Saptami tithi* as ruling *tithi*, be it in Tretayuga or 21st century A.D. Unless we reconcile ourselves to Sri Rama being born on *Saptami tithi*, the birth chart cited in the article and extolled "as accurate to Navamsa position" becomes untenable, technically.

Whereas, were we to construct a chart true to the description given in *Valmiki Ramayana* and consider five *grahas* in own house - exaltation status, we would obtain a chart with the Moon in own house in Punarvasu Nakshatra with Jupiter, Saturn and Mars occupying the three *kendras* (quadrants) which also are their respective exaltation Rasis and Venus exalted in a trine in Pisces Rasi, complies with the stipulation of five planets i.e., 4 exalted and one own house. The other two planets the Sun and Mercury would then be in the 9th in Pisces Rasi with the Sun obtaining *vargottama* status and Mercury getting *neecha bhanga*,the Sun in the 9th is more tenable astrologically as it has brought agony to the father true to dictum. On the other hand, an exalted Sun in the 10th would have been the hallmark of self-assertion and ego in astrological parlance. Whereas, Purushottama Rama is portrayed as embodiment of humility, courtesy and grace. If anything, the Sabari episode highlights this aspect of the hero of Ramayana, which simply cannot be reconciled with astrololgical attributes of an exalted Sun in the 10th house. With the Sun in Pisces, Venus gets within the area of combustion. This status of Venus accounts astrologically for the austere marital life Sri Rama had to lead and for deprival of Royal Couch and other paraphernalia of home-life during the prime period of his life. All things considered, the simple and direct description as obtained in the text of *Valmiki Ramayana* does not warrant placing the Sun in Aries and distorting the birth *tithi* working.

Mr. Ayer is justifiably impressed by the Sanskrit manuscript *Sri Rama Jathakam* as it identifies the salient events of the life of Rama with dates. There are many such cadjon leaf manuscripts in our country, some of

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which are rare works and some spurious. *Brahma Ramayana* is said to be one such rare work written in Nagari script. It contains 202 slokas running through the entire Ramayana and cast in format of "Brahma-Narada Samvadam". It is traditionally held that Valmiki was told the life story of Sri Rama by Narada who in turn got it from the Creator Brahma. This work is said to be the text of narration of Ramayana by Brahma to Narada. This ancient work has been resuscitated by Jitabindu Maharshi, Bangalore 11 and its translation into Kannada by the learned scholar Sri Bhimasena Sarma has been published with original Sanskrit *slokas*.

Herein every important event, particularly from kidnapping of Seeta upto coronation of Sri Rama is identified in terms of Vedic calendar, *i.e., masa, paksha, tithi, nakshatra and vaara*. I am making a particular mention of this, as it differs at many points with the Panchanga data cited in the article by Mr. Ayer.

It was during the beginning of 14th year of exile, on *Chaitra Suddha Panchami*, Wednesday that Ravana kidnapped Seeta. Rama called on Sabari at her Ashram in the month of *Vaisakha*. They visited Matangashrama in the month of Jyeshta. Vali was killed in *Ashadha*. They spent the *Varsha Ritu* of *Sravana* and *Bhadrapada* near Kishkindha. Sugreeva despatched his team of searchers in the month of *Asweeja* to find Sita. On the day of *Magha Suddha Dwadasi*, Hanuman visited Ashoka Vana and paid respects to Seeta. On the *Trayodasi* day he set fire to Lanka and returned to his base on the same day. It was on *Chaturdasi* that the team along with Hanuman returned to Madhuvan on the outskirts of Kishkindha and made merry. On the next day, the Poornima they reported to Sri Rama the good news of locating Seeta and conveyed the message brought from her along with "Choodamani" as proof of having met her.

Sri Rama left Kishkindha with the army of Sugreeva on *Magha Krishna Dwiteeya* and camped on the seashore on the following New Moon. Vibheeshana deserted Ravana and left Lanka on *Phalguna Sukla Dwiteeya* and met Sri Rama. It was on *Phalguna Sukla Chaturthi* with Revati Nakshatra that Vibheeshana was coronated in exile as King of Lanka by Sri Rama. The construction of bridge was started on *Sukla Dasami* day under the supervision of Nala and completed in five days. Sri Rama with his "vanara sena" camped on the outskirts of Lanka on *Phalguna Poornima* day. The assault on Lanka was started on *Phalguna Krishna Prathama* and the war lasted for fifteen days. Ravana meets his end on Amavasya struck by *Brahmastra* from Sri Rama. Vibheeshana performs the last rites of his brother on *Chaitra Sukla Prathama*. On the next day *i.e., Chaitra Sukla Dwiteeya* Vibheeshana ascends the throne as King of Lanka. Sri Rama left Lanka by air with his entourage on the same day and halted at Gandhamadana hills to install Rameswara Lingam. He paid visit to the Ashrama of Sage Bharadwaja on *Chaitra Sukla Panchami*. Arriving at Nandigram on the following day i.e., *Sukla Shashti* tithi he was received by Bharata marking the end of completion of fourteen years of exile. He entered Ayodhya on the same day. He was coronated on Thursday, *Chaitra Sukla Saptami* in Pushya Nakshatra.

It is seen the two Sanskrit works *Sri Rama Jathakam* and *Brahma Ramayana* differ in identifying dates of some of the events. Significantly, neither of them make any reference to Gochara positions of planets marking any of the events chronicled by them. Coronation of Sri Rama is an important landmark. The day is stated to be Thursday on *Chaitra Masa Sukla Paksha Saptami* tithi associated with Pushya Nakshatra. This places the Sun in Aries Rasi having Libra Navamsa. Valmiki makes no reference to exalted status of the Sun nor to the concept of Jupiter being in favourable angle to the natal Moon termed "Guru Bala". Valmiki has made Vasishta rely entirely on tools of *Vedanga Jyotisha*, viz., *maasa, tithi, nakshatra* and *vaara* in electing Muhurta to such an important function as coronation. In the entire Ramayana, predictive astrological tools are conspicuous by their absence. When Ravana is given forewarning of his portended fall, it is through "OMEN" and not by the court astrologer guided by adverse transit or Maraka period. If predictive system as outlined by Parasara were in vogue then, Sage Vasishta would not have opted for a day when the Sun was debilitated in Amsa (for coronation). The obvious inference, at least to the mind of an average student of Astrology is that, during the age of Ramayana, only Vedanga Jyotisha was in usage, and was primarily used for calendar purposes and electing Muhurta for Yaga and such socio-religious functions. The purpose of *Jyotisha* as *Vedanga* was to prepare the student of Veda and Upanishad in understanding the place of man in the Universe.—133.88.

For detailed list of books apply to
RAMAN ASSOCIATES, "Sri Rajeswari"
Seshadripuram, Bangalore 560 020. India.
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Ancient Classical Writers Of Jyotisha

MUNISWARA

K.R. KRISHNAMURTHI

Ancestry

MUNISWARA was the eldest son of Ranganatha and grandson of Ballala Daivagnya, a noted scholar in the three Skandas. Ranganatha in his *Goodhaprakasha*, a commentary on *Surya Siddhanta*, has stated that his eldest son Muniswara was born at Kasi in the year 1603 A.D. (Saka 1525) on Wednesday on *Chaitra Sukla Chaturdasi* at about 52-30 Ghatikas. He further says that when his wife was under the grip of severe labour pain preceding Muniswara's birth, he started writing his *Goodhaprakasa* to relieve his mental tension. He belonged to Devaratha Gothra. His predecessors originally belonged to Suba Dadhi Graama, close to the river Payoshni at Elichapur in Berar. These learned and pious Brahmans left Elichapur due to constant fear from Muslim invasions and settled at Kasi, the holy city. Muniswara was also known as Viswaroopa.

His Works

Besides his well-known work *Siddhanta Saarvabhowma* his other works are *Marichi Teeka*, *Leelavathi Teeka*, *Paatisaara* and *Kshetrabangi*. It is known that Muniswara wrote his *Siromani Teeka* in the year 1635 A.D. when he was 32 years old and completed it in the year 1638 A.D. As he took three years to finish it, he rightly, proclaims that when one studies his *Marichi Teeka*, there is no need for him to refer to any other work for clarification.

He wrote his reputed work *Siddhanta Saarvabhowma* in the year 1646 A.D. (Saka year 1568) on a Monday in *Bhadrapada* month on *Sukla Dasami* tithi with the star Pushya. He was then 43 years old.

For the purpose of clarifying planetary motion, he wrote the work called *Kshetrabhangi*. *Paatisaara* was his mathematical work. *Marichi Teeka* as per Sudakara is covered by 1025 *slokas* while *Leelavathi Teeka* is completed by 6000 *slokas*. His *Siddhanta Saarvabhowma* contains over 1000 *slokas*.

Muniswara begins his all comprehensive work *Siddhanta Saarvabhowma* (Siddhanta Universal) by duly bowing to the all - pervading God Sri Srinivasa Tejo Murthi, to Lord Vighneswara and Goddess Saraswathi and then by the 5th sloka, he hails Bhaskara II to whom he is indebted as one of his ardent followers. It may be remembered that Bhaskara was a believer and an advocate of geocentric principle in planetary motion.

Siddhanta Saarvabhowma is published by Saraswathi Bhavana, Banares in three parts. The first two parts contain *Madhyamadhikara* and *Spashtadhikara* in 476 *slokas* and *Triprasnadhikara* in 133 *slokas*. The rest of the book is made up.

While discussing planetary motions of eccentric and concentric nature, parallax etc., in his Spashtadhikara, Muniswara disagrees with the views of Brahmaguptha and favours those of Gianaraja Daivagnya as reflected in his work *Siddhanta Sundara*.

Kamalakara and Muniswara

Kamalakara (1616 A.D.), son of Nrisimha Daivagnya and author of *Siddhanta Tatwaviveka* was 13 years younger to Muniswara. He developed enmity towards Muniswara (a follower of Bhaskara II) and the latter's work, *Kshetra-Bhangi*, triggered it. During *Makara snana* (bathing) at Ganges, Kamalakara encountered Muniswara, which resulted in the former showing his wrath against the latter in the form of bitter remarks. Later, at a *Vidwat Sadas* at Prayaga, in which both took part, Kamalakara passed disparaging criticism against Muniswara, which ended in great bitterness and permanent enmity between these two scholars.

This was followed by a book written by Ranganatha (1640 A.D.), under instructions from his elder brother Kamalakara (1616 A.D.) named *Bhangi Vibhangi*, to refute the beliefs and writings of Muniswara. This anecdote was narrated by Durgasankara Pataka, a great Sanskrit scholar of Banares.

It is said that the arguments and counter arguments, that arose as a result of the strong differences between Kamalakara and Muniswara, took a book form, written by each which are preserved even today at the Kasi Raja's Library at Banares, for public consultation.

In the history of the lives of our ancient astronomers, the criticisms of Brahmaguptha against Aryabhata were made long after the latter's lifetime, while those of Kamalakara against Muniswara unfortunately were during their lifetimes and yet, went into archives. The criticisms of Vateswara as the former favoured some of the views of Aryabhata, against Brahmagupta were also posthumous, as a much later author. The life span of Muniswara is not clearly known. —85.88.

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VIEW POINT

PROF. P.S. SASTRI, M.A., M.LITT., PH.D, D.LITT.

Where are the Nine Planets ?

WE OFTEN speak of nine planets and we have the *mantras* and *stotras* for the nine planets. In Sanskrit the word *graha* means a planet which has a gravitational pull *(Graha)*, the power to attract. The constellations of our zodiac are called Nakshatras. The others are called stars *(tara)*. What are the nine planets? The Sun is a star, not a planet. As the "Aditya Hridaya" taught by Agastya to Sri Rama observes:

Nakshatra graha taranam adhipah.

The Sun is the lord of the constellations, planets and stars. The Moon is a satellite of the earth, not a planet *(graha)*. Rahu and Ketu are the northern and the southern nodes of the Moon, not planets. Thus four of the so-called nine planets of the modern Hindus are not planets at all. We have thus Mars, Mercury, Venus, Jupiter and Saturn alone as the planets. We need four more to make up the number nine. The *stotras* and the mantras of these four must be different from those we now attribute to the Moon, Rahu and Ketu; or they may refer to the other ones.

The *Mahabharata* gives the positions of the planets during the period of the Great Fratricidal War. Along with the five planets, there are statements about some other planets in this greatest epic poem of the world. In the "Bhishma Parva" (3.13 to 15, 34 and 43) we are told that Mars was retrograde in Makha, Jupiter was in Sravana, Saturn was in Uttara, Venus was in Poorvabhadrapada, Ketu was in Pushyami, and the Sun was in the second quarter of Sravana. When the sage Bhishma chose to die, the Moon was in Hasta, the Sun was in Revati, Saturn was in Poorvaphalguni, Mars in Anuradha, Jupiter in Sravana, and Rahu between Chitta and Swati.

The *Mahabharata* gives more details about other planets which were discarded or ignored by later astronomers and astrologers of our country. We are told that Mahapata was in Sravana. By calculating backwards we find that this was the name given for the modern Uranus. We also learn that a planet called Sweta was in Poorvabhadrapada. This is now-a-days known as Neptune. The great sage Vyasa also stated that some astral body was striking then the constellation Krittika. This can be Pluto. Thus Vyasa has given an account of eight or seven planets; and a more careful reading of the text can give us the ninth planet also.

In this context we may be asked about the ownership of the signs. It is not unknown to Indian astrology that a sign can have two or more owners. In Jaimini's system of Astrology Aquarius is owned by Saturn and Rahu, while Scorpio is owned by Mars and Ketu. We also know that the Sun is a part owner of six signs from Leo, while the Moon is a part owner of the other six signs.

Careful and painstaking research by some western astrologers has shown that Aquarius may also be owned by Uranus, Pisces by Neptune and Scorpio by Pluto.

There are some powerful voices arguing that Indian Astrology is a self-contained and perfect science and that there is no need to incorporate into our system the findings of the western astrologers. Before we examine this spacious argument, we will request them to read Varahamihira's *Brihat Samhita*. There the great Mihira observed:

"The Mlecchas (foreigners, non-Vedic ones) are Yavanas (natives of Ion, an island near the mainland of Greece). It is in their hands that this sastra (science) of astrology is firmly well- rooted. Even they are adored like Rishis. What then should we say about the twice-born (*dvija*) who knows the art of divination or prediction (*daiva-vid*)?"

In *Brihat Jataka* he has given the Greek equivalents of the signs and planets. He did not mind referring to western astrologers. He refers to Manittha who is Manetha of Egypt. He quotes Yavaneswara who was Sphujidhvaja, an Indian settled for some time in a part of Greece. He was called Yavaneswara, probably because he ruled over the Ionians. By accepting some of the valid findings of the westerners, we are only following the footsteps of Varahamihira.

Next, let us ask whether Astrology is a science in the accepted meaning of the term. If it is not a science, we have no quarrel with them since their subject Astrology is not our science of Astrology. If, however, it is a science, no science can be self- contained and complete. Otherwise, Copernicus could not supplant Ptolemy, nor could Einstein amend Newton and Kepler. Any science is a growing concern. It is always open to corrections, amendments and the like. Refusal to accept the extra-saturnine planets is running contrary to Veda Vyasa,

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(Continued on page 63)

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LETTERS TO THE EDITOR

Political Forecasts

Sir, - Your editorial "World Trends and Tensions in 1988" is superb. Your prediction on Tamil Nadu and Maharashtra have been fulfilled. The same article says on page 5 that "unexpected political developments may occur in Tamil Nadu, Maharashtra, Uttar Pradesh and even Karnataka". This prediction is an outstanding one. May God bless you with a long, happy and prosperous life.

Halaharvi, Kurnool. Sreepada C.

II

Sir, - The President of India Mr.R. Venkataraman was sworn in as Rashtrapati at 12h. 15m. p.m. at New Delhi on 25th July 1987.*

The mid-day on 25-7-1987 was at 12h. 06m. 29s. and so the time is "Abhijit Muhurta". Very good. The Moon and Venus in the 10th and vargottama Mercury in his own house in 9th gives rise to Bhadra Yoga, one of the Mahapurusha Yogas.

The Moon and Saturn are in their own houses in Navamsa. The Sun and Mars in the 10th have *dig-bala*. Jupiter aspects the Ascendant in Rasi as well as in Navamsa. The Moon is in his own house in the 10th. The lords of the the 1st, 7th and 10th houses are in the 10th. The lord of the 9th is in the 9th.

As per Rasi (Moon's position), the lords of the 1st, 4th, 5th, 10th houses are in the 1st house, lord of the 7th is in the 5th, lord of the 9th is in the 10th and planets occupy the 3 trines of the Moon.

The weakness of Jupiter being in the 7th is nullified by it being in Ketu's constellation and being lord of the 6th and the 3rd.

The weakness of the Moon being in the 10th is counteracted by its being in vargottama and Gajakesari Yoga.

Rahu in the 6th in a friendly house indicates that the President will be free from worries due to debts, ill-health and enemies. Even if some enemies try to give him trouble, that will turn out to be good for the Rashtrapati and bad for those enemies themselves.

Ketu in the 12th in a friendly house indicates the philosophical outlook of the President.

Saturn, lord of the 5th, a fixed sign, is situated in a fixed sign, is in his own house in Navamsa aspected by Jupiter indicating firm and right decisions by the President.

I am sure the Abhijit Muhurta would be able to counter all the bad influences and enable the President to earn a good name.

Madras. Prof. L.V.S. Mani.

III

Sir, - The oath taking ceremony of the Senate in Pakistan took place on *21-3-1985 at 7-19 p.m.

Mars and Rahu occupy the 8th house. Mars occupies the constellation Aswini ruled by Ketu and aspects the Dasa lord. The sub-period of Mars in the main Dasa of Saturn rules from 2nd August 1988 and during the 1st week of December 1988 transit Saturn will be in quadrature with the radical Moon. The Senate is likely to be shaken up, or even be dissolved due to chaos in the country. In addition to the above afflictions the conjunction of Saturn (transit) to the radical Moon in Gen. Zia's horoscope and the eighth aspect of Mars during December 1988 to Mars/Saturn/Uranus conjunction chart of 13th February 1988 could bring in the Armed Forces to avert a civil war in the country and the Senate may abruptly end.

Mohd. Khan Junejo took his oath as Prime Minister of Pakistan on **23-3-1985 at 7-10 p.m.

Mars, Rahu and the Moon are in the 8th house. Mars and the Moon occupy Aswini constellation ruled by Ketu in the 8th house. In my opinion these were responsible for not allowing the full-term of five years to the Prime Minister. It was terminated on 29th May 1988 during the sub-period of Saturn in the main Dasa of Ketu.

Karachi. Sam C.

IV

Sir, - While discussing the horoscope of Rajiv Gandhi in "Planets and Political Power" (A.M., February, 1984), Mrs. Gayatri Devi Vasudev concluded that Mr.Rajiv Gandhi would not wield power as Prime Minister.

Her conclusion proved incorrect. The learned author has taken

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**Rasi*: Libra - Ascendant and Pluto; Scorpio - Saturn (R) and Uranus (R); Sagittarius - Neptune (R); Pisces - Rahu; Aries - Jupiter; Gemini - Mercury; Cancer - Venus, Moon, Sun and Mars; and Virgo - Ketu. *Navamsa*: Scorpio - Ascendant; Sagittarius - Mars; Aquarius - Pluto; Pisces - Mercury and Uranus; Aries - Ketu; Taurus - Jupiter; Cancer - the Moon, Venus and Neptune; Virgo - Sun; and Libra - Rahu.

*Rasi: Virgo - Lagna; Libra - Ketu; Scorpio - Saturn; Capricorn - Jupiter; Pisces - Sun, Moon, Mercury and Venus; and Aries - Mars and Rahu. Balance of Saturn Dasa 9 years, 10 months and 8 days.

**Rasi: Virgo - Lagna; Libra - Ketu; Scorpio - Saturn; Capricorn - Jupiter; Pisces - Sun, Mercury and Venus; Aries - Mars, Rahu and Moon with a balance of Ketu Dasa 5 years, 2 months and 21 days.

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FROM OUR OLD READERS: July 1960

Astrology: Sense or Non-sense?

Sir, - In its issue of 28th March 1960, LIFE, international magazine of U.S.A., poses a critical question: Astrology: Sense or Non-sense (pages 90-98). The article refers to reputed radio-wave expert, Dr. John Nelson of R.C.A. who strove hard to determine a method of predicting ionospheric conditions. In his well-equipped laboratory, he produced a system based on planetary relationships and was astounded to find it "coincided with astrological theory". By way of proving further, LIFE cites how truly Carl Payne Tobey predicted downfall of Malenkov three months in advance, in April 1953. Malenkov succumbed on 10th July 1953. William Bischoff predicted on 21st December 1957 that His Holiness Pope Pius XII would pass a very critical period about the 10th October 1958. The Pope expired on the 9th October 1958. In 1922, astrologer Jones forecast that an event would occur in the fall of 1942, which would change the history of the world. How true it was that exactly in that period the first ever-controlled nuclear chain reaction took place in Chicago and atom-age started. After citing many more examples, the article tacitly concludes that Astrology is not non-sense which many - especially those in Government here - would have us believe.

Bombay-21. *K.R. Rao, B.Sc., A.M.I.E.*

Virgo as Mr. Gandhi's Ascendant. On the basis of the same Ascendant,

Mr. Dukhishyam Pattanayak in his scholarly article "Horoscope of Rajiv Gandhi" (*A.M.* May, 1985) discussed his installation as Prime Minister. In both the cases the Ascendant is the same. However, this article is the post-mortem analysis of Rajiv Gandhi and it is only of academic value. In this connection I may point out that Mr. K.N. Rao has discussed the horoscope of Mr. Gandhi on the basis of Leo Ascendant in 1986 in his article "Quick Method of Timing Marriage" on page 552. I have tested the hypothesis formulated by him in many horoscopes and have found it correct. I feel the Ascendant computed by him is correct for the purpose of analysis and predictions.

Again, in the editorial of August 1988, Mrs. Gayatri Devi Vasudev has discussed the horoscope of some great persons who fill the pages of history. Their horoscopes have been earlier discussed by the learned Editor to prove the hypothesis that Saturn in the 10th house raises one to dizzy heights and abruptly causes one's fall in the adverse Dasa situation. In this article Mrs. Vasudev has indirectly hinted at the fall of Rajiv Gandhi. My contention is this: When earlier predictions on the basis of Virgo Ascendant have not proved correct, is there any justification for hinting at his fall on the basis of the same Ascendant? It appears to me that there is discrepancy in her analysis and conclusion.

I am not an adept in the art and science of Astrology. Whatever fragmented knowledge I have acquired in this area, the credit goes to the books of DR. B.V. RAMAN and THE ASTROLOGICAL MAGAZINE. The vicissitudes of my life persuaded me to go to Astrology for consolation, guidance and divine help for chartering the course of life. I may be wrong in my approach.

If Mr. Gandhi's Ascendant is Leo, then Rahu occupies the 12th house. Will Rahu in this position lift Mr. Gandhi to the status of Prime Minister when he is not aspected by any benefic planet, much less Jupiter. Rahu in the 11th house for Virgo Ascendant, no doubt, raises him to the position. In both the Ascendants the position of Rahu and Saturn is 2/12 and is not a happy position, but in the case of Virgo Ascendant Saturn falls in the 10th position and naturally this is harmful. I am saying this on the basis of the horoscopes of other great persons discussed earlier in relation to political power. May I request the Editor to enlighten us on the question?

Ranchi. *Dr. U.S. Prasad.*

V

Sir, - Your world famous THE ASTROLOGICAL MAGAZINE provides thought-provoking articles by eminent writers. I have been a serious student-*cum*-reader for the last three decades. In certain mundane events, the *A.M.* has been an eye opener especially your April 1981 issue on Punjab Affairs.

It will soon be a decade since the Punjab muddle first started. There seems to be no control of the government on terroristic activity. Will you or any of your scholars throw further light as to when peace and normalcy will return to Punjab? Is there any end to this problem in the near future and what would be the

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possible solution? This request is on behalf of the many Punjabi readers of this esteemed journal.

Jalandhar. *S.N. Kalia.*

"Women's World"

Sir, - I have been carefully studying the new column "Astrology and Women's World" under the pen-name of Arundhati. This column is not only very useful from social point of view but it is also being written quite intelligently. Women better understand the problems of women. Arundhati analyses each case in depth and avoids slip-shod methods. Arundhati's suggestions are all very practical and quite wise.

Patna. *K.K. Pathak.*

Computer Predictions Misleading

Sir, - In a woman's magazine published from Bombay, a few months back, there was a cartoon showing three astrologers (*with tufts and sacred threads*) deciding that they should form a union to fight computers. There is a saying that the people who know least about a subject talk most vociferously and superciliously about that subject. The editor of the magazine gave ample proof of that. The editor obviously did not know how computer Astrology is programmed and the worth of computer predictions.

First, a good astrologer or a panel of astrologers are commissioned to prepare the programme to be fed into the computer. "Gigo" is the acronym for computers. This means - *garbage in garbage out.* But the advertisement of computer Astrology companies would make one concede that the computer print-out can be a case of "*garbage in garbage out*".

The computer companies declare that they do not *in any manner guarantee the certainty of the predictions* and disown any responsibilities whatsoever for any consequences resulting from the client's decision based on the indications given.

A friend of mine had a print-out made for one of his girls which read that there was a powerful Malavya Yoga. I found on examination of the horoscope in detail that this Yoga was marred by the aspect of Saturn and Ketu on the planets concerned and as DR. B.V. RAMAN states on page 49 of his book *Three Hundred Important Combinations* "these Yogas can occur, unblemished only in exceptional cases and with regard to the generality of horoscopes these Yogas will not be of much practical value". Moreover, I found that Venus Dasa would be running only from the 58th year of the girl and hence even if the said Yoga were effective it would be too late in the day. Needless to say that my friend who had also some knowledge of Astrology went home a much disillusioned but wiser man. In another case for a person born on 1-3-1962 the computer print-out read as under "Vasumati Yoga - This Yoga will make you very wealthy and you will not be dependent on others." This person's Lagna and Rasi are one and the same but the native has so far had no signs of any of the effects of Vasumati Yoga. He has not even been successful in getting a job. On examination, I found that a Badhakadhipati was occupying one of the Upachaya houses along with the benefics causing this Yoga.

Another much vaunted advertisement of these computer firms is of matching horoscopes *for matrimony.* The less said about them, the better. Ekalavya has ably written about the futility of resorting to computers for this purpose (*A.M.* January 1987). He has cited the case of how a computer would have rejected two horoscopes as unsuitable, even though the star of the girl was Mrigasira and the pair is living happily.

The main reason for this is that a computer cannot think though it can work out calculations 10,000 times faster than an astrologer. Experiments to equip computers with artificial intelligence have proved miserably ineffective. In short computer predictions cannot be correct as the computer cannot visualise the several aspects and intricate points in a horoscope and view things in their totality.

People who go in for computer predictions remind me of a friend of mine, who told me that he is only using *pure ghee* and when asked to name the brand showed me a tin of *Vanaspati.*

Hyderabad. *T.D.V. Raman.*

A Newly Discovered Yoga

I

Sir, - In response to the learned author Mr. K.K. Pathak's request (*A.M.* June 1988) to the readers to test the planetary combinations observed by him that form the above Yoga, I examined 130 charts where Rahu is placed in the 12th from the natal Moon. A few of these charts were of persons known to me, but the majority were from THE ASTROLOGICAL MAGAZINE of the past 5-6 years where the details of the individuals are clearly mentioned. The charts were of persons broadly falling under three categories A, B and C.

A. Persons who were highly successful in life like Heads of States, Ministers, spiritual leaders, eminent administrators/ engineers/ doctors/sportsmen etc.

B. The common people like a small trader/school teacher/ clerk/craftsman/housewife etc. etc.

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C. Undesirables like criminal/ mentally deranged/incest etc.

As per the author presence of planets (preferably malefics) in the 11th from the Moon is a 'must' for Maha Sakti Yoga. It was, therefore, examined how may charts in each category had (A) malefics in the 11th from the Moon, (B) benefics in the 11th from the Moon, and (C) no planets in the 11th from the Moon. The results are given below:

	A	B	C	Total
Number of Charts	53	65	12	130
(a) Malefics in the 11th	14(27%)	13(20%)	3(25%)	
(b) Benefics in the 11th	9(17%)	8(12%)	nil	
(c) No planets in the 11th	30(56%)	44(68%)	9	

Category C may be ignored as such small exceptions may be found in any large population. In this example, 56% in A who had no planets in the 11th from the Moon were very successful in life; and 20% in B who had malefics in the 11th from the Moon were just ordinary people. Evidently, factors other than the Maha Sakti Yoga were operating in these cases.

In this analysis extra-saturnine planets were not considered as only some charts had data of these planets.

Pune. *T.R. Natarajan.*

II

Sir, - After reading this interesting article, I went through the pages of some previous issues of THE ASTROLOGICAL MAGAZINE and also my diary to look for the specific characteristics of the Yoga in a number of horoscopes.

I could find a number of horoscopes with Rahu in the 12th from the Moon and the natives were acclaimed on national or even international level. But, what I would like to emphasize at the same time is that there should be some other Yogas also to substantiate the fortune of the native.

This Yoga alone cannot carry potentialities to bring a person to the national level. As in some other horoscopes, people possessing these Yogas were working as class III government officials.

Some other horoscopes with Rahu and Moon together were also studied. Rajkapoor's horoscope also has Chandra-Rahu Yoga. But here again the strength of the chart is derived from 'Malavya Yoga' and "Sasa Yoga'. In two more horoscopes I could find Rahu- Moon Yoga in the 3rd and the 10th house respectively. Both the natives in their late twenties are supported by Parivartana Yogas.

All these examples point out commonly that the presence of only Yoga cannot result is making the native highly successful in life. It must be supported by other Yogas also.

Sangoor. *P.S. Chawla.*

III

Sir, - The statement that Maha Sakti Yoga is newly discovered is not correct. When Rahu is "Chaya Graha" is it possible to bestow such an auspicious powerful Yoga on him without the lord of the house etc. against the rule, when Rahu *Chandra yuktetu chandala janma suchaka evathu*?

All the astrological principles are divine ones and the rishis have already recorded the tested conclusions. There is nothing to be discovered newly at present or in future.

Arasavilli. *B. Gopala Rao.*

Reprinting from Past Issues

Sir, - Your recently introduced "From Our Old Readers" about certain astrological facts makes very interesting recapitulation in our memories. It also revives interest in some of the facts which have faded from our memory. Of the few letters published recently the one on Adhi Yoga (June 1988) was most useful in knowing the views of the readers then. Some more selections of this nature may be brought forth periodically and regularly. I request you for the reproduction of the articles of late Mr. Lakshmanan which used to be foremost in ideas. The same of late Mr. Keshava Menon.

Bangalore. *S.V. Rajoo.*

Planets and Administrative Services

Sir, - In her article in the Annual of 1988 Mrs. Mridula Trivedi has placed before the readers valuable material for study.

In this connection I want to point out that her observation on the relationship of the 8th and 10th lords contributing to one entering the administrative services is to some extent correct. But the funny part is that such officers, where the 10th lord gets afflicted either by association or aspect by the 8th lord, are faced with problems. They are often charged of corruption, face departmental inquiries and/or often suspended from service, irrespective of whether they are corrupt or not.

No doubt such people are intelligent and shrewd, but they get into such troubles. I have hardly seen any officer with such a combination ending his career without stigma.

As Parasara puts it, whenever the 10th lord is afflicted by the 8th lord, success is endangered. In such cases the sword always hangs over the head.

Bombay. *A.P. Sathe.*

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On Jupiter

Sir, - In the February 1988 issue, Ekalavya observes that the authors of *Dharma Sastras* would turn in their graves at the view that Jupiter in Leo is seen to give exaltation results. Since the discussion is in the context of horoscopy why quote from *Dharma Sastras*? We have the authority of Varahamihira who clearly states in *Brihat Jataka* sloka 13 under *Rasisiladhyaya* that Jupiter placed in Leo in a birth chart gives the same results as in Kataka (Cancer).

"*Ravikshetragate jeeve....*" is a dictum in the context of Muhurta and it is not valid for *Jataka* (birth chart). It is the bane of erudition that a dictum of one stream is freely interpolated with the other without second thoughts and thereby leads to confusion. In this context I quote from the writings of the late B. Suryanarain Rao in his *Brihat Jataka* commentary which should prove illuminating.

"Summing up all, the learned commentator says that these states of planets viz., exaltation, Moolathrikona, own and friendly houses, debilitation, and unfriendly houses have always reference only to the time of birth and not to their Gochara movements."

While the dictum that auspicious functions should not be performed when Jupiter is transiting Leo is very true, the same cannot be applied to birth charts as we have separate and exclusive rules for delineating birth charts. Each stream should be practised as complete in itself without interpolating dicta from other streams.

Apart from the authority of Varahamihira, it also stands to reason that Jupiter should give good results when placed in Leo in a birth chart. Ancient works like *Chandrakala Nadi* have emphasised the significance of Navamsa positions of planets. Even a debilitated planet is said to give good results when in exaltation sign in Navamsa. Jupiter exalts in Cancer and obtains deep exaltation in Leo Navamsa. Thus it exalts in the sign of one luminary and Navamsa sign of another luminary.. Thus both signs Cancer and Leo become significant in this context and no wonder the great master Varahamihira has attributed same results to Jupiter in Leo as Jupiter in Cancer.

Calcutta. *H.R. Shankar.*

V.P. Singh's Horoscope

I

Sir, - I appreciate the interpretation given by Mrs. Mridula Trivedi regarding Mr. V.P. Singh for the period 3-2-1988 to 17-6-1988 and 17-6-1988 to 6-7-1988. This has proved quite correct.

Ajmer. *Purushotham Sarma.*

II

Sir, - This is in reference to the article "V.P. Singh - An Astrological Analysis" *(A.M.* February 1988)

To predict the highest Yoga in life, the planets to be considered generally are the Sun and Jupiter along with the strength of the 9th and 10th houses. The Sun in the 12th in any horoscope generally indicates instability or discontinuance of good results with a sort of unpopularlity and disliking. Also the Sun-Saturn square or mutual opposition, indicates dilution of luck. In the case of Mr. V.P. Singh, the natural benefic planets Jupiter and Venus are well posited and indicate fortune of a general nature but not to the principal position. Venus is a *badhaka* planet for Cancer Ascendant. Mars and Jupiter are only Yoga karaka planets.

His Ascendant is fortified by the presence of Jupiter and Ascendant lord Moon who has attained directional strength. From the Ascendant and Moon, Saturn is in a favourable position (6th from Ascendant and 3rd from Moon) and has given "Yoga" to Mr. Singh in the shape of a troubled ministerial position. The dawn of 12th lord Mercury's period made him an object of criticism, controversy, misunderstanding and mischief. Because of Mercury's association with the Sun and perfect square to Saturn he had to quit the ministerial positions. As a general rule the 12th lord in the 12th gives "Raja Yoga" but not principal position in an organisation or in national politics. From the Moon, Mercury happens to be a yogakaraka and the planetary positions, Saturn in the 3rd, Rahu in the 6th, Venus in the 8th, Sun and Mercury in the 9th, Jupiter in the 10th and Mars in the 11th give him only respect and popularity *minus* principal position in national level politics. During Mercury-Venus he may be offered a cabinet post which is likely to be rejected. The Sun sub- period will create controversy nd destabilise him politically. Because of Rahu's position in the 9th with affliction from Mars and Saturn's position in the 10th from Rahu, it is difficult to reach number one position.

The Dasa of the 12th lord will make him run from pillar to post without achieving his object and goal of life.

Hyderabad. *A.V. Subrahmanyam.*

Samanta Chandrasekhara

Sir, - The article on Samantha Chandrsekhara by Mr. Dandapani Panda *(A.M.*, May 1988) is realistic and touching. I happen to know something of Samantha Chandrasekhara from a Sanskrit book, *Jyotir Vijnanam* of Dr. Dhulipala Arka Somayaji, who was one among the very few great Indian

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astronomers of this century. It is said that Samanta's work *Siddhanta Darpana* contains several new astronomical findings. Bhaskara and others in their astronomical works seem to be satisfied with their knowledge of rough parallaxes of the Sun and the Moon. According to them, the parallax of the Sun 3'.56" while the parallax of the Moon 52' 42". But Samanta made exact correction of parallax of the Sun as 22" and of the Moon as 53' 28". Samantha, though he belonged to the modern times, did not know English and therefore he was not acquainted with the works of modern astronomy. Still it seems that several far- reaching astronomical findings were incorporated by him in his *Siddhanta Darpana*. For example he made three Chandra *samskaras* viz., variation, eviction, annual equation. He named them as *Pakshika*, *Tungantara* and *Digamsa*. Munjala Charya arrived at two *samskaras* in his book *Laghu Manasa*, But these are not included in making the almanacs now. Pandit Sudhakara wrote in his book, *Ganaka Tarangini* that one Nityananda showed variations (*Pakshika*). Yet Samanta can be considered as the first Indian astronomer to bring out *Chandra samskaras*. He was a prodigy of astronomy by virtue of his own tremendous effort, with his own improvised apparatus. He accepted the obliquity of the ecliptic as 23° 50'. He proposed the Sun's Equation of Centre as 15'. He fixed the rate of precession as 57.6 seconds. Samanta was the last star in the galaxy of our ancient Indian astronomers. It is true, as Mr. Dandapani Panda grieves, that such a prodigy of astronomy was not properly honoured and no translations have emerged yet. But, I understand that Samanta was not referred to by the modern astronomers, not because of their indifference and disregard for him, but because of their lack of understanding of his Sanskrit work, which is in terse verse form. We lack in able Sanskrit-English knowing astronomers. If there are any, they should come forward for rendering *Siddhanta Darpana* into English and they deserve all encouragement for its publication.

Hanamakonda, I. Rangacharya.

Decline in Standard

Sir, - I take this opportunity to make some comments on recent articles in THE ASTROLOGICAL MAGAZINE and I do so with feeling of regret because I am cognisant of your struggle, effort and perseverance to establish the magazine.

The Editorial has been one of the features eagerly awaited by most of your subscribers. It is unnecessary to detail each one separately, but editorials by DR. B.V. RAMAN had been good and sometimes, absolutely brilliant. For example, his editorial on Punjab in 1984 was masterly. In sharp contrast is the editorial *Planets and Political Careers* in the August issue of THE ASTROLOGICAL MAGAZINE. I am sorry that this letter is mostly running down your efforts or the efforts of others under you, but let me tell you that I am not unappreciative of the pungent humour which had permeated some of Mrs. Gayatri Devi Vasudev's articles sometime back. There is however one new feature in the Magazine which to my mind is excellent. This comprises of the articles by Arundhati. This contributor clearly exposes the data and the line of reasoning and the inference drawn. Whether one agrees with every reasoning or inference is immaterial, the point is that it is, clear, lucid and simple and gives one food for thought. For what it is worth I should like to felicitate Arundhati for these articles.

Calcutta. *D.K. De.*

Horoscope of Jyoti Basu

Sir, - *Mr. Jyoti Basu, the Chief Minister of West Bengal, has earned a good reputation in his long political career. Let me examine the astrological reasons for such popularity and reputation.

Venus and Mercury being the 9th and 10th lords respectively placed together in the 11th house cause an auspicious combination. Combination of two benefics Jupiter and Moon in the 5th house gives the native good academic qualification, fame and reputation. Saturn being the 5th lord in the 10th house is associated with the Sun. It gives one a very successful political career. The 8th lord Mars in the 12th house causes Viparreeta Raja Yoga.

Mercury and Venus in the 11th house and Moon and Jupiter in the 5th house with all the four benefic planets aspecting one another gives one a high position such as chief minister for a considerably long time.

Jataka Tattwa says, if the lords of the 9th and the 10th reckoned from Lagna or from the Moon, are well associated, there is Raja Yoga.

In his chart Venus and Mercury being the 9th and 10th lords from Lagna and the 9th and 10th lords from the Moon-sign also are placed together in the 11th house. Astrologically it would not be surprising to see him as Prime Minister of India in the near future. At the same time, he should be careful about his health during Saturn's transit in Sagittarius.

Calcutta. *Narendra Bhattacharya.*

**Rasi*: Virgo -. Ascendant; Capricorn - Jupiter and the Moon; Aquarius - Rahu; Gemini - Saturn and Sun; Cancer - Mercury and Venus; Leo - Mars and Ketu.

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BOOKS ON REVIEW

OUR LITERARY EDITOR

WE TAMILS AND SRI LANKA edited and complied by S. Piyasena and R. Y. Senadheera (Sri Satguru Publications, Indian Book Centre, 40/5, Shakti Nagar, Delhi 110 007, India, pages 224, Rs. 125.00)

The Sri Lanka imbrolgio continues and people there still live in fear and uncertainty. Irrespective of the pacts and accords that country has been entering into with her neighbour, India. The Peace Keeping Forces have lost countless men and our country continues to spend exhorbitant sums on the problem but with no solution around. Why is the problem there in the first place? And what has driven it to assume such proportions as it has today? Who are the Sri Lankans, and who, the Tamils? What is the ethnic conflict there, if it can really be described as one. Most of us have answers to these questions, but there are of a vague kind, nebulous and shifting with each contradictory newspaper editorial we read on the topic.

Piyasena and Senadheera have gotten together and compiled a well-researched series of papers in this volume tracing not only the roots of the problem but also the course it took under various forces, some natural and some manipulated.

The Tamils comprise a mere 12.6 percent of the total population of Sri Lanka. The Sinhalese make up 74 percent while the rest are made up of Muslims, Christians and other motley groups.

The compilers allege that about the time of the dreadful partition of the country for which the Muslim League campaigned most vigorously, a similar movement down South was started by the *Dravida Kazhagam* led by Ramaswami Naicker. This group urged the British not to leave the sub-continent unless an independent sovereign state "Dravida Desham" was established. However, nothing came of it except the birth of an extremist organisation called 'Nan Tamizhar' or "We Tamils". Frustrated in its attempt to establish a seperate state, this group shifted its focus to the Tamil majority in Sri Lanka to achieve its goals.

The group, say the duo, was able to influence the Central Government of India to support the separatist movement in Sri Lanka. How the movement was guided from Madras and Madurai and not from Jaffna or Tricomalee, how the myth of 'Aryan' blood misguided the Sinhalese to turn hostile against the Tamils, the discension wrought in the people's minds by the distorted writings of the history of the island by the separatists and the consequent civil war in the country make up most of the volume.

The compilers themselves say the aim of this volume is to show how the separatist movement is fanned and fed by Tamil Nadu, and how the Centre in India, unmindful of the ethics of it all, is encroaching into Sri Lanka's internal problem, keeping it alive, for its own electoral advantages.

The book has been compiled with much feeling and fervour but with well documented arguments by the duo. Piyasena was for a time Deputy High Commissioner for Sri Lanka in Madras. Senadheera, educated in Colombo and Delhi, was in charge of South Asian Publications for American University Libraries administered by the U.S.Library of Congress field office in New Delhi.

(A)

THE BROTHERHOOD IN SAFFRON by Walker K. Andersen and Shridhar D. Damle. (Vistaar Publications, 32, M Block Market, Greater Kailash- 1, New Delhi-110 048, Pp. 317, Rs. 150.00.)

Hindu revivalism is an expression that is being increasingly heard all over the country. But nothing organised has been done so far by practically any of those who clamour for it. Except perhaps for a lone quietly working group - the RSS.

Tracing the growth of the organisation from its inception in 1925, the authors, Walter K. Andersen and Shridhar D. Damle, place before the reader a thoroughly researched and authentic history of this organisation of dedicated volunteers. Little was known of the aims and working of the RSS outside its circles. The two authors now furnish an in-depth analysis of its beginnings and functioning.

The RSS was founded in 1925 by Dr. Balaram Keshav Hedgewar, a medical doctor. He was actively engaged in the Congress Party activities before that but being disillusioned in 1920 by its policies he felt a more martial attitude was imperative and with this idea he began to develop the intellectual foundation of the RSS. A very strong influence on Hedgewar was Savarkar's concept of *Hindutva* or a Hindu nation. The RSS remained outside of political activities and concentrated mainly on character-building activities. The RSS was banned twice in its history, once in 1948-49 when Gandhiji was assas-

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sinated and the second time was in 1977 during the Indira Gandhi Emergency. The dialogues initiated by Golwalker with Nehru in 1948 and later the Golwalker-Sardar Patel negotiations are an important chapter in the history of the RSS that led to a slight revision of the Constitution of the RSS. These unsuccessful dialogues led the RSS to sanction affiliates which could play a direct role in politics. Thus were born the Akhila Bharatiya Vidyarthi Parishad (student wing), the Bharatiya Janata Party (the political offshoot), the Mazdoor Sangh (the labour wing), and the Vishwa Hindu Parishad or the religious wing with a few other affiliates of lesser importance.

The mind and the philosophy of the RSS is based on the concept of reducing class differences. The core of its philosophy is however Advaitic Vedanta, although there is a little doubt of its external militant nationalism which is based on the ideal of the Hindu Kshatriya.

The RSS affiliates have expanded fast. It later admitted even non-Hindus, perhaps due to the lessons it had learnt during the "77 Emergency", say the authors.

Under the leadership of its present chief Balasaheb Deoras the RSS has expanded very fast and spread into every nook and corner of the country.

The duo of authors has investigated a motley of sources and verified and cross-checked references with an almost mathematical precision before bringing out their study of the Sangh in print.

K. Andersen is a political analyst for South Asia with a teaching background. Shridhar Damle has written extensively on Indian political developments. Both have striven hard to produce a well- researched study of a very well-organised national organisation. However, nowhere is there any evidence of the duospeaking for the Sangh. Nor even against it. But an undercurrent of sympathy is easily discernible to the careful reader. *(A)*

THE WAY OF LIFE (4 Parts) by Panyas Bhadraguptavijay [Sri Viswakalyan Prakashan Trust, Near Kamboi Nagar, Mehsana 384 002 (Gujarat) Rs.30.00 each. Pp. 420, 348, 322 and 327 respectively].

The discourses of the Jain exponent of Dharma have been brought in 4 parts, each containing 24 discourses. The Jain Muni Panyas Bhadraguptavijay delivered these discourses in 1973 during the *Chaturmasa*, when Sanyasis are forbidden travel and stay at one place. *Chaturmasa* or the rainy season comprising roughly 4 lunar months is usually, amongst initiated monks, a period of intense *sadhana* and other spiritual activity. This period is spent in *tapas* or reflections, discourses and prayers. The discourses of the Jain Guru were recorded by a devotee of Indore. Earlier they had appeared in a Hindi monthly *Arihant* over a period of eight years. The discourses, 96 in all, translated into English by K. Ramappa, are now available to not only Jain devotees but also to everyone interested in regulating one's life according to the precepts of Dharma. Jainism is basically a part of Hinduism and broadly reflects the principles of Sanatana Dharma.

The discourses are based on *Dharma Bindu*. The first part deals with the principles of *Grihasthasrama*. Spiritual and ethical guidelines are listed and illustrated with interesting anecdotes. The law of Karma and how it applies to life after life is succinctly described. Every thought, every word, not to speak of every action keeps accumulating Karma. For instance, when an abortion is resorted to, as is so often done these days, the resultant Karma chases one in the form of barrenness in a later life.

Part Two lays out the merits of *yatidharma* or the life of a renunciate. It is true the renunciate is infinitely happier than the *grihastha* but this applies only to the genuine renunciate. Donning the robes of a monk generates nothing if the heart inside is full of greed and avarice. Then there are 35 principles outlined for the ordinary householder, following which will ensure not only equipoise now but also give one the qualification to aspire for Final Liberation or Moksha.

A chapter devoted to women could rouse the indignation of many of our young women. Some precepts include: A woman should always be busy, a woman should not have much money with her, limit the liberty of a woman and so on. These homilies are alright but why restrict them only to woman? A man is as vulnerable to temptation as a woman and what the Jain monk preaches against womenfolk would be equally applicable to men too. Simple marriages are advocated as also early marriage. Early marriage has its own train of evils just as an unduly delayed marriage. The best thing in all such cases is to ensure proper upbringing at home and the personal example of noble parents which in themselves will release a system of checks and balances which will keep youth going to the dogs withoug having to resort to early marriage.

Parts 3 and 4 outline more ethical do's and dont's. Interestingly spiced with similies and illustrative stories, these volumes are bound to create in the reader a desire to lead a life close to Dharma. The rules and principles that used be followed by ancient rulers would in-

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deed serve to improve the quality of our own rulers, misguided as they are by sycophant followers and a chasm, that cannot be bridged, from the common man. Allowing for a slow and meandering style, the volumes indeed serve to set us rethinking on the lack of values and lures of modern living and awaken a longing to harken back to the Dharmic way of life. *(A)*

THE VEDANTA DOCTRINE OF SRI SANKARACHARYA by A. Mahadeva Sastri. (Sri Satguru Publications, Indian Books Centre, 40/5, Shakti Nagar, Delhi 110 007, Pp.169. Rs. 90.00.)

A Mahadeva Sastri and Advaita Vedanta are always thought of as one unit. To his credit goes the translation of Bhagavatpada's commentaries into simple English on the *Srimad Bhagavad Gita*, *Taittariya Upanishad* and a few other works on Advaita. The volume under review adds to this list, a literal translation and explanatory notes covering the Adi Guru's Dakshinamurti Stotra with Sri Sureswaracharya's exposition going under the name *Manasollasa*, *Pranava Vastika* of Sri Sureswaracharya and thirdly, *Dakshinamurti Upanishad*. The last said Upanishad is said to belong to the *Krishna Yajur Veda* and describes how Siva, the immaculate, the Auspicious, should be meditated upon in one's own heart by one about to embark on a study of the hymn, *Dakshinamurti Stotra*.

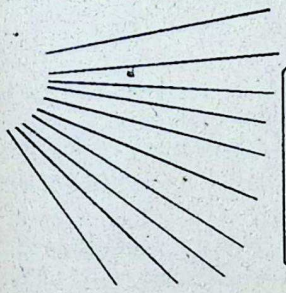
Advaita Vedanta embodies the one and only simple truth of Oneness, yet it is one of the most abstruse philosophies to comprehend. Keeping this in mind, the author provides a very informative introduction to enable one to understand Sureswaracharya's *Manasollasa*. The introduction itself could be an independent volume; it is a thesis in erudition that can come only from *anubhava*, the acid test of Vedanta. The author takes the reader through the basics of several systems of philosophical thought such as the Tarkikas (*Vaiseshikas and Naiyayikas*), the *Sankhyas*, *Nyaya* school, *Mimamsakas*, the dualist schools of Madhva and Ramanuja and also the Buddhist schools, prevalent in our country.

The 4 *Mahavakyas* embody the Truth to be able to perceive which the *Advaitavadin* shows that the difference between Jiva and Iswara is due to an *upadhi*, a medium outside of both. This is the essence of *Manasollasa* which the author proceeds to translate into lucid, cogent English.

Pranava Vastika is a small exposition on the contemplation of the Supreme through the *Pranava*. Sureswaracharya's treatment of the doctrine is thorough but very clear and is a valuable supplement to the teachings of the Upanishad.

The appendix carries the Sanskrit text of the *Dakshinamurti Upanishad* and *Stotra*.

The merit of the volume lies not only in the choice of the contents but also in the faithful portrayal of their spirit. *(A)*.



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MIHIRA

In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them? A reader can put only one question at a time. This service is free to all readers of* THE ASTROLOGICAL MAGAZINE. *— Ed. A.M)*

Q.1. It is a custom that the excavation of ground should not be commenced on the day bhoomi—puja (foundation— laying) is done. (a) What are the best Muhurtams for this ceremony? (b) Fixing doors for east and entry are not common for all. On which side is the main door to be fixed? Does it not depend upon the location of the 4th lord in one's horoscope? (c) What is the auspicious time (combinations) to enter rented houses?

Ghanshyam C. Shah, Ahmedabad.

Ans: (a) Lunar dates: 2,3,5,7,11,13. Days Monday Thursday, Friday; Stars — Rohini, Mrigasira, Punarvasu, Pushya, Uttaraphalguni, Hasta, Swati, Anuradha, Moola, Uttarashadha, Dhanishta, Satabhisha, Uttarabhadra, Revati. Benefic Lagnas with 8th and 12th houses vacant.(b) Those born in Taurus, Gemini and Cancer Rasis should have the door in the north; Leo, Virgo and Libra in the East/South; Scorpio, Sagittarius and Capricorn in the South; Aquarius, Pisces and Aries in the South. (c) Benefic Lagnas sans movable signs, 12th house vacant; Jupiter and Venus should not be combust. Must suit the star of the lady of the house. The Sun in Gemini, Virgo, Sagittarius and Pisces should be avoided.

Q.2. Rasi: Aries — Ascendant and Ketu 8—40; Taurus — Saturn 21 and Mars 26; Cancer — Venus 2 and Mercury 23—20; Leo — Sun 13; Virgo — Moon 15—40; Libra — Rahu 8—40; and Scorpio — Jupiter. What factors have caused undue delay in marriage?

S. R. Sharma, Jullundar city.

Ans : Saturn's aspect to Venus who is not only 7th lord but Karaka too.

Q.3. Rasi: Pisces—Ascendant and Rahu; Taurus—Venus and Mercury; Gemini — Sun; Leo — Saturn; Virgo — Mars and Ketu; Libra — Moon; and Aquarius — Jupiter. Navamsa: Scorpio — Ascendant; Capricorn — Sun; Aquarius — Venus and Jupiter; Pisces — Ketu; Aries — Mars; Gemini — Moon; Leo — Mercury; Virgo — Rahu; and Libra — Saturn. Does the chart show (a) Vaidhavya Yoga or (b) marriage to a widower?

K. V. Srinivasan, Coimbatore.

Ans : (a) The presence of Mars and Ketu in the 7th threatens widowhood. (b) The Moon in the 8th and Navamsa in Gemini suggests Punarbhoo Yoga or re—marriage. Since Lagna (7th from 7th) contains Rahu, the second husband is likely to be a widower.

Q.4. Rasi: *Cancer — Ascendant 22—16 and Venus 22—50; Taurus — Saturn 2—43 and Jupiter 28—43; Gemini — Mercury 13—24 and Sun 29—03; Virgo — Rahu 2—43; Pisces — Ketu 2—43, Mars 14—23 and Moon 18—17. What combinations indicate (a) heavy debts and (b) suspicious spouse and misunderstandings in married life. Will the Moon in the 9th help improve matters in both sectors?*

M. S. Murthy, Razole.

Ans :(a) The 2nd lord occupies the 12th in the company of the 12th lord and aspects the 6th; Saturn occupies the 11th in the company of the 6th lord Jupiter. These are some of the causes.(b) The 7th lord in *badhaka* house. Yes; Moon will maintain credit.

Q.5. Rasi: Scorpio — Ascendant; Sagittarius — Jupiter (R); Aries — the Moon; Gemini — Sun; Cancer — Mars, Mercury, Venus and Rahu; and Libra—Saturn. This chart has all the yogas for cancer such as Saturn's aspect on Jupiter, the Moon in the 6th aspected by Saturn and the Moon in a house owned by Mars. The native however does not suffer from cancer although he is plagued by gastric ulcer (for a year), low blood pressure, sciatia, throat trouble, kidney stones, skin disease, white spots on arms and legs, eruptions on skin. Please comment.

Sundar Ghosh, Calcutta.

Ans : Saturn in the 12th aspecting Lagna lord, 8th lord; his aspect to the Moon in the 6th, the Sun in the 8th —all signals for the complaints you mention.Cancer has other combinations than those mentioned by you.

Q.6. Rasi: Libra — Ascendant, the Moon and Ketu; Sagittarius — Saturn (R); Pisces — Mars; Aries — Sun and Rahu; and Taurus — Mercury (R), Jupiter and Venus. The native is bed—ridden since March 1982 with a bone disorder in the spinal column. What are the reasons for this prolonged illness? Will Saturn's exit of Scorpio show improvement?

N. K. Mandavgane, Nasik.

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Ans: Saturn aspects 12th; Mars aspects Lagna, Moon and 12th. The Sun rules the spine and Rahu's company to it, perhaps, is the indication for your problem, specially as Ketu (bone) from Lagna aspects him. Now that Saturn has completed his 7 1/2 years affliction, you can look forward to comparative ease; more so when Jupiter moves into Gemini next year.

Q.7. Rasi: Leo—Ascendant; Scorpio—Moon; Capricorn—Saturn and Ketu; Aquarius—Jupiter; Aries—Mars; Taurus—Mercury (R); Gemini—Sun; and Cancer—Venus and Rahu. Navamsa: Cancer—Ascendant; Virgo—Venus; Libra—Sun and Mars; Capricorn—Moon; Pisces—Jupiter; and Gemini—Saturn, Mercury and Ketu. What is the significance of 10th lord Venus in the 12th with Rahu aspected by Saturn on business prosperity and marital life.

S. Raghupathy, Madurai.

Ans: For business, 10th lord Venus in 12th with Rahu aspected by Saturn is not a favourable disposition unless the work is connected with research, hospitals and welfare. For married life, it shows constant bickerings.

Q.8. Rasi: Gemini—Ascendant; Scorpio—Moon; Ketu and Saturn; Sagittarius—Mercury; Capricorn—Sun and Jupiter; Aquarius—Mars and Venus; Pisces—Mandi; and Taurus—Rahu. Will Moon in the 6th afflicted affect Ayus(Balarishta) or will Lagna lord Mercury in the 7th aspecting Lagna protect longevity?

S.No.16110

Ans: No, the Moon caught between malefics is a health risk; but as Lagna lord aspects Lagna and Saturn aspects 8th and 3rd there is no danger to Ayus. Perform Ayushya Homa as annual birthdays for some year.

Q.9. Rasi: Leo—Ascendant 6—9; Libra—Moon 4—50; Scorpio—Jupiter 22—2; Sagittarius—Rahu 8—58; Aquarius—Saturn 29—8; Gemini—Ketu and Mars 8—7; and Cancer—Sun 9—54, Venus 12—5 and Mercury 17—16. How will Sun as Lagna lord in the 12th affect health and what is the significance of 3 planets in the 12th?

A. K. Roy, Howrah.

Ans: The Lagna lord in 12th reduces personality. It is an eye hazard; Vitamin deficiency. The effect of three planets there is this according to Yavana, makes one speak harshly, carry tales, lack enthusiasm and lustre.

Q.10. Rasi: Scorpio—Ascendant and Venus; Sagittarius—Jupiter and Rahu; Capricorn—Moon; Aquarius—Saturn (R); Pisces—Mandi; Gemini—Ketu; Leo—Mars; Virgo—Mercury; and Libra—Sun. Navamsa: Virgo—Ascendant and Moon; Libra—Venus and Mandi; Scorpio—Mars and Ketu; Capricorn—Sun; Aries—Jupiter; Taurus—Saturn and Rahu; and Leo—Mercury. The native has had a chequered life during Saturn Dasa. Will Mercury Dasa prove any better since Mercury is quite well placed?

Sankar Ghatak, Siliguri.

Ans: I should think so, because he is exalted in Rasi and occupies in Navamsa Leo which is 10th in the Rasi.

Q.11. Rasi: Cancer—Ascendant and Ketu; Libra—Saturn; Capricorn—Rahu; Aquarius—Sun and Mercury; Pisces— Mars and Venus; Aries—Jupiter; and Taurus—Moon. Navamsa: Leo—Ascendant; Libra—Jupiter; Scorpio—Mars and Saturn; Sagittarius—Sun and Ketu; Aquarius—Venus and Moon; Aries—Mercury; and Gemini—Rahu. (a) How will 2nd lord Sun in the 8th with 12th lord Mercury affect finances? (b) What will be the effect of retrograde Saturn on marital life?

J.N.Mehta, New Delhi.

Ans: (a) Dhana lord in 8th shows money through partner; the 12th lord in 8th is Viparreeta Raja Yoga, sudden and unexpected money. (b) Not good: has a dampening effect on fervour.

Q.12. Rasi: Libra—Ascendant; Sagittarius— Sun, Jupiter, Mercury and Saturn; Aquarius—Venus and Ketu; Gemini—Mars; Leo—Rahu; and Virgo—Moon. Does the chart indicate an arranged marriage or a love marriage? If the latter, will the wife be dark, reserved, fond of food, company and ornaments?

Bhupinder Singh, Amritsar.

Ans: Love marriage, of course. Marry in haste and regret at leisure. All of them and more!

Q.13. Rasi: Gemini—Ascendant with Ketu; Cancer—Jupiter; Leo—Moon; Libra—Sun, Mercury and Saturn; Scorpio— Venus; Sagittarius—Rahu; and Capricorn—Mars. Navamsa: Aquarius—Ascendant, Saturn and Ketu; Pisces - Mercury and Mars; Leo - Jupiter and Ketu; Virgo—Venus; and Scorpio— Moon and Sun. Will Jupiter's aspect on the 5th lord give male progeny or will 5th lord Venus in an even sign aspected by Jupiter also from an even sign give only female children?

P.M.Kumar, Quilon.

Ans: And Venus is in even Navamsa! So be warned!

Q.14. Some people believe that a man who has difficult in getting a job in India will progress well in America. How far is this true and what is the astrological explanation, if any?

R.B. Nair, Baltimore.

Ans: There is a school of though in the west that emigration makes a difference to career and emigration changes one's health and mood. Personally, I believe, this propensity is in-built in the birth chart itself. In South

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India, for instance, some communities draw charts of females for the moment of puberty, and treat it as more authentic than the birth charts.

Q.15. I find from the Varshaphal by Dr. B. V. RAMAN that the progressed year commences when the Sun is in exactly the same position as it was when a person was born. I do not understand why we should have to go in a round about way (calculation of time by elapsed years, by method 'B' then adding the tenth day and time reckoned from midnight to find out the progressed Ascendant. Why can we not find out from the almanac when the Sun will be at the same longitude as at birth and then calculate the progressed Ascendant? It would be far quicker. *C.D.Singh, New Delhi.*

Ans: In theory yes; but difficult in practice. The moment of the exact Sun's longitude is to be found by proportion, taking into consideration. The exact duration of the said day. It is infinitely easier just to add the figures from the ready made Tables of year chart!

Q.16. Rasi: Scorpio—Ascendant; Capricorn—Sun, Mars, Venus, Mercury, Ketu, Jupiter and Saturn; Cancer—Rahu; and Virgo—Moon. It is believed that the presence of six or seven planets in one house make one a failure in life. What will be the effect of the coming together of 6 planets plus Ketu in Capricorn on career and domestic matters of the native?

Aayakar Bhavan, Rourkela.

Ans : This gives rise to Yuga yoga. It makes one heretical, lack wealth, do sinful acts, and move with bad people. He will be a bad artisan, lazy and short—lived.

Q.17. Rasi: Aries—Ascendant; Taurus—Ketu; Leo—Moon and Jupiter; Scorpion—Mars, Saturn and Rahu; Capricorn— Sun and Mercury; and Aquarius—Venus. Navamsa: Virgo— Ascendant and Saturn; Libra—Moon; Sagittarius—Mars; Capricorn— Rahu; Aries—Venus and Mercury; Taurus—Sun, Jupiter; and Cancer— Ketu. (a) Can Rahu in a malefic sign along with the karaka of the house (Mars) and Saturn favour the native in his Dasa? (b) Can the 10th lord Saturn in the 8th aspecting the jeevanasthana make the native an industrialist? And when?

G. Subramanian, Madurai.

Ans :(a) No, Saturn being a *badhaka* in 8th cannot but afflict, especially as there is no other benefic aspect it. Lagna lord cum Mars, there, of course, ensures longevity, but professionally (from 10th house) it is *badhaka* house and *badhaka* lord.(b) Badhaka—hood will plague the proposition.

Q.18. Rasi: Cancer—Ascendant and Venus; Leo—Jupiter; Virgo—Sun and Mercury; Scorpio—Saturn and Rahu; Aquarius—Mars; and Taurus—Moon and Ketu Navamsa: Sagittarius—Ascendant; Aquarius—Venus; Pisces—Sun and Ketu; Aries—Mars and Mercury; Gemini—Moon; Leo—Saturn; Virgo—Rahu and Scorpio—Jupiter. (a) What will be the effect of Mars and Mercury combination as the lords of the 10th, of Rasi and Navamsa in Aries? Will it change the course of profession from economic avocation to intellectual ? (b) Will the adverse gochara position of Saturn and Jupiter change the place of job or profession or change the job?

M. Sivakumar, Cochin.

(a) I don't approve of mixing Lagna and Navamsa in this manner; it has no sanction in the accredited texts. It is wishful thinking that makes you overlook Mercury as 12th and 3rd lords; he can't act against his fundamental nature. The combination of Sun and Mercury in 3rd itself makes one a writer or speaker of sorts if you mean intellectualism by it. (b) Saturn's present position can inhibit income. Change of job or place is in the offing, as Jupiter transits the Moon.

Q.19. *Rasi:* Libra—Ascendant 4—48; Sagittarius—Jupiter 6—08 and Saturn 22—44; Capricorn—Venus 9—13 and Mars 3—14; Aquarius—Sun 5—09 and Mercury 20—34; Pisces—Ketu; and Virgo—Rahu 1—39 and Moon 23—01. The 1st and 8th lord Venus is quite powerful in kendra and the Ayushkaraka Saturn too is fairly strong but Venus is in hostile war with the maraka Mars and most planets are 2/12. (a) What type and extent of trouble can be anticipated in Mars and Venus Bhuktis of Dasa lord Jupiter who is himself 3rd and 6th lord placed in Moola? What should be the remedial measures? What would be the anticipated fateful Dasa— Bhukti for this chart?

S.No. 11009.

Ans : (a) I don't expect any trouble during Jupiter—Venus as the latter is Lagna lord in the first instance — he will not act awkward as 8th lord. He will help profession. In Jupiter—Mars, because the latter is exalted he may give some inconvenience in the form of quarrel or misunderstanding but not much. Longevity is high. Mars may be propitiated to reduce work.

Q.20. Rasi: Taurus—Ascendant 3—38 with Sun 6—9 and P. Fortuna 29—7; Gemini—Moon 1—38; Cancer—Uranus 14—48; Leo—Pluto 6—29; Virgo Jupiter (R) 29—43; Libra—Rahu 6—41 and Neptune (R) 9—27; Sagittarius—Saturn (R) 0—49—26; Aquarius—Mars 24—15; Pisces—Venus 23—59; and Aries—Ketu 6—41 and Mercury 11—21. Now running Jupiter Dasa, Venus Bhukti (20—11—1986 to 21—7— 1989). (a) The 10th lord Saturn in Sagittarius has given a teaching career but as 9th lord in a common sign influencing Dasa lord Jupiter also took him overseas. Will 7th lord Mars in the 10th and Lagna lord Venus in the 11th gives success in business or will 2nd lord Mercury in the 12th favour service? (b) Is Saturn's aspect on the Moon and Gemini responsible for high-blood pressure and breathlessness? Will this affliction lead to acute health problems in the heart or lungs?

S.No.2199

Ans : (a) Since Saturn as ruler of 10th aspects 10th and 2nd service is indicated. (b) B.P. is caused by Rahu and Neptune in the 6th. There is proneness to cardiac problems. Rahu has to be propitiated.

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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS FOR OCTOBER 1988

*NIRAYANA POSITIONS OF PLANETS AT 5.30 A.M. I.S.T.

DATE	Day of the Wk	Sid Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupiter *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Neptune	♇ Pluto
1	Sat.	12 40 53	165 46 32	55 25 37	342 08	184 33	43 48	123 40	244 29	320 24	245 04	255 12	198 55
2	Sun.	12 44 50	166 45 33	68 28 20	341 51	184 14	43 47	124 49	244 32	320 21	245 05	255 13	198 57
3	Mon.	12 48 47	167 44 36	81 07 13	341 34	183 47	43 45	125 58	244 35	320 18	245 07	255 13	198 59
4	Tue	12 52 43	168 43 40	93 26 22	341 18	183 13	43 44	127 07	244 38	320 15	245 08	255 14	199 01
5	Wed.	12 56 40	169 42 48	105 30 31	341 01	182 31	43 42	128 16	244 41	320 12	245 10	255 14	199 03
6	Thu.	13 00 36	170 41 58	117 24 22	340 46	181 41	43 38	129 25	244 45	320 08	245 11	255 15	199 05
7	Fri.	13 04 33	171 41 10	129 12 26	340 30	180 45	43 37	130 34	244 48	320 05	245 13	255 15	199 08
8	Sat.	13 08 29	172 40 24	140 58 46	340 15	179 43	43 34	131 44	244 52	320 02	245 14	255 16	199 10
9	Sun.	13 12 26	173 39 40	152 46 48	340 01	178 36	43 32	132 54	244 55	319 59	245 16	255 17	199 12
10	Mon.	13 16 22	174 38 59	164 49 26	339 47	177 26	43 29	134 04	244 59	319 56	245 18	255 17	199 14
11	Tue.	13 20 19	175 38 20	176 38 52	339 33	176 14	43 25	135 14	245 03	319 52	245 19	255 18	199 17
12	Wed.	13 24 16	176 37 41	188 46 49	339 21	175 03	43 22	136 24	245 07	319 49	245 21	255 19	199 19
13	Thu.	13 28 12	177 37 06	201 04 42	339 09	173 54	43 19	137 34	245 11	319 46	245 23	255 20	199 21
14	Fri.	13 32 09	178 36 33	213 33 36	338 57	172 58	43 15	138 44	245 15	319 43	245 25	255 20	199 23
15	Sat.	13 36 05	179 36 01	226 14 36	338 47	171 52	43 11	139 55	245 19	319 40	245 27	255 21	199 26
16	Sun.	13 40 02	180 35 32	239 08 56	338 37	171 02	43 07	141 06	245 23	319 37	245 29	255 22	199 28
17	Mon.	13 43 58	181 35 04	252 17 57	338 37	170 21	43 02	142 16	245 27	319 33	245 31	255 23	199 30
18	Tue.	13 47 55	182 34 38	265 43 06	338 19	169 51	42 58	143 27	245 32	319 30	245 33	255 24	199 33
19	Wed.	13 51 51	183 34 13	279 25 42	338 11	169 32	42 53	144 38	245 36	319 27	245 35	255 25	199 35
20	Thu.	13 55 48	184 33 51	293 26 37	338 04	169 34	42 48	145 49	245 41	319 24	245 37	255 26	199 37
21	Fri.	13 59 45	185 33 30	307 45 35	337 58	169 27	42 43	147 01	245 45	319 21	245 39	255 27	199 40
22	Sat.	14 03 41	186 33 11	322 20 45	337 53	169 41	42 38	148 12	245 50	319 17	245 42	255 28	199 42
23	Sun.	14 07 38	187 32 53	337 08 12	337 48	170 05	42 33	149 23	245 55	319 14	245 44	255 29	199 45
24	Mon.	14 11 34	188 32 37	352 01 51	337 44	170 39	42 27	150 35	245 59	319 11	245 46	255 30	199 47
25	Tue.	14 15 31	189 32 23	6 54 00	357 41	171 22	42 22	151 47	246 04	319 08	245 49	255 31	199 49
26	Wed.	14 19 27	190 32 11	21 36 14	337 39	172 12	42 16	152 58	246 09	319 05	245 51	255 32	199 52
27	Thu.	14 23 24	191 32 01	36 00 52	337 38	173 10	42 10	154 10	246 14	319 02	245 53	255 34	199 54
28	Fri.	14 27 20	192 31 53	50 02 05	337 37	174 14	42 04	155 22	246 19	318 58	245 56	255 35	199 57
29	Sat.	14 31 17	193 31 48	63 36 43	337 38	175 24	41 58	156 34	246 24	318 55	245 58	255 36	199 59
30	Sun.	14 35 14	194 31 45	76 44 17	337 39	176 39	41 51	157 47	246 29	318 52	246 01	255 37	200 01
31	Mon.	14 39 10	195 31 44	89 26 46	337 40	177 58	41 46	158 59	246 35	318 49	246 04	255 39	200 04

*For local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-10-1988 is 22° 15' 17".

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ASTRONOMICAL NOTES FOR OCTOBER 1988

AGASTYA

*Sayana Positions of Planets at 5.30 a.m. I.S.T. on 1st October 1988.

PLANETS (Grahas)	SPHUTA (Long.)	DHRUVA (R.A.)	VIKSHEPA (Lat.)	KRANTI (Declin.)
	° '	° '	° '	° '
RAVI	188-02	187-23	0 N 00	3 S 11
CHANDRA	77-41	76-03	5 N 14	28 N 05
KUJA	4-24	5-46	4 S 23	2 S 17
BUDHA	206-48	203-30	3 S 41	13 S 46
GURU	66-04	64-22	1 S 02	20 N 18
SUKRA	145-55	148-12	0 N 02	12 N 54
SANI	266-44	266-28	0 N 53	22 S 31
RAHU	344-39			

The Sun

The Sun moves forward from 16° Virgo, enters Libra on 15th and ends at 17° Libra. The south declination of the Sun increases from 3° 11' to 14° 26' at the end.

The Moon

Starting from 25° Taurus the Moon makes one complete circuit of the zodiac and ends at 12° Cancer. The north declination of the Moon increases from 28° 05' till it reaches a maximum value of 28° 34' on 1st; then the north declination decreases till the Moon crosses the equator to the south on 9th; then the south declination increases until it becomes a maximum at 28° 33' on 16th; afterwards the south declination decreases till the Moon crosses the equator to the north on 23rd; thereafter the north declination increases attaining a maximum value of 28° 23' on 29th; thereafter the north declination decreases to 22° 20' at the end.

Mars

Mars continues to be retrograde in Pisces from 12° till it becomes direct at 8° there on 28th; then it moves forward to same 8° at the end. The south declination of Mars increases from 2° 17' till it reaches a maximum of 2° 41' on 14th; then the south declination decreases to 1° 55' at the end.

Mercury

Moving with retrograde motion from 5° Libra, Mercury enters Virgo on 7th, becomes direct on 20th at 19° Virgo and then it moves forward to 29° Virgo at the end. The south declination of Mercury decreases from 13° 46' till it becomes a minimum at 3° 24' on 22nd. Then the south declination increases to 6° 27' at the end.

Jupiter

Jupiter continues to move with retrograde motion in Taurus from 14° to 12° at the end. The north declination of Jupiter decreases from 20° 18' to 19° 54' at the end.

Venus

Venus moves ahead from 4° Leo, enters Virgo on 23rd and ends at 10° there. The north declination of Venus decreases from 12° 54' to 0° 28' at the end.

Saturn

Saturn continues its forward motion in Sagittarius from 4° to 7° at the end. The south declination of Saturn increases from 22° 31' to 22° 38' at the end.

Rahu and Other Planets

Rahu retrogrades from 320° 24' to 318° 46' at the end.

Uranus moves forward from 245° 04' to 246° 06' at the end.

Neptune also moves ahead from 255° 12' to 255° 40' at the end.

Pluto too moves forward from 198° 55' to 200° 06' at the end.

Lunar Conjunctions

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted:-

Venus at 8h. 36m. on 7th; Sun at 27h. 19m. on 10th; Mercury at 28h. 45m. on 10th; Pluto at 26h. 09m. on 12th; Saturn at 17h. 00m. on 16th; Uranus at 17h. 39m. on 16th; Neptune at 11h. 04m. on 17th; Mars at 6h. 34m. on 23rd; Jupiter at 15h. 52m. on 27th.

Planetary Aspects

The Sun: Square the Moon 2nd, 18th; parallel the Moon 10th, 21st; conjunction the Moon 10th; conjunction Mercury 11th; parallel Mercury 12th; trine the Moon 20th, 29th; opposition the Moon 25th.

Mars: Square the Moon 2nd, 16th, 29th; trine the Moon 4th, 14th, 31st; opposition the Moon 9th; conjunction the Moon 23rd; opposition Venus 29th.

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-10-1988 is 22°15'17"

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Mercury: Trine the Moon 1st, 19th, 28th; square the Moon 3rd, 17th, 30th; conjunction the Moon 10th; conjunction the Sun 11th; parallel the Sun 12th; opposition the Moon 23rd.

Jupiter: Square the Moon 7th, 21st; square Venus 9th; trine the Moon 9th, 19th; opposition the Moon 14th; conjunction the Moon 27th.

Venus: Trine Saturn 1st; trine Uranus 2nd; conjunction the Moon 7th; square Jupiter 9th; trine Neptune 11th; square the Moon 15th, 29th; trine the Moon 17th, 26th; opposition the Moon 22nd; square Uranus 28th; square Saturn 28th; opposition Mars 29th.

Saturn: Opposition the Moon 1st, 29th; trine Venus 1st; trine the Moon 6th, 24th; square the Moon 9th, 22nd; conjunction the Moon 16th; conjunction Uranus 18th; square Venus 28th.

Uranus: Opposition the Moon 1st, 29th; trine Venus 2nd; trine the Moon 6th, 24th; square the Moon 9th, 22nd; conjunction the Moon 16th; conjunction Saturn 18th; square Venus 28th.

Neptune: Opposition the Moon 2nd, 29th; trine the Moon 7th, 25th; square the Moon 10th, 23rd; trine Venus 11th; conjunction the Moon 17th.

Pluto: Trine the Moon 2nd, 30th; square the Moon 5th, 19th; conjunction the Moon 12th; opposition the Moon 29th.

I. *Amavasya (New Moon): Sukla Paksha (bright fortnight) begins at 27h. 19m. on 10th for all places on earth.*

Nirayana Longitudes of Planets: The Sun 175°33'; the Moon 175° 33'; Mars 339° 34'; Mercury 176° 21'; Jupiter 43° 25'; Venus 135° 08'; Saturn 245° 03'; Rahu 319° 52'; Uranus 245° 19'; Neptune 255° 18'; Pluto 199° 17'.

Cusps (Mid-Points) of Houses for New Delhi: The 1st 135° 02'; the 2nd 164° 36';the 3rd 194° 10'; the 4th 223° 44'; the 5th 254° 10'; the 6th 284° 26';l the 7th 315@ 02'; the 8th 344° 36'; the 9th 14° 10'; the 10th 43° 44'; the 11th 74° 10'; the 12th 104° 36'.

II. *Poornima (Full Moon): Krishna Paksha (dark fortnight)* commences at 10h. 06m. on 25th for all places on earth.

Nirayana Longitudes of Planets: The Sun 189° 44'; the Moon 9° 44'; Mars 337° 41'; Mercury 171° 31'; Jupiter 42° 21'; Venus 152° 01'; Saturn 246° 05'; Rahu 319° 07'; Uranus 245° 49'; Neptune 255° 31'; Pluto 199° 49'.

Cusps (Mid-Points) of Houses for New Delhi: The 1st 235° 24'; the 2nd 269° 28'; the 3rd 303° 32'; the 4th 337° 36'; the 5th 3° 32'; the 6th 29° 28'; the 7th 55° 24'; the 8th 89° 28'; the 9th 123° 32'; the 10th 157° 36'; the 11th 183° 32'; the 12th 209° 28'.

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FARMERS' GUIDE FOR OCTOBER 1988

MIHIRA

(In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all cultivators. — Ed. A.M.)

1. Good for storing wheat, paddy, corn etc., for testing instruments, for erecting sheds, for disposing off agricultural products.

2. Upto 10h. 09m. good for manuring, for testing instruments, for deepening wells, for erecting sheds.

3. After 12h. 00m. good for testing instruments.

4. Till 12h. 34m. good for testing instruments; after 12h. 34m. good for manuring, for erecting sheds.

5. Till 7h. 30m. good for buying oxen or sheep, for manuring, for ploughing, for sowing, for erecting sheds, for purchasing paddy, wheat, corn etc.; after 9h. 00m. good for borrowing, for testing instruments, for deepening wells.

6. Good for borrowing, for testing instruments, for deepening wells, for writing accounts.

7. After 13h. 56m. good for borrowing, for writing accounts.

8. Upto 17h. 06m. good for testing instruments, for deepening wells.

9. Routine work only.

10. Good for testing instruments.

11. Good for borrowing, for testing instruments.

12. Good for buying oxen or sheep, for disposing off agricultural products, for sowing, for purchasing paddy, wheat, corn etc., for fixing pumpsets.

13. Good for buying oxen or sheep, for disposing of agricultural products, for sowing, for harvesting, for writing accounts, for deepening wells, for purchasing paddy, wheat, corn etc.

14. Till 7h. 40m., good for sowing, for fixing pump sets.

15. Till 6h. 18m. good for repaying debts; after 8h. 15m. good for testing instruments, for fixing pumpsets.

16. After 7h. 05m. good for buying oxen or sheep, for purchasing wheat, paddy, corn etc., for disposing off agricultural products, for sowing, for ploughing, for deepening wells.

17. Upto 7h. 23m. good for disposing off agricultural products. for buying oxen or sheep, for sowing, for ploughing, for borrowing.

18. Till 7h. 08m. good for testing instruments.

19. Good for testing instruments.

20. Good for disposing off agricultural products, for sowing, for erecting sheds, for buying paddy, wheat, corn etc.

21. Good for buying oxen or sheep.

22. Only routine work.

23. Good for disposing off agricultural products, for manuring, for ploughing, for sowing, for purchasing or storing paddy, wheat, corn etc., for erecting sheds, for deepening wells.

24. Good for buying oxen or sheep, for sowing, for disposing off agricultural products, for testing instruments.

25. Good for testing instruments.

26. Good for borrowing, for testing instruments, for deepening wells.

27. Routine work only.

28. This day also routine work.

29. Good for disposing off agricultural products, for testing instruments, for storing paddy, wheat, corn etc.

30. Upto 11h. 36m. good for manuring, for deepening wells, for writing accounts, for storing wheat, paddy, corn etc.; after 11h. 36m. good for ploughing, for testing instruments, for fixing pump sets, for buying oxen or sheep or wheat, paddy, corn etc.

31. Good for buying oxen or sheep, for manuring, for ploughing, for testing instruments.

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DAILY GUIDE FOR OCTOBER 1988

MIHIRA

(The ending moments of tithis and Nakshatras are accurately given. The timings are according to railway time (IST) with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity. — Ed., *A.M.*)

1. *Sat.*- Shashti (6th tithi) upto 10h. 06m., then Saptami (7th tithi). Mrigasira upto 26h.24m., then Aridra. Siddha Yoga whole day. Good for wearing new ornaments, for storing food-stuffs, for testing instruments, for fixing pumpsets.

2. *Sun.*- Saptami (7th tithi) till 10h. 09m., then Ashtami (8th tithi). Aridra upto 27h. 47m., then Punarvasu. Siddha Yoga whole day. Till 9h. 00m. good for patients to take first bath after recovery from illness, for manuring garden, for storing food-stuffs, for surgical operations, for testing instruments, for erecting sheds, for deepening wells.

3 *Mon.*- Ashtami (8th tithi) upto 11h. 00m.,, then Navami (9th tithi). Punarvasu and Amrita Yoga till 29h. 18m., then Pushya and Siddha Yoga. After 12h. 00m., good for testing instruments.

4. *Tues.*- Navami (9th tithi) till 12h. 34m., then Dasami (10th tithi). Pushya and Siddha Yoga whole day. Upto 12h. 34m. good for testing instruments. After 12h. 34m. good for manuring garden, for erecting sheds.

5. *Wed.*- Dasami (10th tithi) till 14h. 43m., then Ekadasi (10th tithi). Pushya upto 7h. 50m. then Aslesha. Siddha Yoga whole day. Till 7h. 30m. good for buying cows or dogs, for wearing new garments or ornaments, for patients to take first bath after recovery from illness, for taking medicines, for gardening, for buying food-stuffs. After 9h. 00m., good for borrowing, for testing instruments, for deepening wells.

6. *Thurs.*- Ekadasi (11th tithi) till 17h. 14m., then Dwadasi (12th tithi). Aslesha and Siddha Yoga upto 10h. 47m., then Makha and Amrita Yoga. Good for borrowing, for testing instruments, for deepening wells, for writing accounts.

7. *Fri.*- Dwadasi (12th tithi) upto 19h. 55m., then Trayodasi (13th tithi). Makha and Marana Yoga till 13h. 56m., then Poorvaphalguni and Siddha Yoga. After 13h. 56m., good for borrowing, for writing accounts, for dealing with members of the opposite sex.

8. *Sat.*- Trayodasi (13th tithi) upto 22h. 35m., then Chaturdasi (14th tithi). Poorvaphalguni and Siddha Yoga till 17h. 06m., then Uttaraphalguni and Marana Yoga. Upto 17h. 06m., good for testing instruments, for deepening wells.

9. *Sun.*- Chaturdasi (14th tithi) upto 25h. 05m., then Amavasya (New Moon). Uttaraphalguni and Amrita Yoga till 20h. 14m., then Hasta and Siddha Yoga. Routine work only.

10. *Mon.*- Amavasya (New Moon) upto 27h. 19m., then Prathama (1st tithi). Hasta and Siddha Yoga till 22h. 54m., then Chitta and Prabalarishta Yoga. Good for driving new vehicles, for testing instruments.

11. *Tues.*- Prathama (1st tithi) till 29h. 10m., then Dviteeya (2nd tithi). Chitta upto 25h. 21m., then Swati. Siddha Yoga whole day. Good for borrowing, for testing instruments.

12. *Wed.*- Dvitiya (2nd tithi) whole day. Swati till 27h. 25m., then Visakha. Siddha Yoga whole day. Good for buying cows and dogs, for driving new vehicles, for sowing, for taking medicines, for purchasing food-stuffs, for appointing staff, for fixing pump sets.

13. *Thurs.* Dvitiya (2nd tithi) upto 6h. 28m., then Triteeya (3rd tithi). Visakha till 29h. 05m., then Anuradha. Siddha Yoga whole day. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for wearing new garments, for storing food- stuffs, for writing accounts, for deepening wells.

14. *Fri.*- Triteeya (3rd tithi) till 7h. 40m., then Chaturthi (4th tithi). Anuradha and Siddha Yoga whole day. Upto 7h. 40m., good for travel, for wearing new garments or ornaments, for fixing pump sets, for dealing with the members of the opposite sex, for appointing staff.

15. *Sat.*- Chaturthi (4th tithi) till 8h. 15m., then Panchami (5th tithi). Anuradha upto 6h. 18m., then Jyeshta. Siddha Yoga whole day. Till 6h. 18m., good for repaying debts; then till 8h. 15m., good for surgical operations; after 8h. 15m., good for testing instruments, for fixing pumpsets.

16. *Sun.*- Panchami (5th tithi) upto 8h. 23m., then Shashti (6th tithi). Jyeshta and Marana Yoga till 7h. 05m., then Moola and Amruta Yoga. After 7h.05m., good for buying cows or dogs, for patients to take first bath after recovery from illness, for gardening, for borrowing, for buying food- stuffs, for

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OCTOBER CALENDAR

2. *Sun.* Mahalakshmi Vrata Samapana, Gandhi Jayanti. Chelam
3. *Mon.* Matri Navami
4. *Tue.* Sukkooth (Simhaat Toraah)
6. *Thur.* Indira Ekadasi
10. *Mon.* Mahalaya Amavasya, Sarvapitru Amavasya, Tarpana Labhya (Manipur), Gajachhaya Parva
11. *Tue.* Saradiya Navaratrarambha, Shahadath-e-Imaam Hassan
12. *Wed.* Akhari Chehar Shambha
15. *Sat.* Upanga Lalitha Vratha (Lalitha Panchami)
16. *Sun.* Saraswati Avaahana (after 9.44 a.m.)
17. *Mon.* Kaveri Sankramana Snana, Oli begins
18. *Tue.* Durga Puja begins, Mahasaptami, Mahashtami
19. *Wed.* Mahanavami, Ayudha Puja, Saraswati Visarjana, Trivandrum Arath (Kerala).
20. *Thur.* Vijayadasami (Dasara), Sri Madhvacharya Jayanti
21. *Fri.* Bharat Milaap, Papamkusha Ekadasi
24. *Mon.* Kojghar (Lakshmindra Puja), Kojghari Lakshmi Puja (Bengal), Kumara Poornima, Milaadin-Nabi or Id-i-Milaad (Prophet Mohammed's Birthday), Baaraavaghaath
25. *Tue.* Sarat Pournima, Oli Finishes, Maharishi Valmiki Jayanti
28. *Fri.* Kadaka Chaturthi, Dasaratha Chaturthi
29. *Sat.* Id-e-Maulad

deepening wells.

17. *Mon.*- Shashti (6th tithi) upto 8h.00m., then Saptami (7th tithi). Moola and Siddha Yoga till 7h. 23m., then Poorvashadha and Marana Yoga. Upto 7h. 23m., good for buying cows or dogs, for patients to take first bath after recovery from illness, for gardening, for borrowing.

18. *Tues.*- Saptami (7th tithi) till 7h.08m., then Ashtami (8th tithi) upto 29h. 46m., afterwards Navami (9th tithi). Poorvashadha and Siddha Yoga till 7h. 11m., then Uttarashadha and Prabalarishta Yoga. Upto 7h. 08m.,, good for borrowing, for patients to take first bath after recovery from illness, for testing instruments.

19. *Wed.*- Navami (9th tithi) till 27h. 54m., then Dasami (10th tithi). Uttarashadha and Amruta Yoga upto 6h. 30m.,, then Sravana and Siddha Yoga till 29h. 29m., afterwards Dhanishta and Prabalarishta Yoga. Good for testing instruments.

20. *Thurs.*- Dasami (10th tithi) upto 25h. 24m., then Ekadasi (11th tithi). Dhanishta and Siddha Yoga till 27h. 42m.,, then Satabhisha and Marana Yoga. Good for patients to take first bath after recovery from illness, for driving new vehicles, for taking medicines, for wearing new garments, for buying food-stuffs, for appointing staff, for erecting sheds.

21. *Fri.*- Ekadasi (11th tithi) till 22h. 51m., then Dwadasi (12th tithi). Satabhisha upto 25h. 41m.,, then Poorvabhadrapada. Siddha Yoga whole day. Good for buying cows or dogs, for taking medicines, for dealing with members of the opposite sex.

22. *Sat.*- Dwadasi (12th tithi) till 19h. 49 m., then Trayodasi (13th tithi). Poorvabhadrapada and Marana Yoga upto 23h 22m., the Uttarashada and Siddha Yoga. Routine work only.

23. *Sun.*- Traydodasi (13th tithi) upto 16h. 53m., then Chaturdasi (14th tithi). Uttarabhadrapada till 20h. 52m., then Revati. Amrita Yoga whole day. Upto 16h. 30m., good for driving new vehicles, for gardening, for buying or storing wheat, paddy, dhall, corn etc., for taking medicines, for wearing new garments, for erecting sheds, for deepening wells.

24. *Mon.*- Chaturdasi (14th tithi) till 13h. 17m., then Poornima (full Moon). Revati upto 18h. 21m., then Aswini. Siddha Yoga whole day. After 13h. 17m., good for wearing new garments, or ornaments, for buying cows or dogs, for borrowing, for testing instruments.

25. *Tues.*:- Poornima (Full Moon) upto 10h. 6m. then Prathama (1st tithi). Aswini till 15h. 58m. then Bharani. Siddha Yoga whole day. Good for borrowing, for testing instruments.

26. *Wed.*- Prathama (1st tithi) till 7h. 09m., then Dvitiya (2nd tithi) upto 28h. 38m., afterwards Triteeya (3rd tithi). Bharani and Siddha Yoga till 13h. 52m., then Krittika and Amrita Yoga. Good for borrowing, for testing instruments, for deepening wells, for patients to take first bath after recovery from illness.

27. *Thurs.*- Triteeya (3rd tithi) till 26h. 41m., then Chaturthi (4th tithi). Krittika upto 12h. 12m., then Rohini. Marana Yoga whole day. Routine work only.

28. *Fri.*- Chaturthi (4th tithi) upto 25h. 28m., then Panchami (5th tithi). Rohini and Marana Yoga till 11h. 16m., then Mrigasira and Siddha Yoga. Routine work only.

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(Continued on next page)

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TRAVEL GUIDE FOR OCTOBER 1988

MIHIRA

(The periods against each date are suitable for those born under different Nakshatras as given below:)

Aswini, Makha, Moola

4th after 12h. 34m., 5th till 7h. 50m., 10th upto 22h. 54m., 14th till 7h. 40m., 19th from 27h. 54m. to 29h. 19m., 21st till 25h. 41m., 22nd after 23h. 22m., 23rd till 16h. 35m., 31st from 13h. 00m. to 26h. 47m.

Bharani, Poorvaphalguni, Poorvashadha

1st till 26h. 24m., 16th after 7h. 05m., 17th upto 7h. 23m., 19th after 29h. 19m., 20th upto 27h. 42m., 28th after 25h. 28m., 29th till 11h. 01m., 30th after 11h. 36m., 31st upto 13h. 00m.

Krittika, Uttaraphalguni, Uttarashadha

4th after 12h. 34m., 5th upto 7h. 50m., 10th till 22h. 54m., 14th upto 7h. 40m., 16th after 7h. 05m., 17th till 7h. 23m., 19th from 27h. 54m. to 29h. 19m., 21st upto 25h. 41m., 22nd after 23h. 22m., 23rd till 16h. 35m., 31st from 13h. 00m. to 26h. 47m.

Rohini, Hasta, Sravana

1st till 26h. 24m., 19th after 29h. 19m., 20th upto 27h. 42m., 28th after 25h. 28m., 29th till 11h. 01m., 30th after 11h. 36m., 31st upto 13h. 00m.

Mrigasira, Chitta, Dhanishta

4th after 12h. 34m., 5th till 7h. 50m., 10th upto 22h. 54m., 14th till 7h. 40m., 16th after 7h. 05m., 17th upto 7h. 23m., 19th from 27h. 54m. to 29h. 19m., 21st till 25h. 41m., 22nd after 23h. 22m., 23rd upto 16h. 35m., 31st from 13h. 00m. to 26h. 47m.

Aridra, Swati, Satabhisha

1st till 26h. 24m., 10th upto 22h. 54m., 19th after 27h. 54m., 20th upto 27h. 42m., 28th after 25h. 28m., 29th till 11h. 01m., 30th after 11h. 36m., 31st upto 13h. 00m.

Punarvasu, Visakha, Poorvabhadrapada

1st till 26h. 24m., 4th after 12h. 34m., 5th till 7h. 50m., 14th upto 7h. 40m., 16th after 7h. 05m., 17th till 7h. 23m., 19th after 29h. 19m., 20th till 27h. 42m., 21st upto 25h. 41m., 22nd after 23h. 22m., 23rd till 16h. 35m., 28th after 25h. 28m., 29th till 11h. 01m., 31st from 13h. 00m. to 26h. 47m.

Pushya, Anuradha, Uttarabhadrapada

10th till 22h. 54m., 19th from 27h. 54m. to 29h. 29m., 21st upto 25h. 41m., 30th after 11h.36m., 31st till 13h. 00m.

Aslesha, Jyeshta, Revati

1st till 26h.24m., 4th after 12h. 34m., 5th upto 7h. 50m., 14th till 7h. 40m., 16th after 7h. 05m., 17th till 7h. 23m., 19th after 29h. 19m., 20th upto 27h. 42m., 22nd after 23h. 22m., 23rd till 16h. 35m., 28th after 25h. 28m., 29th upto 11h. 01m., 30th after 11h. 36m., 31st till 26h. 47m.

Note: The respective *Chandrashtama* periods should be avoided for travel.

DAILY GUIDE

(Continued)

29. *Sat.*- Panchami (5th tithi) upto 25h. 05m., then Shashti (6th tithi). Mrigasira till 11h. 01m., then Anuradha. Siddha Yoga whole day. Upto 11h. 01m., good for testing instruments, for storing food-stuffs, for wearing ornaments.

30. *Sun.*- Shashti (6th tithi) till 25h. 31m., then Saptami (7th tithi). Aridra upto 11h. 36m., then Punarvasu. Till 11h. 36m., good for patients to take first bath after recovery from illness, for storing food-stuffs, for manuring garden, for writing accounts, for deepening wells; after 11h. 36m., good for taking medicines, for fixing pumpsets, for appointing staff, for testing instruments, for buying cows or dogs, for purchasing food-stuffs, for wearing new garments.

31. *Mon.*- Saptami (7th tithi) till 26h. 47m., then Ashtami (8th tithi). Punarvasu and Amrita Yoga upto 13h. 00m., then Pushya and Siddha Yoga. Good for buying cows or dogs, for gardening, for testing instruments, for driving new vehicles, for taking medicines, for wearing new garments, for appointing staff.

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HOW IS THIS MONTH (OCTOBER 1988) FOR YOU?

UTPALA

(The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements of transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE giving your birth details and enclosing a stamped self-addressed envelope. — Ed. A.M.)

MAJOR TRANSITS

The Sun transits Virgo till 15th and then enters Libra. Retrograde Mars in Pisces resumes direct motion on 29th. Retrograde Mercury in Libra enters Virgo on 8th and resumes direct motion in that sign on 21st. Saturn and retrograde Jupiter transit Sagittarius and Taurus respectively. Venus transits Leo till 23rd and then enters Virgo. Rahu and Ketu continue their counter-clockwise motions in Aquarius and Leo respectively.

1. Mesha (Aries)

General: The Sun in the favourable 6th till 15th with vedha transits afterwards the unfavourable 7th with check. Mars in the 12th and Saturn in the 9th are both unfavourable but the former is under check. Mercury in the unfavourable 7th till 8th with check transits thereafter the favourable 6th with vedha. Jupiter in the favourable 2nd yields to vedha. Venus in the favourable 5th till 23rd with vedha transits afterwards the unfavourable 6th with check. The month has more favourable influences. You should, however, guard against a tendency to fall from ideals. Bharani is better than Aswini and Krittika.-

Health and Domestic: Barring minor complaints you will be generally free from health troubles during the month. The chronic patients having stomach troubles should be careful. Your children's performance in the examinations will make you happy. The domestic life will be, on the whole, peaceful practically throughout.

Finance and Speculation: The financial affairs will be generally satisfactory. You are likely to get income from unexpected source. The speculative deals will yield moderate dividends during the first half.

Real Property, Services, Professions etc.: You are advised to go slow on real property matters. Decisions on major deals should be postponed. The labour problems are likely to be resolved to your satisfaction. This is a satisfactory period for the services, professions and businesses.

Women: The month will be more or less enjoyable for women. Unmarried girls will get good proposals for marriage and these will fructify during the first half. This is a satisfactory month for the employed girls.

Students: Good progress is possible in studies. You will be successful in tests and interviews. Medical students are particularly favoured. You will have a memorable and enjoyable picnic in the company of the opposite sex.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-10-17	2-13-19
Money dealings and enterprises	4-12-20	3-14-22
Journeys	6-17-21	5-15-23
Real property matters and educational activities	8-20-24	7-16-25
Children and Speculation	10-21-29	9-18-26
Services	12-24-31	11-19-27
Partnership	8-20-31	14-22-28
Insurance	4-17-29	16-23-30
Profession and business	1-12-21	11-22-28

Chandrashtama occurs from 10-32 p.m. on 13th to 06-50 a.m. on 16th.

2. Taurus (Vrishabha)

General: The Sun in the adverse 5th till 15th with check till 8th transits thereafter the favourable 6th. Mars in the favourable 11th yields to vedha. Mercury in the favourable 6th till 8th transits the unfavourable 5th afterwards. Jupiter in janma and Saturn in the 8th are both inimical. Venus in the favourable 4th and 5th yields to vedha till 23rd. The bad influences are more in evidence. Exhorbitant expenditure, delay in enterprises

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and restlessness are all likely. Venus may cause an auspicious celebration during the second half. Separation from friends and family is likely. Krittika is better than Rohini and Mrigasira.

Health and Domestic: Health and vitality are likely to be affected adversely. The chronic sufferers should be extremely careful. The children's health may cause some concern. The domestic life will, however, be peaceful on the whole.

Finance and Speculation: The month is positively unfavourable for financial matters. Expenditure will be quite heavy and income may shrink. The speculative transactions should be completely avoided.

Real Property, Services, Professions etc.: The month will be, on the whole, satisfactory for all real property matters. Yield and rentals will be at satisfactory levels. The working conditions for the services may deteriorate. The month cannot be said to be quite satisfactory for professions and businesses.

Women: Social work will give you satisfaction. You will experience considerable difficulty in balancing your domestic budget. You are advised to go slow on love affairs, romances and courtships. The employed girls will find the month somewhat trying.

Students: You should resist restlessness and concentrate on studies. Those who have appeared before the Services Selection Board are likely to be selected as officer cadets for training in officers' training schools of the defence department.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-10-20	3-11-17
Money dealings and enterprises	1-12-21	5-14-18
Journeys	1-13-24	5-14-19
Real Property matters and educational activities	4-13-20	5-14-27
Children and Speculation	4-13-21	2-9-16
Services	4-20-29	7-21-30
Partnership	4-20-31	9-18-28
Insurance	8-19-27	9-18-30
Profession and business	8-19-29	11-22-30

Chandrashtama occurs from 06-50 a.m. on 16th to 00-39 p.m. on 18th.

3. Mithuna (Gemini)

General: The Sun in the adverse 4th and 5th is under check till 15th. Mars in the 10th is fully favourable. Mercury in the unfavourable 5th till 8th transits thereafter the favourable 4th with vedha. Jupiter in the 12th and Saturn in the 7th are not satisfactory. Venus in the favourable 3rd and 4th yields to vedha during the last week. The favourable influences have an upper hand during the month. Your enemies will be defeated. You will become more influential in social circles. Mercury will generate in you an eager desire to make money. This desire will bear fruit next month. You should curb a tendency to undertake long journeys without specific aim and plan. Aridra is better than Mrigasira and Punarvasu.

Health and Domestic: Minor ailments are likely to upset you a little. The chronic patients could expect some temporary relief. Children's health is likely to cause mild concern. You will be blessed with peace and harmony in the domestic field.

Finance and Speculation: The financial position will not be unsatisfactory. There will be some pressure from a creditor for immediate repayment but you will stave off this pressure skillfully and save yourself from embarrassment. Speculative transactions will be profitable.

Real Property, Services, Professions etc.: The period will be satisfactory and profitable for all real property matters./ Yield and rentals will be at good levels. The services will find the month fairly helpful. This is a profitable period for professions and businesses.

Women: Film artistes are likely to be offered lucrative contracts. Love affairs will blossom into happy wedding next month. The period will be satisfactory for the employed girls.

Students: You will make rapid progress in studies. Research students will find the month very productive and will gather ample material for their thesis. Those interested in fine arts will find the month fruitful.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	10-17-21	9-20-30
Money dealings and enterprises	10-21-24	9-22-28
Journeys	10-24-29	5-14-22
Real property matters and educational activities	10-24-31	5-15-23
Children and speculation	8-13-24	7-19-28
Services	8-13-29	14-22-30
Insurance	6-17-29	3-18-25
Partnership	8-13-31	2-19-26
Profession and business	6-17-31	3-18-27

Chandrashtama occurs from 00-39 p.m. on 18th to 04-02 p.m. on 20th.

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4. Kataka (Cancer)

General: Jupiter in the 11th, Venus in the 2nd and the 3rd and Saturn in the 6th are all favourable. Jupiter, however, yields to vedha. The Sun in the favourable 3rd till 15th with vedha transits afterwards the adverse 4th with check. Mars in the unfavourable 9th is under check. Mercury in the favourable 4th till 8th with vedha transits thereafter the unfavourable 3rd. The favourable influences will be in predominance during the month. Success over enemies, accrual of power and influence and general prosperity are likely. Your contacts with old friends will be renewed resulting in increased influence for you. Aslesha is better than Punarvasu and Pushyami.

Health and Domestic: You will enjoy good health throughout. Chronic patients will have considerable relief during the month. Your elder son will be successful in business activities. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation: The financial affairs will be, on the whole, satisfactory. Some of the old dues which you had practically written off will be repaid to you. You are advised to go slow in speculative transactions.

Real Property, Services, Professions etc.: The month will be quite profitable for real property matters. Acquisition of new property is likely. The services will find the month satisfactory. This is quite a profitable month for businesses and professions.

Women: Love affairs will have their logical end in happy wedlock. You will be very popular in social circles. The employed girls are likely to be transferred to places of their choice.

Students: The month will yield quite promising results to you. You will shine very well in the field of sports, games and athletics and the chances of your inclusion in the national or state level teams are quite bright.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	6-12-24	19-26-27
Money dealings and enterprises	12-17-31	14-22-30
Journeys	10-13-29	11-21-28
Real property matters and educational activities	8-12-24	9-20-27
Children and speculation	6-10-17	7-19-26
Services	4-8-13	5-18-25
Partnership	1-6-12	3-16-23
Insurance	10-17-31	2-15-22
Profession and business	12-24-31	2-15-27

Chandrashtama occurs from 04-02 p.m. on 20th to 05-23 p.,m. on 22nd.

5. Simha (Leo)

General: The Sun in the unfavourable 2nd till 15th with check till 8th transits afterwards the favourable 3rd. Mars in the 8th, Jupiter in the 10th and Saturn in the 5th are all unfavourable. Mars is, however, under check. Mercury in the unfavourable 3rd till 8th transits thereafter the favourable 2nd, Venus in the favourable 1st and 2nd yields to vedha throughout. The month is not likely to be satisfactory. The bad side will be more during the month. Makha is better than Poorvaphalguni and Uttaraphalguni.

Health and Domestic: Urino-genital organ troubles are denoted by the adverse transits. The chronic patients should resort to prophylactic measures to prevent an exacerbation in their problems. With some efforts you could save peace and harmony in the domestic field.

Finance and Speculation: The month is unfavourable for financial matters. While there may be a cut in the regular income the expenditure for various purposes will tend to rise considerably. Losses in certain transactions are likely. Speculative transactions should be avoided during the month.

Real Property, Services, Professions etc. Decisions on all matters pertaining to real estate should be postponed. Litigation with tenants is likely. Services may have to face penal transfers. This month will not be satisfactory for professions and businesses.

Women: You should be very careful about your functional health. In club and social work the conditions are likely to deteriorate. Romances should be avoided as far as possible. Employed girls may find the month trying.

Students: You could make progress in studies if you want to, in spite of the health and domestic problems which are likely to worry you practically throughout. You should not do anything that may be considered as arrogant by your friends.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-10-17	2-14-22
Money dealings and enterprises	1-12-20	2-14-23
Journeys	1-13-21	2-14-24
Real property matters and educational activities	4-12-21	7-16-25
Children and speculation	4-12-29	7-16-26
Services	4-12-31	7-16-27
Partnership	8-17-31	7-6-30

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Insurance	8-17-29	5-15-28
Profession and business	8-17-21	5-15-30

Chandrashtama occurs from 05-23 p.m. on 22nd to 05-47 p.m. on 24th.

6. Kanya (Virgo)

General: The Sun in the 1st and the 2nd, Mars in the 7th and Saturn in the 4th are all unfavourable; Of these Sun is under check from 8th to 15th and Mars throughout. Mercury in the favourable 2nd till 8th transits thereafter the unfavourable 1st. Jupiter in the 9th is fully favourable. Venus in the favourable 12th and 1st yields to vedha till 23rd. The favourable influences will be, on the whole, more in evidence during the month. Your fame, reputation and authority will rule high. You will be successful in your undertakings. The evil will be in the form of your tendency to undertake long journeys without plan or purpose. Uttaraphalguni is better than Hasta and Chitta.

Health and Domestic: Eye troubles are likely to worry you during the month. The chronic sufferers could look forward to having temporary relief during the month. Children's success in the examinations will make you happy. The domestic life, on the whole, will be peaceful and harmonious.

Finance and Speculation: The financial affairs will be quite satisfactory. There may be gains from a few enterprises and money due from others will be realised. Expenditure will be quite reasonable and generally only on approved lines. You are advised to refrain from speculative transactions.

Real Property, Services, Professions etc.: You will be successful in real estate matters. Acquisition of new property is likely. Services are likely to be promoted out of turn. This is a profitable month for businesses and professions.

Women: Film artistes are particularly favoured. Your work in the social field will be greatly appreciated and you are likely to be invited to accept greater responsibilities. This is a good period for the employed girls.

Students: Those in the research field will be able to collect sufficient data to support their thesis and the Board of Examiners will accept the basis of your conclusions. You are likely to have an enjoyable and memorable picnic in the company of the opposite sex.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-8-17	2-14-24
Money dealings and enterprises	4-12-20	3-15-23
Journeys	6-13-21	5-11-22
Real property matters and educational activities	8-17-29	7-16-23
Children and speculation	6-17-29	9-19-26
Services	10-20-31	9-19-27
Partnership	4-13-29	9-19-28
Insurance	5-17-31	9-19-30
Profession and business	1-12-21	5-16-28

Chandrashtama occurs from 05-47 p.m. on 24th to 06-59 p.m. on 26th.

7. Thula (Libra)

General: The Sun in the adverse 12th and 1st is under check till 15th. Mars in the 6th and Saturn in the 3rd are both favourable but the latter yields to vedha from 8th. Mercury in the unfavourable 1st and 12th is under check from 8th. Jupiter in the 8th is none too good. Venus in the favourable 11th and 12th yields to vedha from 23rd. In a month of mixed results the good effects will have an edge over the bad ones. You are likely to receive benefits through friends. You will acquire influence and power through contact with political friends. Swati is better than Chitta and Visakha.

Health and Domestic: Although you may have minor health problems such complaints will yield quickly to medical treatment. The chronic sufferers are advised to adopt prophylactic measures. The domestic life will be peaceful and harmonious practically throughout.

Finance and Speculation: The financial affairs will not be unsatisfactory. The routine transactions will prove fruitful. You are advised not to stand surety for anybody. The speculative transactions will yield good profits.

Real Property, Services, Professions etc.: The period will be satisfactory for all real property matters. Yield and rentals will be at good levels. The services are likely to have some setback. This is a routine month for businesses and professions.

Women: The month will be satisfactory for the fair sex. You are likely to be the most sought-after person in social gatherings. Your social contacts will be of help to you. The period will be good for the employed girls.

Students: You will shine very well in the field of sports, games and athletics. You are likely to be included in the national or state level teams. You are likely to be selected as officer cadets in the country's defence forces.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	4-10-17	1-19-30
Money dealings and enterprises	4-12-20	9-18-28

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Journeys	4-13-21	9-16-27
Real property matters and educational activities	4-17-24	9-15-26
Children and speculation	4-20-28	9-14-25
Services	4-21-31	3-18-26
Partnership	8-13-31	5-19-27
Insurance	6-20-28	5-18-29
Profession and business	10-20-31	5-19-30

Chandrashtama occurs from beginning to 01-41 p.m. on 1st and again from 06-59 p.m. on 26th to 10-19 p.m. on 28th.

8. Vrischika (Scorpio)

General: The Sun in the favourable 11th till 15th with vedha transits afterwards the unfavourable 12th. Mars in the adverse 5th is under check. Mercury in the unfavourable 12th till 8th with check transits thereafter the favourable 11th. Jupiter in the 7th is fully favourable. Venus in the adverse 10th till 23rd with check transits afterwards the favourable 11th. Saturn in the 2nd is not satisfactory. In a month of mixed results the favourable influences appear to have an edge over the unfavourable ones. Increase of reputation and influence is likely. You will be successful in your undertakings. Auspicious religious rites will be performed by you. Anuradha is better than Visakha and Jyeshta.

Health and Domestic: Health troubles are likely to worry you but prompt medical attention enables you to obtain relief. The chronic sufferers will have to be careful. One of your sons is likely to land a good job in an established industry. You may have to keep your fingers crossed in so far as peace and harmony in the domestic field are concerned.

Finance and Speculation: The financial affairs will be quite satisfactory. Some of the dues to you which you had practically written off are likely to be repaid. The speculative transactions will yield good profits.

Real Property, Services, Professions etc.: You are likely to experience difficulties in the realisation of dues from your tenants. In a few instances you may have to resort to litigation. Services will find the month quite satisfactory. This is a profitable month for businesses and professions.

Women: This is not a bad month for the fair sex. You will enjoy popularity in the social circles. Those engaged in social work will be invited to shoulder greater responsibilities. The employed girls will, however, find the month somewhat trying.

Students: You would make good progress in studies. Those pursuing medical courses are particularly favoured. You will be successful in tests and interviews. You will get acquainted with scholars of fame and reputation and such contacts will help you in your career later.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	4-8-13	1-14-19
Money dealings and enterprises	4-10-17	2-15-22
Journeys	4-12-20	3-16-22
Real property matters and educational activities	6-12-20	5-18-23
Children and speculation	6-13-21	7-18-25
Services	6-17-24	7-19-26
Partnership	8-12-21	7-19-27
Insurance	8-17-24	9-18-29
Profession and business	4-10-24	9-18-31

Chandrashtama occurs from 01-41 p.m. on 1st to 10-45 p.m. on 3rd and again from 10-19 p.m. on 28th to 06-16 a.m. on 31st.

9. Dhanus (Sagittarius)

General: The Sun transits the favourable 10th and 11th yielding to vedha till 15th. Mars in the 4th, Jupiter in the 6th and Saturn in the 1st are all inimical; Mars is, however, under check. Mercury in the favourable 11th and 10th yields to vedha from 23rd. Venus in the favourable 9th till 23rd transits afterwards the adverse 10th with check. While the second half of the month is likely to be better than the first half the general trend will emphasise the presence of evil influences. You should be careful in all your activities. You are likely to undertake fruitless long travels. You should conserve all your resources. Moola is better than Poorvashadha and Uttarashadha.

Health and Domestic: Health problems will be more during the first half than the second. Dysentery and diarrhoea are likely to manifest. The chronic patients should be extremely careful. You will have a happy domestic life practically throughout.

Finance and Speculation: The month is not likely to be satisfactory for finances. Creditors are likely to press you for repayment of loans and the consequent financial embarrassment will be severe for you. Speculative transactions should be avoided.

Real Property, Services, Professions etc.: This is not a good period for real property matters. Decisions on real estate matters, major or minor, should be postponed. The working conditions for the services may deteriorate. This is a lean period for professions and businesses.

Women: You are advised to be very careful about your functional health. All social activities should be cut

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out if possible. The employed girls should steer clear of politics in office.

Students: The Vidyakaraka will help you and enable you to make progress in studies. You are likely to be appointed in a junior position by the Government. Extra-curricular activities should be avoided.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-8-12	3-16-31
Money dealings and enterprises	1-10-13	2-14-23
Journeys	1-12-17	3-15-27
Real property matters and educational activities	1-13-20	3-22-30
Children and speculation	1-17-21	4-19-28
Services	1-20-24	4-19-30
Partnership	8-20-29	7-18-26
Insurance	8-20-31	7-19-26
Profession and business	10-21-29	11-22-30

Chandrashtama occurs from 10-45 p.m. on 3rd to 10-48 a.m. on 6th and again from 06-16 a.m. on 31st till the end.

10. Makara (Capricorn)

General: The Sun in the unfavourable 9th till 15th with check till 8th transits thereafter the favourable 10th. Mars in the 3rd and Jupiter in the 5th are both favourable making allowance for their yielding to vedha. Venus in the favourable 8th and 9th yields to vedha till 23rd. Mercury in the favourable 10th till 8th transits thereafter the unfavourable 9th with check. Saturn in the 12th is not satisfactory. The favourable influences will be in predominance during the month. Your merit will be recognised with consequent gain. You will be successful in your business ventures. Accrual of wealth and power is indicated. General prosperity will be vouchsafed to you. The schemes of your enemies to besmirch your reputation for integrity will be thwarted. Sravana is better than Uttarashadha and Dhanishta.

Health and Domestic: You will enjoy good health. The chronic sufferers could look forward to enjoy a trouble-free month. The children's performance in schools and colleges will bring joy and happiness to you. The domestic life will be, on the whole, peaceful and harmonious.

Finance and Speculation: This is quite a good period for finances. The speculative transactions will yield moderate profits.

Real Property, Services, Professions etc.: All real estate matters will prove profitable. Acquisition of new property is likely. The services may receive the long-awaited orders of promotion. This is a good month for professions and businesses.

Women: This is a satisfactory month for the fair sex. Unmarried girls will get married. Film artistes are very much favoured. The employed girls will be transferred to places of their choice.

Students: Those who have appeared before Service Selection Boards will be selected as officer cadets in the defence department. Medical students are particularly favoured. You will have an enjoyable and memorable picnic in the company of the opposite sex.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	13-21-31	8-18-30
Money dealings and enterprises	12-20-29	7-16-28
Journeys	10-17-24	6-15-27
Real property matters and educational activities	4-13-21	2-11-19
Children and speculation	1-12-20	3-18-25
Services	1-12-17	3-18-26
Partnership	1-10-31	5-22-30
Insurance	1-10-29	7-22-30
Profession and business	4-17-29	9-23-30

Chandrashtama occurs from 10-45 a.m. on 6th to 11-07 p.m. on 8th.

11. Kumbha (Aquarius)

General: The Sun in the 8th and 9th, Mars in the 2nd, and Jupiter in the 4th are all inimical. Saturn in the 11th is fully favourable. Mercury in the adverse 9th till 8th with check transits afterwards the favourable 8th with vedha. Venus in the adverse 7th till 23rd with check transits afterwards the favourable 8th with vedha. The evil influences will be in predominance during the month. You should develop your will very strongly and resist temptations which are likely to land you in difficulties. Frustration will be the order of the day. Stoicism coupled with prayers to God will be of help to counter the restlessness which the evil planetary influences will tend to generate in you. Satabhisha is better than Dhanishta and Poorvashadha.

Health and Domestic: The planetary transits do not generate any optimism in the field of health. Stomach ulcers and nervous tension are likely to worry you. The chronic sufferers should be most careful. Domestic peace and harmony are likely to elude you throughout.

Finance and Speculation: This is an altogether unsatisfactory month for finance. The pressure from creditors is likely to be very severe. Every item of ex-

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penditure should be carefully checked. You should avoid speculative transactions.

Real Property, Services, Professions etc.: The real property transactions are best avoided during the month. Agricultural crops are likely to be affected very badly by pests. Services, professions and businesses are likely to find the month quite trying.

Women: Social contacts are not likely to be successful. Romances are likely to cause frustration and disappointment. Employed girls are likely to find the month quite trying.

Students: If sufficient self-restraint is practised now you will have land a good foundation for making good progress in studies in the months to come. You should curb your tendency to be extravagant in spending money.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	12-17-21	10-19-30
Money dealings and enterprises	12-20-24	10-18-28
Journeys	12-21-29	10-16-27
Real property matters and educational activities	12-24-31	10-15-25
Children and speculation	6-12-27	2-11-22
Services	4-13-20	2-11-23
Partnership	1-17-24	5-11-28
Insurance	4-17-31	7-20-27
Profession and business	1-20-29	7-22-30

Chandrashtama occurs from 11-07 p.m. on 8th to 00-05 p.m. on 11th.

12. Meena (Pisces)

General: The Sun in the 7th and the 8th, Mars in janma, Jupiter in the 3rd, Saturn in the 10th and Venus in the 6th and the 7th are all inimical. The lone planet Mercury transiting the favourable 8th for a few days till 8th has yielded to vedha; he transits the unfavourable 7th with check afterwards. The month will be thoroughly unsatisfactory from the Gochara point of view. The native may have to rely on the good influences in the natal chart to have the Gochara influences getting out of control. You should not take a fatalist attitude. The free will which created the destiny could be exercised to overcome bad influences now. *Puranas* and *Itihasas* emphasise this. Uttarabhadra is better than Poorvabhadra and Revati.

Health and Domestic: Persistent and violent headaches, indication of tumour should be promptly attended to by medical experts. Planetary transits indicate such a situation. The chronic sufferers should be extremely careful. You will have to keep your fingers crossed in so far as peace and harmony in the domestic sphere are concerned.

Finance and Speculation: The month will be thoroughly unsatisfactory for all financial affairs. While the income will be stagnant the expenditure will be unduly high. The speculative transactions should be avoided.

Real Property, Services, Professions etc.: The month is quite unfavourable for all matters pertaining to real estate. The services will have their quota of troubles. Stoicism should be their watchword. The conditions are not prosperous for industry, professions and businesses.

Women: The fair sex belonging to this sign may have to face many obstacles. Social contacts are not likely to be of any assistance. Love affairs should be avoided. This is a very trying period for the employed girls.

Students: There will be a setback in educational matters. You should take special care of your manners, conduct and speech. As you are prone to physical injuries you are advised to refrain from sports, games and athletics.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-8-17	2-12-22
Money dealings and enterprises	4-10-20	2-13-22
Journeys	6-17-21	3-11-23
Real property matters and educational activities	8-20-24	3-11-25
Children and speculation	10-21-29	5-15-26
Services	10-21-31	5-15-27
Partnership.	4-20-29	7-19-29
Insurance	4-20-31	7-19-30
Profession and business	1-24-31	9-15-26

Chandrashtama occurs from 00-05 p.m. on 11th to 10-32 p.m. on 13th.

Vashistha said, "O Rama, the world that is being seen, is nothing but chidakasa, the sky of consciousness. Just as in the clear sky pearls appear as visual errors, the experience of a visible world in Brahma is a comparable error. Although it appears in its material solidity to the vision of ignorance, to the vision of knowledge it will appear to be subtler than an atom. Just as the particles of window, the fine subtlery (the spiritual nature) of the world cannot be apprehended without the realization of Brahma.

Yoga Vasishta.

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VIEW POINT

(Continued from page 36)

Varahamihira, and the very nature of science. Moreover, the available text of Parasara's *Hora Sastra* has many later additions and omissions. The early chapters dealing with the Bhava chart are clearly later interpolations.

We give a few pointers in order to make the students of Astrology realise the importance of Uranus and Neptune. Mars and Neptune jointly afflicting the 5th house give rise to still-births. Uranus refers to electronics, computers, nuclear studies, sudden upheavals or revolts, and undiagnosed ailments. Uranus afflicting the 7th house is worse than angaraka-dosha.

Possibly, Pluto is not a planet, but a satellite. A careful astronomical and astrological study can also reveal that Mercury may not be a planet, but a satellite. More about Mercury at a later time. To make up the number of planets nine, we await future astronomical observations and findings.—105.88.

AYANAMSA AND INITIAL POINT OF INDIAN ZODIAC

(Continued from page 24)

constellations, would not be unduly disturbed. This matter has been studied by noting the proper motion9 of all the 27 yogataras, and then calculating their resultant mean motion, and this works out as -0".038. This value compares very favourably with the annual proper motion of Chitta which is 0".041. There is a difference of only -0".003 per year nd this will accumulate to only3" in a 1000 year which can be easily neglected. This is an advantage as the proper motion Chitta is very nearly equal to the mean motion of all the yogataras and thus keeps balance with all the identifying stars of our Rasi divisions. The table showing values of proper motion in longitude of all the yogataras (1988 values) and the calculation of their mean value has been attached as Annexure II to this paper.

16. It will be seen that the proposal to fix our initial or zero point on the basis of the longitudinal position of the star *Chitta* at 5100 *Kali* is a scientific one and also is in keeping with our basic principle, and may therefore d be favourably considered for adoption by calendric astronomers, panchanga makers, and astrologers on an all-India basis.

—68.88. *(Annexures on pages 25 & 26)*

PLANETS AND SRI LANKA PROBLEM

(Continued from page 32)

house denotes foreign policy and deals with foreign countries. Because of this, through blood-shed, the Sri Lankan Government ultimately gets more benefits from the Indian Government which agreed to send her military to give full support to the Sri Lankan Government and the Tamil speaking community.

The internal peace of a country is related to the Ascendant or its ruler and the Dasa ruling in both charts. If these factors are harmoniously disposed the country will have peace and there will be no problems. If the ruler's Ascendant is in the 6th, 8th or 12th house from the country's sign, there will be difficulties like war, bloodshed, starvation and internal strife. If the Ascendant of the ruler is in the 2nd, the 5th, the 9th or the 11th house from the sign of the country, then there will be peace.

The Lankan President Mr. Junius Richard Jayawardhane and the former Prime Minister Mrs. Sirimavo Bandaranayake both have Virgo Ascendant, which is the 8th from Aquarius, the sign of Sri Lanka. Many internal communal troubles, brutal killings and much bloodshed have occurred during the period of these two rulers. If any one comes to power with Virgo or Cancer or Capricorn Lagna, Sri Lanka will have to face the same problems and troubles in some other way. But Mrs. Sirimavo Bandaranayake has a chance to return to power. Therefore, until 1991 Sri Lanka will be in turmoil.

President Jayawardhane has the Bhukti of Mercury in the Dasa of Saturn from March 26, 1987 to December 1989. The Peace Pact was signed in this period., From his Lagna Saturn is in the 6th house. Mercury is in the 12th house. From Aquarius, the sign of the nation Saturn is in the 1st and Mercury is in the 7th. Saturn and Mercury are benefics for Aquarius, which made Jayawardhane sign the Peace Pact with India. The period from 10th May, 1988 to 28th September 1988 will be a difficult period for the President.

**Peace Pact:* July 29, 1987 at 15.15 hrs. at Colombo. Rasi: Sagittarius - Ascendant; Pisces - Rahu; Aries - Jupiter; Gemini - Mercury; Cancer - Sun, Mars and Venus; Leo - Moon; Virgo - Ketu; and Scorpio - Saturn. Navamsa: Aries - Ketu; Taurus - Mercury; Gemini - Jupiter; Virgo - Venus; Libra - Moon and Rahu; Scorpio - Sun; and Capricorn - Mars and Saturn with a balance of 6 years 4 months and 6 days of Venus Dasa.

4. *Weapon Surrendering Chart* for 5-8-1987 at 4-10 p.m. *Rasi*: Sagittarius - Ascendant; Pisces - Rahu; Aries - Jupiter; Cancer - Sun, Mars, Mercury and Venus; and Scorpio - Moon and Saturn. *Navamsa:* Virgo - Ascendant and Ketu; Scorpio - Venus; Capricorn - Sun and Saturn; Aquarius - Moon; Pisces - Mars and Rahu; Gemini - Jupiter; and Leo - Mercury, with a balance of 7 years, 3 months and 21 days of Mercury Dasa.

Sri Lanka Independence Chart: 3/4-2-1948 at 1.00 a.m. *Rasi:* Libra - Ascendant and Ketu; Scorpio - Moon; Sagittarius - Jupiter; Capricorn - Sun; Aquarius - Venus and Mercury; Aries - Rahu; Cancer - Saturn; and Leo - Mars with a balance of 5 years, 3 months and 17 days of Saturn Dasa.— 87.88.

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ASTROLOGY AND WOMEN'S WORLD

(Astrology and Women's World focusses on the problems of women only. Nothing is taboo. Write your problems to Arundhati, Astrology and Women's World, THE ASTROLOGICAL MAGAZINE, "Sri Rajeswari", 115/1, New Extension, Seshadripuram, Bangalore 560 020, enclosing complete charts and other relevant details, quoting your subscription number. Only subscribers can avail of this service. No names will be published. No correspondence whatsoever will be entertained and due to the large number of mail received, selections by Arundhati will have to be necessarily limited. Allow 2 to 3 months for your solution.)

Q. My sister had her first and only promotion about 15 years ago. When can she expect her next promotion?

Born 27-9-1932 at 13 N 23, 74 E 45.

Ms. K.L.

	MANDI.		
RAHU	RASI		ASCDT. MOON MARS VENUS
SAT.(R)			JUPIT. KETU
			SUN. MERC.

Ans: Rahu Dasa is on and Rahu occupies the 8th, a dusthana. But he is aspected by a strong benefic Jupiter from the 2nd house. Therefore Rahu Dasa should be slightly better than the previous Dasas of the Moon and Mars both of whom are afflicted by a powerful malefic, retrograde Saturn. Transit Saturn is also currently favourably transiting the 6th from natal Moon. Before Jupiter leaves Taurus, he could give your sister an overseas assignment.

Q. My daughter my be described as just average or below average in her studies. She wants to take up science and biology and is keen to be a doctor. But we feel she is incapable of the strain of medical studies. What would you advise?

Born 25-6-1972 at 16h. 5m. at 24 N 36, 73 E 47.

S.No. 16061

		VENUS SAT.	SUN
RAHU	RASI		MARS KETU MERC.
JUPIT.(R)	MOON	ASCDT.	

			SAT. ASCDT.
MOON RAHU	NAVAMSA		JUPIT. MERC.
SUN			MARS KETU
			VENUS

Ans: The 10th house has all the trappings for a medical career. With Mars-Ketu in it, the 10th lord Moon in Scorpio in Rasi and with the nodes and Mars influencing him in Navamsa, arts would be very unfair to the girl. Further, Mercury being vargottama is also quite strong. Therefore, it must only be the transits that have been affecting her performance. Venus Dasa has also begun and Venus is a first rate benefic, his only drawback being his position in the 8th house. So allow her to have her way. She will be able to do quite well as the Lagna lord's Dasa unfolds.

Q. My niece has a prominent birth-mark on her neck. This is coming in the way of her marriage. She is otherwise good- looking. Many willing grooms have retreated only because of her birth mark. What does her chart say?

Born 24-6-1966 at 3.25 a.,m. (IST) at 29 N 52, 77 E 53.

S.No. 15188

		MARS VENUS RAHU ASCDT.	JUPIT. SUN
SAT.	RASI		MERC.
			MOON
	KETU		

ASCDT. JUPIT.			
VENUS	NAVAMSA		MERC. KETU
RAHU			SAT. MARS
SUN			MOON

Ans: Venus in Lagna, Mars also there with Rahu can indeed give a sprightly attractive face and figure. Venus and Mars together, as Lagna and 7th lords, do not rule out marriage. The Dasa now is of the Moon, who as 3rd lord, is in the 4th (*sukhasthana*). He is aspected by the 7th lord Mars. From Chandra Lagna also, the 7th lord Saturn aspects the Moon.

Therefore the Moon Dasa, Rahu Bhukti can get her married, especially when Jupiter is crossing Taurus.

Q. I seem to have a lot of setbacks in whatever I do. How can I break away from this kind of bad luck? I am 37, yet single. I have been writing children's stories for the last two years. I even have a prize to my credit in a competition organised by the World Bank for third world countries. But I have not so far received a single cent from the publishers. Will emigration to Australia help?

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Born 15-5-1951 at 5.15 p.m. (IST)at 2 N 12, 102 E 15.

S.No. 2403

JUPIT.	MERC.	SUN MARS	VENUS
RAHU	RASI		MOON KETU
		ASCDT.	SAT.

		RAHU	MERC.
ASCDT. MARS SAT.	NAVAMSA		MOON
SUN VENUS			
	KETU	JUPIT.	

Ans: Nothing seems to be wrong with the chart except that the right Dasas have to start running. Mercury, the planet who gives writing skills, is aspecting Lagna from a powerful kendra and Lagna lord Venus himself is in the 9th in a mercurial sign that should give versatile creative abilities. The 10th lord Moon is well-placed in the 11th, being vargottama by virtue of his occupation of the same sign in Rasi and Navamsa. He is aspected by 2nd and 7th lord Mars which is good for financial returns from career pursuits.

Rahu Dasa will start in a couple of years from September 1990. Rahu in the 5th is in a friendly sign aspected by the Moon. Therefore, once Rahu Dasa begins you can expect things to start moving. The 9th and 12th lord Mercury aspects Lagna and Lagna lord Venus is in the 9th (foreign lands) aspected by yogakaraka Saturn from the 12th (distant lands). Such a disposition generally indicates success outside the country of one's birth.

The 7th lord Mars is combust. From the Moon sign, the 7th house is better placed with 7th lord Saturn in Virgo aspected by the 5th lord Jupiter. Therefore once Mars Dasa finishes chances of marriage are also likely. Rahu in the 7th from the Moon may give a groom with wide racial differences.

Q. On 19-5-1986 I had an attack of fits around 5 a.m. This was the first time this was happening to me and my whole family got alarmed and brought in a doctor. I was alright by the time the doctor came. Again on 1-1-1987 about the same time, an attack came on and I fell off my cot. This time we consulted a good neurologist but he found nothing wrong with me.

Why did this happen and that too, in my 48th year? Will it ruin my health and keep recurring?

Born 18-5-1938 at 6-50 p.m. (IST) at 13 N 77 E 35

S.No. 12649

SAT.	MERC.	SUN KETU MARS	VENUS
JUPIT.	RASI		
MOON	ASCDT. RAHU		

SUN KETU	NAVAMSA		MERC.
SAT.			RAHU MARS
JUPIT.		MOON VENUS	ASCDT.

Ans: The attacks came on at the end of Rahu Dasa. That means with the change of Dasa being to that of a benefic, we can be optimistic. Jupiter Dasa has begun and Jupiter is the ruler of the 2nd and 5th placed in a kendra. From Chandra Lagna too, Jupiter is a benefic. In Navamsa, Jupiter occupies his own sign. All these indicate that the problem is only a superficial one and has no deep roots.

The chart will be under the affliction of Saturn till about mid 1990. During this period, the attacks may recur once or twice especially when Mars crosses Gemini in transit. Health itself may be good and not in the least affected these fits.

The Lagna is Scorpio with Rahu, aspected by Mars. Mars as Lagna lord is also the 6th lord and afflicted by Ketu and Sun. This can give blood pressure and attendant problems against which precautions must be taken. The affliction to the Moon by Mars and Saturn must also be taken note of and can give a touchy, tense personality. But since Jupiter Dasa has begun, general health can be taken care of with only a little effort.

Q. Our daughter got married in July 1988 but continues to live with us except during weekends when she stays with her husband in Pune, nearby. This is because she is working in Bombay. Her husband is expecting a transfer and only after this is confirmed can she seek a transfer, because if she gets a transfer now itself to Pune it will be hard to get another to the place the boy is posted to. In other words when will she be able to set up house with her husband?

JUPIT.			RAHU
	Girl RASI		MOON
SAT.			SUN
KETU		MARS	VENUS

		RAHU	
JUPIT.	NAVAMSA		SAT.
MERC. VENUS			
SUN MOON	MARS KETU	ASCDT.	

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KETU	MARS	MOON	
VENUS SUN	Boy RASI		
SAT. MERC.	ASCDT. JUPIT.		RAHU

ASCDT. SUN			SAT.
KETU	NAVAMSA		MOON VENUS RAHU
MARS		MERC.	JUPIT.

Girl: Born 14-9-1963 at 1.50 p.m. (IST) at Hyderabad.

Boy: Born 21-1-1959 at 4.17 a.m. at Shahabad.

Ans: In a case such as this, Kuja dosha assumes importance. In the boy's chart, Mars in the 12th from the Moon and in the 4th from Venus. But being Lagna lord, his *dosha* is not very strong. In the girl's chart, Mars is in the 4th from the Moon and in the 2nd from Venus. Although a yogakaraka, it is not the same as being Lagna lord and so a period of separation between the couple becomes unavoidable.

The girl is running Saturn Bhukti of Ketu Dasa. Ketu in Lagna in a jupiterian sign is not bad. Mercury, the next Bhukti lord, is in the 10th exalted with karaka Venus and aspecting *sukhasthana* Pisces which has Lagna lord Jupiter in it. Therefore in the first quarter of 1989 in Mercury Bhukti, the girl may set up home with her husband.

The boy has Jupiter Dasa running and as benefic *kutumbasthanadhipati* (ruling the 2nd) aspected by 9th lord Moon cannot deny the boy the comforts of a home for long. But Ashtama Sani cannot be just wished away either. Nevertheless, since both are under the directional influences of well-placed planets, the wait will not be too long.

Yours astrologically,

Arundhati

BRAIN TEASER

The chart below is cast for the time of death of a lady. What was the cause of her death?

4-5-1988 at about 6-15 a.m. (IST) at 12 N 54, 74 E 51.

	ASCDT. SUN JUPIT.	MERC.	VENUS
RAHU	RASI		
MARS			KETU
SAT.(R)	MOON		

Solution: **Next Month.**

Solution to our September Teaser: **The transfer order is cancelled.**

ASTROLOGICAL ACTIVITIES

INDIAN COUNCIL OF ASTROLOGICAL SCIENCES (REGD.)

Managing Committee Meeting

The ninth Managing Committee meeting of I.C.A.S. was held on 19-6-1988 at Madras. In the absence of the President Dr. B.V. Raman, the Meeting was presided by the Vice-President Mr. M.P. Govind.

The meeting began with a prayer.

The following members attended the meeting; Messrs. M.P. Govind - Vice President; K. Aswathappa - Secretary; K. Murali Rao - Treasurer; N.M. Shah - Chapter Chairman, Ahmedabad; T.S. Vasan - Chapter Chairman, Bangalore; K. Nagaraja Rao - Bangalore; and A.V. Sundaram - Madras.

The Minutes of the previous meeting held at Bombay on 14th February 1988 at Patkar Hall were read out by Mr. K. Aswathappa and the same was confirmed.

Reports from Affiliated Organisations:

Madras Chapter:

Mr. Novaratan Mall, being absent, Mr. Aswathappa gave the details of the activities of I.A.S. which include Group Discussions twice every month, Monthly Meetings, Special Meetings, Classes on Astrology and Palmistry.

Bangalore:

Mr. Nagaraja Rao said that the Saraswata Maha Vidyalaya was conducting Astrology classes regularly.

Report from Chapters:

Bangalore: Dr. T.S. Vasan expressed a wish to conduct a workshop on Muhurta and meetings on Palmistry and Astrology. He proposed a seminar in Bangalore in December 1988.

Vizag: Mr. K.V.R. Anjaneyulu said that casting of horoscope from the Panchanga, matching of horoscopes for marriage and predictions in modern times were some of the topics discussed in their regular Sunday afternoon meetings.

Ahmedabad: Mr. N.M. Shah said there were very few members in his Chapter. He had plans to standardise principles and prepare and publish booklets for the benefit of common people.

Report on Examinations:

37 persons took part in the ICAS examinations conducted at various Chapters. Mr. V.A.K. Ayer was the paper setter as well as paper valuer. 30 people had passed the examination. The decision as to when to conduct the next examination would be taken up in a subsequent Managing Committee meeting, since the attendance at the present meeting was very thin.

Mr. Brahmananda Panda offered to host the next Managing Committee Meeting at Cuttack.

A vote of thanks was given by Mr. N.M. Shah of Ahmedabad.

Conference at Kanpur.

On 19th August 1988, a one-day Bharatiya Jyotish Sammelan was inaugurated by Mr. Gopinath Dixit, Health Minister of U.P. at Lajpat Bhavan, Kanpur. Astrologers from U.P., Rajasthan, M.P. and West Bengal attended it.

Mr. Dixit said that Astrology was the most ancient science useful to mankind and pressed for the spread of its knowledge. He also said that some members of Lok Sabha had suggested to U.P. Government, the introduction of Astrology, Karmakhanda and Ayurveda in Sanskrit schools likely to be opened in all districts.

Mr. G.P. Agarwal, Income Tax Commissioner, was the chief guest. The conference was addressed by Mr. K.A. Dube Padmesh, Editor, *Jyotish Yoga*, Pt. Bhoj Raj Dwivedi, Editor, *Agyat Darshan*, Mr. Viswabandhu Vajpai, Editor, *Hora*, Mr. G.R. Tawait, Mr. Mihir Kumar, Pt. Babulal Agnihotri, Mr. Dilip Tiwari and local astrologers of Kanpur. The conference was organised by Mr. A.N. Bajpai.

In the concluding session Pt. Bhojraj Dwivedi was conferred the title of *Jyotish Bhushan* and a cash award of five hundred rupees was also presented to him, for his correct predictions and astrological activities for the last ten years. Mr. Shivasankar Mishra offered a piece of land to open a Jyotisha Viswavidyalaya. A vote of thanks was proposed by Mr. B.K. Dube, President of Akhila Bharatiya Jyotish Sansthan, Kanpur.

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ASTROLOGY AND OUR SPACE PROGRAMME

(Continued from page 4)

placed in the 9th as lord of the 2nd and the 7th. This is a silver lining as Mercury's position denotes that 'Bhaskara' will contribute to some extent to the advancement of knowledge pertaining to weather.....

"What is the main mission of 'Bhaskara' and how does it benefit the 'common man' and the weaker sections about whom our politicians shed crocodile tears day in and day out? The satellite is said to identify 'mineral occurrence areas. The fourth rules minerals, agriculture, etc. It is aspected by exalted Jupiter, lord of the 3rd and 6th. But lord of the 4th Saturn is with Rahu in the 8th from the 4th. This is not an encouraging disposition though Saturn and R Rahu are posited in the 11th.

"....In fact, Ketu in the 5th can only mean imaginary uses and nothing more...."

Saturn, the 5th lord, ruling intelligence is eclipsed by Rahu. It is also the house of investment and Saturn's affliction by the nodes confirms the unwise investment of both grey-matter and resources which finally showed up as a big failure.

'Rohini' D2 launched in April 1983 is said to have been an unqualified success for ISRO. One just cannot be satisfied by such statements. One is also curious to know why it was called successful. Simply because "The Rohini D2 took more than 2500 imageries which were used for identification of features of Bhadravati forests in Karnataka, snow cover in Sutlej and vegetation in northern Andhra Pradesh" although this data was of practically no utility compared to the cost of acquiring it. The same data could have been provided by U.S. satellites currently orbiting the earth for a nominal cost. The same crores if employed to improve agriculture would have paid spectacular dividends both in terms of produce and in terms of improving the life of the poor farmer. But none of it. These space programmes provide information, using which a paper is written, read at an international conference and the reader given a citation amidst the clicking of cameras and the clapping of hands. A single ego is bloated out of all proportion and that at what cost to the exchequer? Some space project this!

'Rohini' D2's predecessor's performance is also described as a success thereby making a mockery of this term if we look into the facts of the Rohini Satellite which went up on July 19, 1981. Its "mission ended in just 9 days as against the envisaged 90 days due to low altitude problems."

Now when the media heralded the second ASLV Launch on July 13, it was received with crossed fingers by the astrological community. More so because of the sad choice of the lunar day being *Amavasya*, in the context of the first developmental flight of the ASLV also going up in smoke. This was barely a year ago when according to the spacemen, the operational launch vehicle had failed to "achieve its mission's objectives". In spite of that, said the press, which seemed to have clearly succumbed to the story doled out to it by the 'scientists', that "much of the technology developed for the ASLV could be tested during its 3 minute flight and the performance was found to be satisfactory" even if in common parlance it had failed even before the end of this 3 minutes of providing profound enlightenment!

According to the FAC the failure of the mission was due to an occurrence which had "only an exceedingly low probability". Chances or no chances and in spite of all the detailed research and investigation by the FAC, SROSS-II went the same way as its predecessor, because the orthodox scientific community of our country did not have an open enough mind to consider the use of Astrology. There has been, never before, such rigidity of outlook as we now have in our officially designated scientists.

SROSS-I was launched on March 29, 1987 in Jupiter Bhukti of Saturn Dasa of the parent chart. The chart (Chart 4) for the time of blast-off has some interesting features.

The weekday was Tuesday. The Moon is in the 8th, a powerful combination for *balarishta*. Apparently *abhijit*, the Sun in the 10th is himself afflicted by Rahu. The Moon in the 8th is one of the *doshas* frowned upon in electional Astrology. In fact, the

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SUN JUPIT. RAHU	MARS		ASCDT.
MERC. VENUS	Chart 4 RASI		
MOON			
	SAT.		KETU

SAT.			KETU
MERC. ASCDT.	NAVAMSA		
MOON			
MARS RAHU		VENUS JUPIT. SUN	

principle is *Sarveshu karyeshu sasi balatayah* that no matter what the venture, the Moon must be rendered strong.

The same mistake was repeated at the launching of ASLV-D2 (Chart 5) rendered worse by the lunar day being *Amavasya, Amavaasyaa niraarambha sarvaarambheshu varjitam* - meaning the new Moon day should be rejected for any enterprise. We may also note the concentration of the malefic influences of the Sun, the Moon, Mars and Saturn on the 8th or house of destruction. The 8th lord Mercury is in Aridra ruled by Rahu. Any tyro in Astrology could predict that ASLV D2 would meet

MARS		VENUS JUPIT.	SUN MOON MERC.
RAHU	Chart 5 RASI		
			KETU
SAT.	ASCDT.		

	MOON	RAHU SAT.	SUN
JUPIT.	NAVAMSA		VENUS
			ASCDT.
MERC.		KETU	MARS

with instantaneous death.

The Ascendant is in a martian sign Scorpio. Both Aries and Scorpio ruled by Mars are taboo for any undertaking. *Panchaka* works out to 4 which is unsafe. Now let us take a look at its previous project shown by the 11th house Virgo (ruling elder siblings). Virgo is afflicted by the combined aspects of Mars and Saturn. The 11th lord Mercury is also aspected by both malefics showing the fate of its predecessor.

Apart from the fact that the launch-off times were astrologically unsound, the last Bhukti of Saturn Dasa (Chart 1) now running does not seem to indicate smooth sailing for the space projects of our country.

Chart 1 has an interesting melee of planetary dispositions. The Lagna and Lagna lord are both in Cancer, the constellation occupied by both being Pushya, ruled by Saturn. Saturn as a functional malefic and placed in a *dusthana* transfers his inhibiting qualities to the Lagna. Therefore results of the space project will be nebulous, non-profitable, entail heavy losses and be marked by a string of failures. Yogakaraka Mars who is also the 10th lord (ruling achievement) is in the 8th house and this does not speak much of future performances either. Results include "many breaks in career. If the 10th lord is fortified, he will occupy a high office in his field but only for a short time. If a malefic planet afflicts the 10th lord, the person has criminal propensities and commits offences. Saturn here makes the person an undertaker or otherwise employed in burning ghats, grave yards etc.". These are for individual charts but can be suitably adapted to the project although they cannot be read too literally. The 10th lord Mars is afflicted by being in Rahu's constellation and Rahu is afflicting the house of intelligence from his sign of debility. This suggests impaired thinking and inability to comprehend realities. The 10th lord in the 8th, house of death, is hardly indicative of laudable achievements. On the contrary it points to more dismal performances.

In Chart 1 Jupiter in the 9th is the only saving grace of a jinxed space program. It may give an occasional sample of a semi-successful launch and nothing more. But Jupiter Dasa is practically ruled out this century and this disposition of Jupiter ceases to be relevant.

Mercury Dasa can be interesting for Mercury, though 12th lord, is in the 10th with exalted Sun (2nd lord) and can normally give rather gratifying results in terms of achievement. But within a year of the advent of Mercury Dasa, transit Saturn will have moved to Capricorn bringing the chart under affliction again. This could therefore give another spell of frustration and gloom for our space "scientists". The Sun, 2nd lord joining 12th lord Mercury in a constellation of Ketu will fire the ambitions of the spacemen so much as to expend astronomical amounts to put their plans into action, but most of it ultimately going up in smoke, LITERALLY!

Written 16-7-1988.

DR. B.V. RAMAN

DR. B.V. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE will deliver a special lecture on "Astrology, Fate and Freewill" at Bharateeya Vidya Bhavan, Hyderabad on Friday 16th September 1988 at 6.30 p.m.

The next day he will preside at the Seminar on Jaimini Astrology convened by Mr. B. N. Reddy, Architect and Engineer and Chairman of the Hyderabad Chapter of Indian Council of Astrological Sciences.

On 23rd August Dr. B.V. RAMAN addressed the Bangalore East Rotary Club at Hotel Ashoka on "Can Science Disprove Astrology? ".

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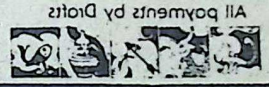

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THE
ASTROLOGICAL
MAGAZINE

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

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PLANETS AND THE U.S. PRESIDENTIAL POLLS

"THE ultimate rulers of American democracy are not a President and Senators and Congressmen and government officials, but the voters" said Franklin Roosevelt in 1938 and now exactly fifty years after it still holds good.

The 1988 presidential elections are just round the corner in the United States. Her people will decide in November 1988 who will occupy the most powerful office in the world the next 4 years.

What is the mood of the electorate and what will be the crucial factors which will influence the people and their mandate as to who should rule the U.S.A.?

Elections mean changes in national life, national issues and national politics. What exactly these changes will be and how they will influence the course of national history are facts that are one of Nature's ambiguities. She will never let you in on to her secrets and beyond a point, presto all is blank! No science-genius or political analyst can penetrate this self-imposed barrier of Nature.

Nature, to us earthlings, is the universe around us, more importantly the solar system of which we are a part. The Sun is the center of this system and the Moon, Mars, Mercury, Jupiter, Venus and Saturn, not excluding Rahu and Ketu, revolve round him in patterns that keep constantly changing, merging now into a design of rare intricacy and then again into a sprangled-mass of equally impenetrable curves. These designs that are constantly being spun out by the inter-planetary movements are not randomly drawn lines and curves but an intelligent and profoundly significant script that only a few can unravel. The code is there and with it the keys and once we learn how to use both, a clear picture of what will be begins to unfold. This is where the astrological chart steps in and Astrology stands unrivalled in the hierarchy of intellectual disciplines.

By a careful study of the changing patterns formed by the combination and permutation of the members of the solar family, historical changes can be divined. In fact, in ancient times an astrologer occupied an honoured place in the king's court and his duty was to guide and lead the king not only in day-to-day administration but also to help him to plan the country's future, guard against rival kings and take safeguards against

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natural calamities.

The astrologer was an institution unto himself and no decision was made by the king and his council of ministers without recourse to an astrological chart. Says the *Brihat Samhita* that "A king who does not honour an astrologer who is thoroughly proficient in the science with all its parts and minute subdivisions and who is wedded to *Hora Ganita* will surely come to grief." Further down, it says: "Just as the night devoid of lights or lamps is utterly blind and the sky without the Sun dark, even so will a king grope in life in the dark like a blind man on the way, if he is not guided by a good astrologer.... A king who aspires for victory, fame, prosperity, enjoyments and spiritual progress ought to employ the best astrologer who is well-versed in the science."

In ancient days in our country, the king was regarded as Lord Vishnu himself, the preserver amongst the triumvirate of Brahma, Vishnu and Maheswara. The ruler in turn held the kingdom in trust for the people and everything he did was done with their interests before his mind's eye. Every move he made, every decision he took was done in consultation with the court astrologer and the council of ministers for the ultimate welfare of the people There were no whimsical off-hand decisions made at the snap of a finger as in today's democracies. Yet the people were far more happy under their monarchs and there was peace and prosperity all round the year in the country.

The task of an astrologer was therefore primarily to aid in shaping the destiny of the people. Times have changed. Democracies have replaced monarchical rulers. People now are no longer happy. But the stars continue to draw their patterns as in olden days, irrespective of who will head them. The patterns worked before, they work now and will do so for all time.

Astrological factors apart, what is the destiny of the Americans in the next 4 years? Good or bad? At least in a relative sense. All depends upon who the next president will be.

The American economy of 1987 has been truly successful - increased job opportunities, fall in unemployment in heads of households, low inflation, thanks to Reagan's handling of her policies.

	MOON RAHU SAT.		
VENUS	RASI		
SUN			
MERC. MARS	ASCDT.	KETU JUP.	

ASCDT.	KETU JUP.		SAT.
	NAVAMSA		MARS
VENUS			SUN
MERC.		MOON RAHU	

Reagan's legacy, should it descend on George ?Bush, will keep the Americans happy. Reagan has had a very successful period in Presidential history, thanks to a host of positive factors in his chart. His term has endured into two and despite some serious setbacks in the first, the second more than made up for those deficiencies.

Although we cannot vouch for the correctness of Reagan's birth-time, Chart 1 has sometimes proved correct in past experience. The Lagna Scorpio is free of aspects of associations and Lagna lord Mars is well-placed in the 2nd in a powerful sign. Saturn, the present Dasa lord, is debilitated in the 6th but gets cancellation of debility by virtue of the Sun occupying a kendra (quadrant) from the Moon. Saturn becomes the centre of a Neechabhanga Rajayoga aspected by a benefic 5th lord Jupiter and associated with 9th lord Moon. This influence of the 5th and 9th lords on Saturn has given Reagan a surfeit of luck and this has endeared him to most Americans despite some big blunders like Irangate, the Contras and Nicaragua. Every time he has come out unscathed thanks to the combined influences of the Moon and Jupiter. In the process he even escaped an assassination attempt in March 1981!

Some of the blessings which the excellent Rajayoga revolving round Dasa lord Saturn bestowed on the country include the 'longest peacetime economic expansion in modern history and a drastic lashing of income-tax rates, due not a little to the benefic influence of the 2nd and 5th lord Jupiter who is also the Karaka for taxes, if you can say so. Reagan has emerged as the strongest President in recent American history and that fact alone will be formidable for the

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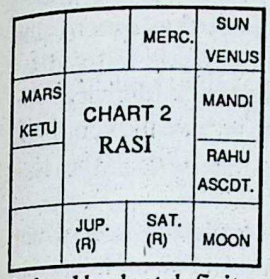
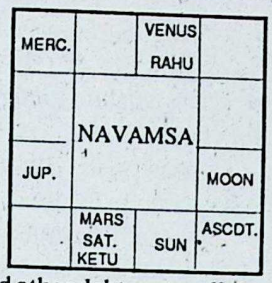
Democratic candidate Michel Dukakis to break through into the heart of the voters.

The Dasa lord in Reagan's chart is afflicted to some extent by his lordship and also by Rahu. His position in the 6th, an *upachaya*, has its drawbacks too being a *dusthana* as well. Reagan has had his share of scandals and the enormous





federal budget deficits and other debts are no light matters.

With such a predecessor, *George Herbert Bush, the Republican choice, should have an interesting horoscope (Chart 2) only for this reason, if no other.

The Ascendant Leo occupied by Rahu is aspected by Yogakaraka Mars. Rahu in Lagna gives a gaunt face and a tall frame. Mars' aspect on Lagna made him fond of sports and a star-soccer player at the Academy where he studied. He was not much of a crammer and all the praise he got as a student was for his athletic looks and activities. Mars as Yogakaraka, especially as ruler of the 9th, gave him a love of theology and religion. He took interest in the Sunday Chappel services. He was an outdoor man essentially and when he was done with school, he chose to go West and work in the oil-fields. All this was through Rahu Dasa, the major lord being aspected by Mars. The native then pitched on to business where he did quite well consistent with the Dasa of Jupiter, aspected by Mercury, both planets having to do with investment and trade. The change in Dasa from Rahu to Jupiter also directed his vocational life from one in the oil-fields and physical work to investment.

Bush's political life began just as Saturn Dasa started. In 1964, he ran for the Senate but was not successful. In 1966, Mercury Bhukti brought him to the Congress. In 1970, he lost again to Llyon Bensten and this defeat came about during *ashtama Sani* (Saturn transiting the 8th) when he saw "all the upward paths to elective office" blocked.

Bush occupied different posts of importance until 1980 when he came by the Vice-President's office. This was in Jupiter Bhukti of Saturn Dasa. Jupiter as lord of the 5th aspects the 10th from Lagna. Once here, he is said to have brought dignity to the ceremonial parts of the office. The Lagna lord Sun is in the 10th house aspected by Jupiter and Mars. These planetary dispositions have made him a man of great composure and loyalty. He is said to have refused to assemble his own staff saying he was the confident of the President, not his competitor. Jupiter and Mercury, unsullied benefics, aspecting the 10th or karmasthana have endowed Bush with a high sense of integrity and dignity. The Moon is in the constellation of Chitta which makes him otherwise persevering, competitive and persistent in achieving his aims. Mars influences Lagna which makes Bush a basically martian type although Mars being a *yogakaraka* has mellowed him considerably into an affable individual.

Bush's horoscope does not, at first glance appear extraordinary. I use the term 'extraordinary' purposely because without that touch of *astrological class*, no individual can ever aspire to occupy the most powerful office in the world.

The Ascendant is a fiery sign Leo aspected by Mars from the 7th house. Mercury and Jupiter occupy two more quadrants. The Sun in the 10th house (though in the 11th sign) is well placed in the constellation Mrigasira ruled by yogakaraka Mars. An unusual pattern that emerges now is the dominant influence of yogakaraka Mars on all the 3 pivotal points of the chart, namely, the Sun, the Moon and Lagna.

The 10th house is our concern now. It is occupied by Mercury, powerfully aspected by Mars and retrograde Jupiter. Mars is the 9th lord and Jupiter is the 5th lord. The 10th house has, therefore, a strong aura of *poorvapunya* and good

*We cannot vouchsafe for the accuracy of the birth details of George Bush and Michel Dukakis furnished by an esteemed American reader. Ed.A.M.

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fortune circling it.

The 10th lord Venus is not without his good points. He is retrograde in the 11th and in *parivartana* with the 11th lord Mercury. The Sun, occupant of the 10th Bhava, is under a *subhakartari yoga* caused by Mercury on one side and Venus on the other.

From Chandra Lagna (Moon-sign) too, the 10th house is powerfully influenced. The 9th and 10th lords are in an exchange of signs, Mars aspects 10th lord (as 8th lord in the 6th he is not wholly malefic); so does Jupiter.

That is, the 10th houses, both from Lagna and Chandra Lagna, are powerfully disposed. With this background, we now focus our attention on the Dasa or directional influences.

The Dasa of Mercury is now running. Mercury is powerfully placed in *karmasthana* (10th) and occupies the constellation of the Lagna lord and the Sun occupant of the 10th. The Bhukti lord Venus ruling the 10th in *parivartana* (exchange of signs) with Dasa lord Mercury occupies the constellation of benefic Jupiter. From Chandra Lagna too, the Dasa and Bhukti lords are well

		MOON	
RAHU	CHART 3 RASI		
SAT.			KETU
VENUS	MARS MERC.	SUN ASCDT	JUP. MANDI

SUN	KETU	VENUS	SAT.
MARS ASCDT. MANDI	NAVAMSA		JUP.
MOON			
		MERC RAHU	

placed. The only flaw in an otherwise perfectly placed planetary chart is transit Saturn's passage through the 4th from natal Moon causing *ardhashtama*. How will this affect Bush's chances?

A study of the Democrat candidate Michel Dukakis' horoscope (Chart 3) will help solve this question:

Michel Dukakis has Libra rising with the 11th lord Sun *neechabhanga* (cancellation of debility) there. The Lagna lord Venus occupies a powerful sign Sagittarius in the 3rd house. The Moon as 10th lord is exalted in the 8th and aspected by 8th lord Mercury, 2nd and 7th lord Mars, and 3rd and 6th lord Jupiter. The Sun is moderately strong in Lagna. In the first analysis, it looks like Bush's base (centering on the Lagna, the Moon and the Sun) is substantially stronger than Dukakis.

In Chart 3, the 10th house Cancer is aspected by *Yogakaraka* Saturn. The 10th lord Moon in the 8th is well placed otherwise, being full and aspected by 9th lord (*bhagyadhipati*) Mercury. The 10th house factors here too receive the combined influences of the 5th and 9th lords. The 10th house is quite fortified.

The 10th house has no planets in it which means, a fundamental source of strength is lacking.

Now coming to the Dasa: Jupiter's Dasa has just ended. Saturn began in June/July 1988. Saturn is an excellent *yogakaraka* placed in his own sign in a *kendra* and in the constellation of the 10th lord, exalted full Moon. Saturn's Bhukti is now running. Transitwise, the chart is under the shadow of *Ashtama* Sani, with Saturn transiting Sagittarius the 8th from natal Moon.

Bush's Mercury in the 10th house is now pitted against Dukakis' Saturn in the 4th house. Whose Dasa will bring triumph to its native?

We shall also consider the position of the Moon on November 6, 1988, the date of the election. It will be a Sunday with the Nakshatra Uttaraphalguni current during the entire day, having reference to *anujanma* for Dukakis and *mitra* for Bush.

Jupiter in transit will be influencing the Dasa lord Mercury in Bush's chart and the 9th from natal Moon. For Michel Dukakis Jupiter will be influencing Dasa lord Saturn by aspect but he will be passing through Janma Rasi (Moon-sign) which is not quite a happy phenomenon at this crucial stage in his career. Dukakis is therefore unlikely to make it to the White House.

The battle is really between the Dasa lords in the 2 charts and their inherent strengths. Bus has a really powerful horoscope and the Dasa-Bhukti

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[Continued on page 64]

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THE UNIQUENESS OF JAIMINI ASTROLOGY *

JAIMINI ASTROLOGY holds a distinct place of its own in the scheme of Hindu predictive sciences. It no doubt marks a departure in certain respects from the canons of Parasari but it cannot be maintained that Jaimini and Parasari are at variance from each other. Jaimini could be considered as an off-shoot of Parasari and consistent with his own genius Jaimini has developed a unique system.

The name of Maharshi Jaimini is held in great esteem by Sanskrit scholars. Western scholarship and its Indian counterpart may air their own views, mostly unfounded, that Jaimini, the author of the astrological treatise, is different from Jaimini, the author of *Purva Meemamsa Sutras*. But I am convinced, as was my grandfather late Prof. B. Suryanarain Rao that the author of both the Meemamsa and astrological sutras was the same sage the disciple of Sage Vyasa.

In support of this view, grand father would say that certain common words - such as *apara dourbalyam* (J.S II-3-15) and *paradourbalyam* (M.S. III.- 3.14) are found both in the astrological sutras and Purva Meemamsa Sutras.

Whoever be the author, Jaimin, the founder of Purva Meemamsa or Jaimini the prepounder of astrological Sutras, the astrological principles given by the sage are unparallelled.

Jaimini presents in a nut-shell an aspect of predictive astrology unique in its own way.

According to some scholars, Jaimini has written Sutras containing 8 Adhyayas - four astronomical and four astrological but the astronomical parts are yet to be traced. The exordium says: *Bhagavanacharyaha, kalaprijnanartham, ganita sastram, sutra chatushtayam niroopya, tadwara, sarvesham, jayanaam, phalaparijnanartham cha, ayurjnanartham cha kimcha, atha bhagavanacharyaha, poorvaganitapravartaka, sutradhayavidayaka, sutradhyaya chatushtayam niroopya, tadwara, phalavidhayaka, sutradhyaya, chatushtayo vivruno iti.*

The widely known commentaries are those of Neelakantha and Krishnananda Saraswati.

The existing printed versions of the Sutras - in Sanskrit, Hindi, Telugu and Kannada - appear to have liberally drawn on these two commentaries. Here again some scholars say that the genuine commentary of Neelakantha covers only two Adhyayas.

My Andhra friends including Mr. Rama Sastry Garu with whom I had had some serious discussions about Jaimini a few years ago told me that at least 18 to 19 commentaries have been secured and that another 10 to 15 are yet to be traced. There are only five commentaries which are said to be complete: viz., *(1) Neelakantheeya, (2 Jyotisha Phalaratnamala, (3) Jyotisha Kalpalatha, (4) Vanchanadheeya and (5) Jaina Panditha Vyakhya.*

The sage presumes the student to possess a complete acquaintance with the general astrological system as prevalent at his time. There is no doubt that Jaimini was conversant with all the astrological disciplines of his time.

Jaimini deals with almost all important events bearing on life. But his speciality is about aspects, argalas, karakas, span of life, Raja yogas and Dasas in all of which his originality is projected prominently. He seems to lay stress more on Rasis than on Bhavas. He also gives equal importance to the ascendant and the 7th house. Involving Drekkana along with Navamsa in judging RajaYogas is a novel approach of the sage.

My own interest in the Jaimini system was kindled by a Kerala astrologer in 1930 or so. I met him casually at Bangalore to find out as to how my educational prospects stood, as I had then discontinued my studies. He started saying "Your Atmakaraka is the Moon" I retorted that for all persons, the Atmakaraka was the Sun and not the Moon. He smiled and said: "I am following the Jaimini system according to which the Atma karaka is a variable factor." Then he talked of Karakamsa, Arudha Lagna, Chara Dasa etc., and gave a fairly accurate picture of my past. After interpreting the karakamsa chart in a manner that no one could have done better, he declared that I would enjoy Rajayoga without any political power and that the end of Karkataka Dasa (when I would be about 27) would change the entire course of my life and that I would die "at the end of what he called Nirayana Sula Dasa of Kanya" Of the three predictions, two happened correctly and the third one about my death misfired

*Inaugural Speech delivered by DR. B.V. RAMAN at The Seminar on Jaimini Astrology held on 17-9-1988 at Hyderabad and convened by Mr. B.N. Reddy, Chapter-Chairman, Indian Council of Astrological Sciences. Summaries of other speeches on Jaimini Astrology made at the Seminar will appear in the next issue of THE ASTROLOGICAL MAGAZINE. - Ed.

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as according to his calculation, Nirayana Sula Dasa of Kanya ended in 1981. Mr. I. Rangacharya, whose scholarly articles on Jaimini are appearing in THE ASTROLOGICAL MAGAZINE, has been somewhat hard on me because he gives me, on the basis of Jaimini, a longevity of 91 years which I dread! My Malayali teacher was a pious Brahmin and he taught me the essential principles of Jaimini until we came to the subject of Chara Dasa when I lost contact with him as he left Bangalore suddenly for his native village in Kerala.

My grandfather knew the system well but was not using it as freely as the Parasari.

I have used Jaimini with some success predicting important events in the case of world leaders.

Jaimini's astrological principles are pointed, specific and appealing. The pity is that they have not become popular. Perhaps this could be due not only to the conflicting commentaries of annotators but also, to not subjecting the principles to verification by researches and proclaiming their experiences before the world.

It looks as if in the first two Adhyayas consisting of 8 padas or 405 Sutras, the majority of commentators are in one mind in hitting at the correct meanings so far as the houses are concerned and differ in the matter of Dasas. For instance, the Chara Dasa, which appears to be a favourite Dasa of Jaimini and Sthira Dasa have not been properly interpreted. Sthira Dasa has been muddled with Brahma Dasa. Confusion appears to be evident in regard to Sutra 27 of III Adhyaya pada 2 about the existence of Chara Navamsa Dasa.

The charge is often made that the sages composed their writings by way of Sutras so that knowledge was not made available to all. The Sutras owing to their brevity are no doubt hard nuts to crack. But they have become harder by the use of words and letters to signify planets and houses - some sort of code language. A sutra isolated from its adjacent ones is capable of a number of interpretations, but when placed in the same order conveys only one meaning. The confusion becomes apparent if we study carefully the last pada of the 4th Adhyaya.

Some of the doubts on which clarification is sought by those interested in Jaimini are (a) about aspects, (b) whether Rasi or Navamsa chart is to be considered, (c) about the impossibility of Arudha Lagna falling in the 6th, 8th or 12th from Lagna and (d) about Argalas.

About Argala theory Mr. Krishnamurty Sastri Garu has given a beautiful exposition in THE ASTROLOGICAL MAGAZINE in 1962 with which I concur and which I commend to all students of Jaimini Astrology.

Jaimini's aspect theory appears to be an advance over Parasara's theory of aspects. If both planets and Bhavas have karakatwas then how comes it that the Parasara only refers to planetary aspects. Do not the Bhavas aspect? These are legitimate questions posed by some scholars. Jaimini solves the problem by his theory of aspects involving Rasis and the planets.

Regarding aspects Jaimini's line of thought appears at first to be radically different from Parasara's. Three Sutras *viz.*,

Abhipasyanti rukshanu,
Parswa bhecha,
Tannishtascha tadwat

form the base of the aspect theory. The sage does not consider special aspects or even partial aspects. Chara Rasis aspect Sthira Rasis, except the adjacent ones. Sthira Rasis aspect Chara Rasis (except the adjacent ones) and Dwiswabhava Rasis aspect Dwiswabhavas. Put in simple language moveable signs aspect 120, 210 and 300; fixed signs 150 and 240 and common signs 90, 180, and 270. In Adhyaya IV pada 2, we have another Sutra (No.5) *Abhipasyanti bhaavaani.*

Jaimini lays pre-eminent emphasis on what he has described as the Atmakaraka planet which constitutes a basic and fundamental point of departure for astrological determinations and evaluations. The karakamsa factors can also offer guidance as to which deity is to be invoked for spiritual progress. There is no confusion here.

There appears to be doubts in the minds of the students of Jaimini whether the Rasi chart or the Navamsa chart is to be considered for reading the results of the situation of planets from the Atmakaraka. I do not think there is any confusion in this.

Those, who favour the Rasi chart, say that Jaimini has not made clear whether the word "swamsa" in the Sutra *Atha swamsa o grahaanaam* (I. 2.1) means one of the sub-divisions of a Rasi or it means the Navamsa? It is my humble view, as it was that of my revered grandfather, who has translated the word *swamsa* as Navâmsa position that Navamsa chart should be considered. According to Pandit Achutan and Jha *swamsaha* means *Atmaarakaashrita Navamsaha*

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The Kannada version also equates Amsa with Navamsa. Baruguru Thyagaraja Sastry Garu also says:

Athatmakaraka
navamsha maalambya

Apart from the views of these scholars, my own humble experience endorses the theory that the Navamsa chart is to be considered.

The Kerala astrologer who taught me the preliminaries of Jaimini, explained that for depicting Karakamsa results the Navamsa chart alone should be taken and for other purposes the Rasi chart could be considered.

While the general conception of Arudha Lagna or Pada Lagna is clear from sutras *swasthe daaraaho* and *suthasthe janma* the meaning according to the commentary of Neelakantha being - if lord of the Lagna is in the 4th, the 7th becomes Arudha and if the lord of Lagna is in the 7th, the Lagna becomes Arudha and if the lord of Lagna is in the 7th, the Lagna becomes Arudha. But Somanatha adopts the view that 4th becomes Arudha if the lord of Lagna is in the 7th. But in my practice I have stuck to Neelakantha's views. If the counting is done longitude/wise, i.e., the point arrived at by counting as many degrees from the position of the Lagna lord, as the lord is removed from the Lagna point then the Pada Lagna can fall in the 6th, 8th or 12th from Lagna.

I have found that in determination of longevity the Jaimini methods have given quite satisfactory results. The Karakamsa and the dispositions of planets from it can give a dependable clue in the matter of one's occupation. The Atmakaraka and the Karakamsa can be treated as the soul of the horoscope. They play a vital role in regard to Raja Yogas, longevity and several other aspects of human life.

Jaimini's greatest contribution to the growth and development of astrology is the fact that we must not be satisfied by examining only the ascendant but we must take into consideration the Karaka, Karakamsa, Hora, Drekkana, Aroodha and Upapada Lagnas. Of these the most important are the Karakamsa, Arudha and Upapada Lagnas. That is to say the human personality is to be viewed from three angles. viz., innate, acquired and developed tendencies. Thus the first great contribution of Jaimini to the study of personality by splitting it into its fundamentals. This can be considered as an advance over Parasara, for Parasara's Lagna is a synthesis of all those three aspects.

The next great contribution lies in his analysis of Parasara's twofold Karakatwas. According to Parasara planets and Bhavas as well have karakatwas that are permanent. For every Lagna planets come to acquire temporary Karakatwas by virtue of their ownership over the Bhavas. Jaimini, on the other hand, proceeds to fix up the limits of these Karakatwas.

Jaimini's system does not ultimately conflict with that of Parasara. It can be considered as an advance in the right direction. It takes the principles of Parasara to their logical consequences and completes the system by the methods of analysis and perfection.

The third and fourth Adhyayas are said to contain 515 Sutras. They are quite important as they deal with not only Raja Yogas and other important aspects of life, but also throw more light on the question of longevity. I have with me two versions of the III and IV Adhyayas. In regard to the first two Adhyayas, most of the available commentaries are of one mind in regard to almost all subjects dealt with by Jaimini. But regarding the other two chapters commentaries given even by two different scholars appear to differ with the consequence the meanings of the Sutras also differ. Even the original sutras seem to differ. To take an example: the 2nd pada of III Adhyaya deals again with the subject of longevity determination, dealt earlier in I Chapter III Pada (I Sutra).

The first Sutra (III-2) reads

Yajna janeshaabhyaam
swakaarakaabhyaam nidhanam

But another text says *dhanesha* while the 3rd version gives it as *dinesa*. The sutra hints at selecting the Rasi indicating death.

The 4th sutra in Chapter III, Pada 4 reads: *Dine dinou punyam* According to the version A, if the Lagna pada and Sapthama Pada are Punya Rasis (i.e. moveable signs) the person will have an unnatural death. According to version B, the sutra reads *Dine dine punyam*. The meaning given is: If the lord of the 8th from any of the Padas remains in his respective 8th from that Pada, the native shall acquire virtue.

Confusion abounds in these interpretations. It is for scholars who have specialised in Jaimini to come forward and give correct interpretations. This is indeed a formidable task worth undertaking.

But practical studies made in our own research section reveals that in the majority of cases, interpretations of version B holds good.

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NEWS AND VIEWS

EKALAVYA

The Floppy as Match-maker

IN a recent issue of its Sunday edition, a Bombay daily carried a half-page panegyric - obviously a lobby - on the virtue of the floppy-disk in accurately determining the fate of would-be couples.

The 'super human' gadget into which all the rules of matching - sans commonsense, horse-sense, intuition or whatever you may call it - have been fed, is infallible, it was claimed, in the application of those rules, ergo arriving at correct results, while its prototype, the grey matter in the human head, will, of its nature, slip up!

What was worse, it was claimed that, while the human astrologer could be partisan in the decision, the computer will be absolutely impartial!

Granted.

By the same token, there is nothing stopping this 'super-human' gadget, of its nature, from 'perfectly matching' the deaf with the blind, the lame with the cripple, short with tall, ugly with fair, as long as their horoscopes answer the rules fed!

And it is none of the gadgets business, as fed, to look beyond the nose, nay it is *ultra vires* of the rules of the game, if individually one or both of them are long - or short-lived too!

The saga of computer horoscopy in India was detailed in such glowing terms, not unlike the adventures of Ulysses, that one was expected to feel grateful to those pioneers like unto a Jenner or Curie!

Another talking point was, while the human astrologer took days to compute/interpret a horoscope, the gadget could do in a jiffy and that was an unequalled advantage to man in this jet age. But what was cleverly ambushed in this argument was that the **process it employed for reading was purely mechanical, while the object of study was the evanescent human psyche and life which do not answer physical laws and indisputably need a human yardstick, as, inert matter and conscious mind are as different as chalk and cheese!**

The mechanical computer is totally incapable of displaying the power of analysis and synthesis, sense of values and discretion, which are so necessary for evaluating human life anywhere near truth.

And to use the computer to uncover human life is like plying the iron saw in the place of the stringed bow on the French violin, where what is expected, of, is music and not saw-dust, which is what computed readings are, in which the first page contradicts the second page and the third page the first two!

Imagine the Dasa-Bhuktis being flashed out on its pages for 120 years, irrespective of whether the person will live up to, say, 30 or 50! *Could anything more irresponsible be imagined?*

This scribe throws a challenge; will any one come forward and say on oath that he is convinced of the correctness of computer reading to the extent at least of 10% of the prediction, apart from platitudes? I am positive that everyone who has had the misfortune to have his/her reading done by the machine, will feel, he/she has burnt his/her fingers and could have put the Rs.500 wasted on it to better purpose, and I bet he/she will never again have one done on it except, perhaps, for his/her enemy! Once bitten twice shy!!

Today, in the predictive field, the computer plays the role of the monkey at the hands of its trainer; it may be fun to the rich, but tears to the needy. Or is it a garland at the hands of a monkey?

Of course, like an efficient servant, the computer can help the human astrologer to prepare the chart quickly, but to utilise it for prediction, is like asking that servant to enter one's harem!

Conceptually and ethically computer prediction is indefensible and morally, it is prostitution of the science, especially at the hands of a real study of Astrology, let alone the entrepreneur.

The true astrologer is least affected by the proliferation of computer astrology; he has a permanent place in society as the discriminating consultee will always sift the grain from the chaff! It can never pose a threat to much less replace the traditional astrologer.

Resurgent Burma

Our neighbour Burma has lately been passing through the throes of regeneration.

Originally part of India under the British rule, she became a separate unit of the British Commonwealth in 1937 and attained independence in 1948.

Known as the rice-bowl of the Far East, nature has

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showered her bounties on her land in the shape of river Irrawady providing a fertile basin; rich minerals, metals and gems besides her famous Burma teak.

After a military coup in 1962, which sent Prime Minister U Nu into exile, she came under the dictatorship of Gen. Ne Win who is now reported to have fled the country, after causing her economic havoc. She now hungers for democratic rule.

The movement is spearheaded by the student union, earlier banned, after the lifting of martial law by the interim Civilian President.

To the student of Astrology, the present development in Burma offers interesting material for study as will presently be seen.

The *muhurta* for Burmese Independence was fixed by her astrologers at 4.20 a.m. L.T. at Rangoon (Lat: 16.45 N; Long. 96.20 E) on June 4, 1948, the Nirayana chart of which is given below:

	RAHU 27-32	URA. 29-31	
	RASI		SATURN 28.44 PLUTO 19-31
19-25 VENUS			MARS 14-20
SUN 19-20 MERC. 19-33	ASCDT. 18.50 JUP. 22-38	KETU 27-32	MOON 24.52 NEPT. 18.25

SAT.			VENUS KETU
	NAVAMSA		
JUP.			MOON MARS
ASCDT. RAHU			SUN MERC.

Balance of Mars Dasa: 6 years, 2 months and 10 days.

The time was fixed so seriously that even today it is said her annual Independence Day celebrations are held at that odd hour, year after year.

The salient features of the chart are: (1) Scorpio Lagna, (2) Lagna lord Mars in 10th - vargottama, (3) the 9th lord Moon who is also Atmakaraka, occupies 11th, (4) the 10th and 11th lords occupy 2nd and (5) the 2nd lord occupies 1st.

Mars Dasa had been ruling for the first six years followed by Rahu for 18 years, and Jupiter for 16 years.

It is noteworthy that since March 1988 when Saturn Dasa started, it synchronised with the student unrest, serenading into the ouster of strong man Gen. Ne Win and the movement rallying under the old guard. Saturn being the planet of democracy, the present development naturally promises to be a democratic one after a brief interlude of turmoil.

The 9th house in a political chart denotes law and religion; 11th the parliament especially the Lower House, and Saturn the planet of democracy. It is, therefore, but natural that one movement for democracy should gain momentum during her rule from its very commencement. Incidentally Saturn is also the 4th lord, therefore governing academics. And 9th lord Moon occupying 11th, should lead to rule of law.

A western astrologer has pointed out that, being eastern, Burmese astrologers reckoned without the extra-Saturnine planets, Neptune in particular, which appears to have queered the pitch of her progress and conditioned the avoidable trauma suffered by her. Let scholars thrash out her future!

Mantras as Remedial Measures

A reader writes, "Astrologers often prescribe chanting of *mantras* for cure of maladies. Please explain convincingly how they bring about the desired effects".

The answer to this question has been convincingly provided by the *Vedas* themselves, but in metaphorical language and which has been explained neatly by later *rishis* and savants.

For instance, one of the thousand names of God, 763rd to be exact, in the *Vishnu Sahasranama* is *Naika-Sringo* literally meaning "many horned". Bhagavatpada Sankara in his *Bhashya* of this text interprets it as *Chatusringe* or four-horned, *Vedic mantra*, and quotes *Taittareeya Aranyaka* (1-10-17) as his authority.

This *mantra*, is often repeated by Brahmin householders during religious ceremonies. It runs as follows:

Chatvari sringa trayo asya padaha
dve seershe sapta hasthaso asya
Tridha baddhaha vrishabho roraveeti
mahadero martyam avivesa II

It meant, God entered the human body in the form of a bull with four horns, three feet, two heads, and seven hands. It is tethered in three places. It makes loud noise from inside the body.

Sage Patanjali while explaining the use of *Vyakarana* in his *Mahabhashya* uncovers this metaphor thus:

The bull is Vedic *mantra* (*shabdhabrahman*) which has entered the human body. Its four horns are noun, verb, preposition and indeclinable. The three legs are the past, present and future tenses. Its two heads are the physical and functional forms; the seven hands are the seven cases, nominative, accusative, instrumental, dative, ablative, genitive and locative.

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The three places tethered are the heart, throat and the mouth.

We get confirmation of this fact from another Vedic *mantra* "*Chatvarivak.....*" which categorises the word sound into four forms - *para, pasyanti, madhyama* and *vaikhari*. The first is *Shabdhabrahman* itself, which pervades the entire body and is the "motherboard" of the human computer.

It manifests itself in the heart as *pashyanti* in the throat, as *madhyama* and at the lips as *vaikhari*. Para is of course its *nirguna* form.

It is common knowledge that Brahman or God is all-pervasive, and in consequence, pervades the body too as *shabdhabrahman* or sound particles, as part and parcel of the human system.

There is a given order in which the sound principle abides in the body to ensure a healthy life; and the moment (this order is disturbed, health is also disrupted.

In the *mantra Namahsivaya* (Salutation to Siva) "When the letter 'ma' is deleted, it reads 'na sivaya', which means, the negation of prosperity.

Even so, any such disturbance or deletion in the sound-chain in the human system, will bring about difficulties in health and prosperity.

What, therefore, we aim in recommending the *japa* of any *mantra* is, to fill in the lacuna in or correct the sound structure of the body, as revealed by the horoscope of *prasna* chart, to enable the restoration of health or prosperity.

The rishis who knew this secret have practised this rule to perfection and obtained immense benefits by optimising their lives.

It is given to us too, and is our right, to follow in their footsteps and reap benefits proportionate to our effort.

Of such *mantras, Gayatri* plays the key role; it is the trouble-shooter or the "DOS manual" to use a computer term which rectifies minor faults or slips in sound-links in the body and ensures the smooth functioning of life.

We cannot think of a greater benefactor to Homo Sapiene than Sage Viswamitra who discovered this immortal key-mantra, a panacea and gifted it to the world! He is literally a friend of the Universe - "Viswa-mitra".

CHIRON the "baby planet"

After Pluto in 1930 the latest planet to be sighted in our solar system is Chiron (pronounced Kairon) in 1977 and named after its amateur discoverer in the U.S.

Its mean distance from the Sun, it has been worked out, is 13.6991 Astronomical Units (Earth 1). It orbits round the Sun between Saturn and Uranus. Its period of rotation is 50.7 years and it occasionally crosses the orbit of Uranus at the perihelion. The inclination of its axis is 6.9230and diameter is estimated to be between 150 to 650 km. and hence, mass and volume are indeterminate,as at present. It has of course no satellite and is considered by scientists as a minor planetary body possessing the characteristics of cometry.

Astrologers in the U.S. however have already built up a massive *purana* on this baby planet, ordained it and started including it in nativities! To facilitate their work Michaelson's *American Ephemeris for the 20th Century* (1900 to 2000 A.D.) for one, carries its longitude for the 1st of each month for a thousand years!

It is amazing, how the west builds legends over heavenly bodies newly discovered. Unlike the rishis of old who divined the astrological properties of planets by intuition and thousands of years of observation, our friends in the west weave fanciful stories around them overnight.. For instance, Pluto was said to have heralded the appearance of Hitler, Mussolini, Stalin, the nuclear bomb and the underworld mafia. This baby planet is now said to herald the ushering of the New Age of healers and leaders, activation of Kundalini and what not.

Orbiting as it does, between the giants Saturn and Uranus, this baby planet is said to bridge death and life, and rule over the art of divination itself.

From the accident of its discovery by a person by name Chiron, and named after him, we are told that in Greek mythology Chiron (spelt Cheiron in it) was a great astrologer teacher of Greek heros Achilles *et al.* and its discovery has already brought about proliferation of *gurus* in America since the 70s. **And now the AIDS is laid at its doors!** He is also said to rule over Tarot reading and the Cheiromancy.

It will not be too long before this baby planet finds its way into Indian charts too!

Hologram

Esoterism is playing havoc in the field of Astrology these days in the west, especially in the U.S., and

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

(In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything - birth, marriage, death, accident, sport, career, art, farming, weather, animals and the list is endless - so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to "Astrological Miscellany", THE ASTROLOGICAL MAGAZINE, Bangalore 560 020.)

Muhurta and Phala

RULES of Muhurta (electional Astrology) and rules or Predictive Astrology are two distinct sets. While it is possible to interpret a *muhurta* chart using predictive Astrology methods, as is done in the case of national charts and swearing-in ceremonies, a *muhurta* chart cannot be constructed on *phala-jyotisha* rules.

Thus merely because Mars is a functional benefic for Cancer or Leo Ascendants, we cannot place Mars in a *kendra* in a marriage *muhurt* chart as strengthening it. In *muhurta* when a reference is made to benefics or malefics, it is strictly to the natural disposition of these planets. Thus when in a *grihapravesam* chart, Taurus as a fixed sign is chosen as Lagna, Jupiter's presence there is extolled. However, the same Jupiter for a Taurus born in Lagna is viewed with caution.

The role of natural malefics and benefics is highlighted in *muhurta* principles. A natural benefic is often a dangerous malefic in natal horoscopy such as Venus for Sagittarius Ascendants. But if a *muhurta* chart has the same sign rising, Venus in Lagna is an additional point of strength.

Good or Bad

Reader P. Ramachandra Rao of Nellore has another somewhat similar doubt when he writes:

"The meaning of a classical dictum I came across appears to be that at the time of marriage, if Jupiter occupies 8th or 12th house from Lagna or Chandra Lagna (Moon-sign) of a girl, then she becomes a widow Likewise, if Jupiter occupies 3rd and 6th from Lagna or Chandra Lagna of the boy, then he loses his wife.

"If Jupiter occupies 4th or 10th house from Lagna or Chandra Lagna of both, then they won't feel happy. It is further stated that *Tarabala* has to be considered for the Sun, the Moon and Jupiter. If marriage takes place when Jupiter occupies bad houses, as stated above, then *shanti* has to be performed.

"How far is the above statement true?

"For example, Jupiter is now in Taurus. Suppose a girl's star falls in Libra or Gemini, then according to the above *sloka*, Jupiter will be in 8th or 12th house and it is bad to perform marriage for her during this period.

"Likewise suppose a boy's star falls in Pisces or Sagittarius then according to the above *sloka*, Jupiter will be in 3rd or 6th and it is bad to perform the marriage of the boy.

"But if the Lagna of the boy and girl happen to be Aquarius or Leo, then Jupiter will be in 4th or 10th. This is again considered to be bad.

"If marriage takes place now, when Jupiter is in bad position from Lagna or Chandra Lagna, what is the *shanti* you suggest? Will it give good results?"

Factors That Count

The positions of Jupiter cited above are sweeping generalizations. When a marriage is decided, it is most times highly impractical to postpone it indefinitely waiting for Jupiter to change signs to the right one.

The following factors are of the utmost importance in fixing a marriage *muhurtas:*

(1) Avoid Mars in the 8th from Muhurta Lagna.

(2) Avoid Venus in the 6th.

(3) Keep the 7th house vacant.

(4) The Lagna must not have a malefic.

Several lesser factors have to be adhered to also. Jupiter in trines or kendras is desirable but avoiding him in the 3rd or 6th or 8th or 12th from natal Lagna or Moon of either of the groom or bride is not the decisive factor. Where the more important requirements of *muhurta* have been complied with, Jupiter in *dusthana* from the natal Lagna or Moon becomes irrelevant.

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Graha Maitri *versus* Samasaptaka

"According to *Muhurta* by Dr. B. V. RAMAN *grahamaitri* need not be considered if the couple have their Janma Rasi disposed in one and seven from each other.

"Suppose they are disposed in one and seven from each other in Navamsa and not in Rasi can we take it for granted that there is *grahamaitri?* If there is no *grahamaitri* either in Rasi or Navamsa, then should we reject the horoscope matching? If not what is the remedy?" asks reader Rao next.

It is true that *grahamaitri* is an important factor in Kuta agreement. But when the natal Moons of the boy and girl are in *samasaptaka* (opposite signs), this factor can be dispensed with. However, if the *samasaptaka* occurs in Navamsa and not in Rasi, provided the other factors of Kuta agreements are favourably disposed, the agreement on this count can be okayed. As to what would be the position when *grahamaitri* obtains neither in Rasi nor Navamsa, it can only be reiterated that Kuta agreement is only a small fraction of the total process of matching and no match can be rejected only on this score. The two charts must be assessed into to before either accepting or rejecting the match.

A comparison endorsed only on the basis of the Moon-signs is incomplete and unfair.

Tips on Toes

Reader Kultar Singh Rattan of Kanpur shows us how to read the toes of both men and women.

"Hindu teachers of palmistry have described very clearly signs on the toes of men and women.

Toes of Men

If the toes are short and widely spaced, the person is a domestic servant. If they are equal in length and placed together, they are looked upon as good. Indications of the toes resemble in some measure those of the fingers of the hand.

"If the toe next to the big toe is long, square, more beautiful than the latter, the man enjoys a good life. If it is short, there is trouble. If it is equal in length, it is neither good nor bad.

"If the second toe is longer than the first toe, then the man is apt to lose his wife. If it is equal to the first, it is a sign of luck. If the third toe is long, then he is given to study. If it is shorter than the second, he is adulterous.

"If the first is thick and the fourth long, he is happy and wealthy. If the fourth is short, thick and wide like a rod, the man is likely to lose his parents in boyhood. If the second is abnormally long, the man is not honoured and his work unappreciated.

"If there is a large gap between the big toe and the first tow, the person is large hearted; between the first and the second toes, an independent thinker; between the second and the third, original and eccentric; between the third and fourth, independent in action and self-reliant.

Toes of Women

"If the toes of women are soft, round, fairly raised, and closely set together, they are looked upon as good. If very thin, the indications are unfavourable. If short she will be short-lived.

"If the toes are crooked and broken, the woman is of a deceptive nature. If flat, then she is a servant; if wide apart; she will kill many masters and go to another. If when a woman walks, a cloud of dust is raised in consequence, she will ruin many families. If the first toe of a woman is longer than the big toe, she is self-willed, licentious, and will never be able to live happily with her husband and sooner or later will leave him.

"If the second toe is longer than the big toe, the woman is unfortunate and a source of worry to others. One should not marry such an unusually unfortunate woman. If the third toe of the woman is short, she is inclined to be quarrelsome; when this toe does not touch the ground while walking, a woman marries twice. If the second toe does not touch the ground while walking, she will not remain loyal to her husband. She will change her husband one after the other. If the third and fourth are short, the woman will remain unmarried or her husband will leave her."

Untimely Death (*A.M.*, May 1988)

Strong Affliction to Mercury

"The Lagna, 3rd, 6th Bhava and their lords and Ayushkaraka Saturn are important in judging longevity. Here Lagna lord Mercury in the 9th constitutes a very good yoga at first sight and becomes hopeless when we measure the strength and auspiciousness of the planets: (1) Mercury and Venus are hemmed between malefics, the Sun-Rahu on one side and malefic Moon of Krishna Dwadasi, aspected by 6th lord retrograde Saturn from the other side, (2) The Lagna lord is defeated in planetary way by Venus,

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(3) Mercury is in an inimical sign in Navamsa and his Navamsa lord Mars is in the 12th in Rasi aspected by Saturn, (4) the 4th, 8th, and 12th houses from Mercury and Venus are occupied by malefics. Therefore, we have seen that Mercury as Lagna lord and Venus as Bhagya lord are very weak and afflicted.

"The 3rd and 8th lord Mars (vargottama) in the 12th (house of loss) aspected by 6th lord Saturn curtails longevity. According to *Uttarakalamrita*, "..If 8th lord from the Lagna or Chandra Lagna is aspected by Saturn or Mars, the native is short-loved." Here, Mars is the 8th lord from the Ascendant and the Moon-sign is aspected by Saturn. DR. RAMAN says in How to Judge a Horoscope Vol. I: "If the Lagna lord and Moon be weak and occupy Apoklimas and be aspected by malefics, the native lives for 32 years." Here Lagna lord Mercury occupies an Apoklima house and the Moon in the 8th is aspected by Saturn. Such a position of the Moon constitutes Balarishta Yoga.

Jaimini Works

"Applying the system outlined by Iranganti Rangacharya in his article 'Calculation of Life span' (*A.M.*, May, 1988) to this chart gives satisfactory results.

"(1) Lagna lord in fixed Rasi. The 8th lord Saturn is in fixed Rasi — short life. (2) The Lagna is in common Rasi and the Moon in movable Rasi — middle life. Hence short life is ascertained from two of the factors.

Kakshya Vriddhi by Jupiter in the 7th — increase to middle life. But Saturn aspected by Rahu and Mars reduces again middle life to short life. Now add and subtract the *Kakshya* years of the planets in *Kakshya* places to 33 years if middle life or 66 years if long life is ascertained. But what about short life about which Mr. Rangacharya has said nothing? I have subtracted the net years after subtracting and adding *Kakshya* years of the planets to 33 years.

"Adding : 6(Jupiter in the 7th) +3+6 (Mercury and Venus in the 9th) +1 (Moon in the 9th from the 7th house of Atmakaraka) = 16 years.

"Subtracting: 5(Atmakaraka Saturn is malefic) +2 (Mars is in 7th from Atmakaraka) +3 (Sun in the 5th from Atmakaraka) = 10 years. Therefore 16 - 10 = 6 years. Subtracting this from 33 years, we get 27 years' life-span. The native died when 24 years, 7 months and 14 days old.

"Mercury, *karaka* for nervous system, is severely afflicted. The Moon, *karaka* for mind, occupies the sign of Mars and is aspected by Saturn. Mars, the 8th lord, aspects the 5th lord Saturn from a fiery sign. Also Saturn is aspected by Rahu who is with fiery Sun. The 4th house is occupied by Ketu and aspected by Rahu-Sun. From the Moon-sign, the 5th is occupied by Mars and aspected by Saturn. The 5th lord is afflicted by Rahu. The 3rd house and 3rd lord (lower mind) from both Lagnas are adversely influenced.

"Naturally the native was the victim of a nervous-cum-mental disease," concludes reader Bankim Khasnabish of Katwa.

Strong Alpayu Yoga

"Contrary to the statement of the reader who says there is no combination for Alpayu I wish to draw the attention of our readers to *Uttarakalamrita* (Chap.III, Sl.8). This *sloka* deals with two combinations for Alpayu. The second combination given there applies here according to which if the lord of the 8th house from the Lagna or from Chandra Lagna is aspected by Saturn or Mars, the native concerned will be entitled to an exceedingly short span of life. This Alpayu Yoga will not be effective if the Lagna or the lord of Lagna receives benefic aspects.

"Lagna is aspected by three benefics - Jupiter, Venus and Lagna lord Mercury. Are they benefics really? Mars aspects Jupiter and Saturn casts the 10th house aspect on Mercury and Venus thus turning them malefics. (I have observed many a time that the Nadi principle that retrograde planets aspect backwards is correct.) Now one condition for Alpayu Yoga is complete. Mars is the 8th lord both from Lagna and the Moon. Saturn casts his 7th house aspect on Mars in the 12th house. All the planets aspecting Lagna receive a double dose (Saturn and Mars combined) of malefic aspect thus fulfilling the requirements for the Alpayu Yoga.

"Now we will look into the question of hysteria. We, in Sri Lanka, do not consider hysteria as a death-inflicting disease. This is a nervous affection occurring typically in paroxyms of laughing and weeping alternately with a choking sensation in the throat. Very often we find young women suffering from this sickness. I have not seen a male suffer hysteria so far in our country. Hysteria can be defined as the manifestation of unfulfilled desire. The desires are always sensual. *Maya Vata*, *Mayonmada* and *Smaronmada* are synonyms for hysteria. (*Smara* is Kama, God of

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HOW TO AVOID PITFALLS IN PREDICTIVE ASTROLOGY ?

R. LAKSHMANAN, M.A., B.L.

AS the learned Editor of THE ASTROLOGICAL MAGAZINE observed in his article on the 10th Bhava, it is certainly the most important since it represents the energy and effort and perseverance (Udoma) put forth by him and his consequent status or "Padavi", denoting success in life. It is *par excellence*, the most important houses as representing honour or *maana* and fame or *keerti*. But, yet one must not forget the all important birth sign or Lagna representing *Keerthi* and *moorti* and the 9th Bhava representing *bhagya* or the poorva-punya of a person. In fact a suitable association (i.e., combination or aspect) of the lords of 1 and 9 and the lords of 9 and 10 alone will and can give high success in life. The stay in 10 of the lords of Lagna and the 9th is, in my experience and opinion, as powerful a factor for success as the strength of the lord of 10 or the karaka concerned.

It is in regard to such matters, the weighing of forces in opposite directions, of action and reaction, becomes a very difficult task for anyone but the "gifted" expert. I shall illustrate the difficulty with reference to a horoscope:-

SATURN	ASCDT.		VENUS MERC. RAHU
	Chart 1 RASI		SUN MARS JUPITER
MOON			
KETU			

Prima facie, it is a very poor horoscope since Mars lord of Lagna is in Neecha, in 4, Sani lord of 10 is ill-placed in 12; 12 being as baneful a position for Sani as 11 is excellent and superb for him. Though authorities are unanimous in deeming lord of Lagna, although a natural malefic, in a kendra as good it must be said that generally Mars in 4 is as harmful as Mars in 10 is excellent. And his being in debility makes him still worse, notwithstanding prevalent and plausible contentions - which however are untenable - that for Mars there is no Neecha-dosha (since his debility occurs in the house of Moon). Similarly, Saturn in 12 especially as lord of 10 is enough to damn the horoscope outright. And the early conditions of life of the person were certainly poor and even miserable. But the person, though born in a poor family, is well educated, highly talented and is in a learned profession and bound for success. Why? The lord of the sign where Mars is debilitated

(a) is in 10 from Lagna

(b) aspects the neecha-graha and

(c) the oochha in Cancer, *viz.*, Jupiter is not only in Chandra-kendra but with the neecha-graha himself.

Hence, there is good Neecha-bhanga Rajayoga for the lord of Lagna with the result that the person born in poverty rises to wealth and power later on especially (and this is important) as he aspects the 10th house. Similarly, the fact that Sani lord of 10 or Raja-bhava is very ill-placed in 12 is hopelessly bad for profession and status in life; even though Moon (Full-Moon - as being within Krishna-paksha Panchami and opposite the Sun almost) is in 10 as lord of 4, and 10 is aspected by the lords of 1, 5 and 9. As a result, despite education, talents, memory and brilliant parts, the native, thanks to the initial Neecha sthiti of Mars, the ruler of Lagna, and the rather bad position of Saturn lord of 10 (the most important house) must suffer, and, in fact did suffer much in the first part of life nay till 30 or 32 till which upto the first half of Jupiter's period transpiled. But later on there is status, dignity and income. Why? Simply because Saturn lord of 10 though very ill-placed is well aspected by Jupiter lord of (9 and 12). It requires no elaborate statement that Jupiter's aspect is always good even though his own period may be bad either due to his owning a bad house or to his being in a bad house 6, 8 or 12. His aspect is always a definite benefic influence to be reckoned with. Of course, if he is lord of good houses well placed in kendra from Lagna and Chandra, and in his own house or in his exaltation house, his benefic power is enhanced appreciably.

If the lord of any house is in 6, 8 or 12 or if the lord of 6, 8 or 12 is in any house that is annihilated.

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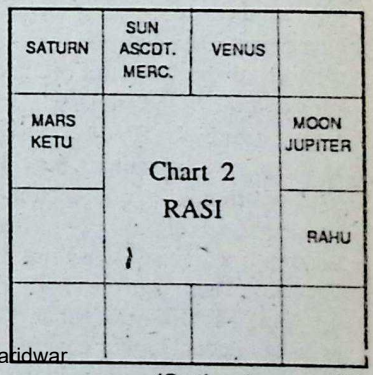
But if there is benefic aspect (*i.e.* on thhe ill-placed 10th lord, or the bad lord in 10, say) the effect will be quite otherwise. People who wholly condemn a horoscope like this commit the eggregious error of forgetting the latter part of the above *sloka* as critics of Kipling do when they refer to his "East and West". True, being in a good place like 3, 10 or 11 is so important (especially for a natural malefic) just as being in a positiion in life is indispensable if a person's talents have to shine or his qualities are to be noted. From my experience, I would even go to the length of asserting that being in 6, 8 or 12 is even worse for a planet than Neecha, though the texts speak of the two defects on the same footing, for, whereas, Neecha seems to be easily counteracted by some sort of bhanga under the prescribed rules although Full Neechabhanga Rajayoga proper is not so easily achieved; location in 6, 8 or 12 is not so easily redeemed or saved unless it be, there is a benefic aspect on it so puissant and compelling. That can be said only of Jupiter or Venus when being lord of good house, in exaltation or Swakshetra. Otherwise, the evil of the planet expecially, a malefic in 6, 8 or 12 cannot at all be counteracted. The effect of a planet in 6, 8 or 12 is so baneful that it cannot be counteracted except by the aspect of good and strong Venus or Jupiter. So, if in a Kumbha Lagna horoscope Mars lord of 10 is in 8, Venus in 2 in exaltation is required to counteract the *dosha* (evil) and confer a slight Yoga also. For the lords of Kendras and Trikonas, though individually weak, confer Yoga by virtue of their mere combination or association. Similarly in the present instance of Mesha Lagna, Sani in 12, it is itself a very baneful feature, coonstituting a bad "argala" for Lagna and a dire symptom of poverty and misery. And, when as lord of 10 he is in 12, it is very bad for the 10th house, and that was, no doubt, the actual bitter experience of the native. But nevertheless Jupiter aspects this Saturn, placed in his (Jupiter's) house; and this Jupiter is lord of 9 and 12, in 4 from Lagna and 7 from Chandra in exaltaition and so, not only is the *dosha* (evil) of Sani in 12 removed but there is also the result of the association of the lords of 9 and 10 (their mututal aspect being not merely unnecessary but even undesirable in the case of Mesha Lagna), thanks to the peculiar efficacy of Jupiter's aspect in particular. As such despite the bad place of Saturn, the horoscope must be deed and is fairly good. The correct reading of a really discerning astrologer ought to be and will be thhat the horoscope is a good one since (a) Mars lord of Lagna (which is Moolatrikona and not 8) though neecha, is in Neechabhanga Rajayoga and aspects 10; (b) Jupiter, the best planet for Mesha Lagna is a good friend of Mars lord of Lagna, is exalted and aspects 10 and lord of 10, (c) Saturn lord of 10, though in 12, is powerfully aspected by Jupiter, lord of 9. Of course, due to the debility of Mars, the bad place of Sani in 12 and due to the dictum that people who owe their success to Jupiter generally shine only in the latter part of their lives, the early part of the native's life was poor and low.

I suppose I have sufficiently illustrated the effect of Neechabhanga, and the dire evil of being in 6, 8 or 12 and the only anudote for the same from the above horoscope which provides a typical case of a person born poor, not highly connected matrimonaily, and though without thumping professional practice is yet lifted and self-made, thanks to excellent Jupiter lord of 9, strong in 4 from Lagna and 7 from Moon, in exaltation and aspecting (and this is by far the most important point) the 10th house and the lord of the 10 house.

The readers will be pleased to note that throughout I have laid emphasis on the importance, for the success in life, of good planets and yogakarakas being connected with 10 or with the lord of 10. For whereas, if the lords of 1, 5 and 9 are in 7 or aspect 7 from Lagna, is good for a rich matrimonial alliance, it is only their stay in 10 or aspect on 10 or on the lord of 10 that can elevate the native's position, status, and dignity which alone, afterall, are the most valued and prized things in the world.

That the above reading is correct, is supposed and affirmed by the following case (Chart 2) shown in the late lamented B. Suryanarain Rao's *Illustrative Horoscopes* attached to his esteemed *Astrological Self-Instructor.*

Of course this, the horoscope of a lawyer who rose to be Judge in Mysore (Dewan Bahadur A.



(Continued on page 20)

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WHAT MAKES LEGAL LUMINARIES?

T. N. KESAVA PILLAI, B.A., B.L.

OUR learned Editor has in the editorial of THE ASTROLOGICAL MAGAZINE, September 1971 observed that "The careers of men in this world are as varied in their nature and results as their physical and intellectual variations are. If before one takes up a profession, he knows his aptitudes well and selects his vocation accordingly, there will be no cause for repentance... Planets give excellent indications of success and failures in the various professions men are engaged in and they indicate with a fair degree of accuracy one's likes, dislikes and aptitude, so that if properly handled, Astrology might prove of invaluable aid for the selection of a profession or vocation".

DR. B. V. RAMAN has classified the various occupations into six broad groups or categories, *viz.*: (a) Intellectual avocations; (b) Economic occupations; (c) Aesthetic activities; (d) Routine works; (e) Mechanical profession and (f) Trade. Those who follow the legal profession fall under group (a). Judges and lawyers fall under this.

The 10th house is the most important in a horoscope as it indicates the means of livelihood. All have identified the 10th house with profession. The most powerful planet in the horoscope will have also a considerable bearing on profession. According to DR. B.V. RAMAN, the deciding factors regarding the 10th house are (a) when the 10th is not occupied by a planet, (b) when the 10th is occupied by ay planet; (c) When the 10th is occupied by more than one planet. DR. B.V. RAMAN further suggests that in the first case take the 10th lord as primary determinant and the lord of Navamsa occupied by the 10th lord as secondary determinant. The strongest of these two generally indicate the nature of the profession. When occupied by a planet, then between the lord, the occupant and the lord of the Navamsa occupied by the 10th, the strongest will be the primary determinant. When more planets occupy the 10th, the most powerful planet will be the prime determinant provided there is no conjunction. In case of conjunction the stronger of the Navamsa lords of these two planets will give the clue.

The intellectual signs are Gemini, Libra and Aquarius. These signs intensify the powers of thinking. An airy sign indicates oratory or fluency. Mercury governs orators. Jupiter governs lawyers and judges and has a prominent place in the charts of lawyers.

Now we will note the indications in a horoscope that suggest the legal profession. Mars is the planet of dispute and the 7th house is the house of dispute in any horoscope. The pleader's duty is to take care of his client's interest with reference to the various laws and rules. The 9th house in a chart comes under the influence of Jupiter who is the planet of wisdom whereas Mars is the planet of dispute. So there must be connection between Mars and Jupiter.

The 2nd house controls speech which depends on one's own legal intellect or knowledge which comes from the 5th house. The pleader has often to refer to many books. He has to think more and more, must be cautious in addressing courts. He should avoid all unnecessary details, has to put his case in a proper way and that too to the point in an indicative way. He has to be alert and courteous. He requires daring as well as patience. He should be able to argue in a clear-cut manner with a well-balanced argument and he must be able to impress the presiding officer. The arguments must be expressed in legal terms in a forcible manner with facts and figures. All these qualities are represented by Mars.

The 9th house is the house of luck. *Saravali* gives highest priority to the 9th house. *Bhavartha Ratnakara* and other works also are of the opinion that no real fortune can be formed without the participation of the 9th house, its lord and its karakas, the Sun and Jupiter. To be fortunate in life, the 9th lord and its karakas , the Sun and Jupiter, must be strong. Jupiter gives status and position whereas the Sun gives fame and name. Jupiter's influence makes one become a peacemaker, high judicial officer and an establisher of right conduct, right action and right demeanour. The Sun's influence gives rulership of a country, land, province, district, etc.. royal positions, dignity and service under the State. The Lagna, the 10th and their lords, the Moon and the Sun cannot give a life of glory to the native, if the 9th, its karakas the Sun and Jupiter are weak and afflicted. The strong position of the 9th, its lord and its karakas make amends for the drawbacks caused by the weak position of the Lagna and the 10th lord, leading the native to a glorious future. The 9th is the only house that gives *bhagya* (luck-fortune) without which no real glory can be enjoyed in life.

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DR. RAMAN calls the 9th house as the "invisible goddess". The strong 9th house sustains the native in all circumstances, even if the chart suffers because of other drawbacks. DR.B.V.RAMAN further says that if the 9th house is occupied by a malefic, inimical or debilitated planet and is in the 6th house, the native suffers in every respect (*How to Judge a Horoscope* - Vol.II). If the 9th house is occupied by a benefic, the native is lucky. Regarding the chief significations of the 9th house, DR. RAMAN says, that it has mainly to do with father, prosperity or fortune and long distance travel. When we take the 9th house, take into consideration the following facts: (1) 9th house - the sign; (b) 9th lord; (c) aspects on the 9th and the 9th lord; (d) planets in the 9th; (e) planets in association with the 9th lord and (f) the karakas of the 9th house.

The planet Jupiter is connected with justice, judges, rules of religions, pleaders, etc. The pleader has his business mainly in a court of justice. As such, Jupiter is the benevolent and righteous planet as an indicator of the legal profession. If connected with Lagna, Jupiter gives dignity. The pleader puts his client's case in a proper way, defends on righteous lines in a forcible way and put forth his case on an intellectual plane by his oratory based on legal knowledge. Every pleader has to face his opponents either on right or false grounds. Jupiter with good aspects will keep the pleader on right lines. Jupiter well placed in a horoscope shows the measure of help which a native will evolve. The 9th is the house of "Daivanukula" (God's grace) and Jupiter is the karaka for God's grace.

The Sun in the 10th or especially in the 11th is of sovereign merit in any chart. Sage Garga says that for a day birth, the Sun in the 11th and for a night birth, the Moon in the 11th (full and radiant Moon) destroys even a crore of *doshas*. The royal planet Sun, lord of the 9th in the 10th, causes *Srinatha Yoga*. The general rule is that Mercury or Venus in Lagna Kendra or Jupiter in a kendra in the 1st, 4th, 7th and 10th, especially in the 1st or the 4th, (according to *Jataka Parijata* or Mars in the 10th makes the native shine in life and bring lustre to his or her family. According to a Tamil verse, the golden planet Jupiter in a kendra is like nectar.

For a successful career in the legal profession, Saturn must be connected either with Lagna or the Moon. Saturn is the planet of the masses and a pleader's Saturn must be strong. Saturn is an indicator of law and the pleader's profession is connected with law. The evil nature of Saturn creeps in at times and so we find some pleaders turn their client's wrong to right and find others right as wrong. Saturn touches humanity, service and discipline and is an apostle of true justice.

A happy disposition of the Lagna goes a long way in counteracting the evil dispositions of the other houses and planets. The disposition of Lagna is a powerful factor contributing to the welfare of the native. The relative dispositions of the planets *vis-a-vis* the Lagna produces several Yogas. Where the Lagna or its lord is badly placed the native cannot enjoy the full fruits of Raja Yogas or the beneficial combinations present in the chart. The reason for the Yogas not being effective in a majority of cases lies in a weak Lagna or its lord. The Lagnadhipa (lord of Lagna) is considered to be the ruler and the other planets give results according to their relations, duties and responsibilities to the lord of Lagna. For any chart, to be promising, its Lagna, the Moon and the Sun should be strong. The Lagna represents the exertion and aptitude and the general flow of wealth.

The ultimate aim in all professions is to generate money. The 2nd house rules finances in general, the 9th house the general luck and the 11th, financial gains. Wealth is not minted and has to be earned. Earning may be in several ways. A strong first house shapes a man to earn by his efforts. The planet associated with the first or its lord indicates the aptitude and likely course of one's earning. The Ascendant shows the exertion and aptitude as also the general flow of wealth. An interrelation between the 1st, 2nd and the 5th will give abundant wealth. The 5th is an important trine, confers steady intelligence and retention of wealth.

The 11th house is also very important. It is the tri-trikona of the 3rd, which with the 7th and 11th forms the *kama-tripod* of a horoscope. The 11th is called the *Sarvabhishtasthana* or the house of fulfilment of all desires, such as the 4th, indicating house, lands, etc., is called the *Abhishtasthana*. Financial affluence depends upon the position of Lagna, the 2nd and 11th and the planets placed therein. The 2nd denotes earnings of the native through the tongue and rules one's wealth and the 11th denotes profits and gains. Lagna shows the aptitude of the native and the 10th shows the actual type of work. All planets in the 11th give very good results. Malefic planets are considered strong in the 11th. They are inclined to confer good influx of money and other forms of wealth. Easy access to money will be had if the 11th is strong. Benefics in the

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11th always ensure a sweet life without much effort. The 11th is the 7th from the 5th (Lakshmisthana). All the planets in the 11th aspect the 5th. All benefics in the 11th (Oupachayasthana) constitute Vasumathi Yoga which confers a lot of wealth. The 4th house gives happiness and the 9th represents luck. These two are essential pillars for the accumulation of wealth.

The main planets connected with the legal profession are the Sun, Mars, Jupiter and Saturn. The houses mostly connected are the 1st, the 2nd, the 5th, the 7th, the 9th, the 10th and the 11th. The positive factors are:

(a) Saturn connected with the 10th from the Lagna or the Moon.
(b) Jupiter's connection with the Lagna or the Moon.
(c) Connection of the 7th and 9th houses and the planets Mars and Jupiter.
(d) Connection between the 2nd and the 5th and the planet Mars.
Mars should have connection with any of the house of education.
(e) The Sun or Jupiter should be related to the 10th house.

For a judge, the Ascendant and the nature of the Raja Yogas present are the most important. Invariably Jupiter has a say with reference to the 10th house. Judgeship is an elevation from independent profession (of an advocate) to service. The 6th in a chart shows service and the 10th an independent profession. So there must be a contact of the 6th with the 10th. *Jatakachandrika* says that Yogas are no good, if the concerned Dasas of the Yoga-giving planets do not run or transpire. The brilliant Dasas should not be out of rich. We see that natives with good Yogas trudging ordinarily through life, due to the non-advent of the Yogadasas in their lives. These are Apavada *Yogas*. Of course, fortunate natives have the opposite *Anubhava Yogas*. Any Yoga is fruitful only when lord of the Lagna is well placed and strong and the 9th or the house of fortune is fortified and its lord is powerful. Good Dasas occurring at the right time of life can lift a native to decent positions even though the chart may not be inherently strong.

We shall now examine at the end of the page, some horoscopes of lawyers and judges.

Chart No.1 is that of Alladi Krishnaswamy Iyer. In this case, lords of the 9th and the 1st are in Lagna. Mars, lord of the 5th and the 10th, is in the 2nd and aspects the 5th, which is his own.

Mars also aspects the 9th house by his 8th aspect. Kesari Yoga is full with the Moon in own house and Jupiter exalted. The 11th house is very strong with both malefic and benefic planets. Note that Saturn is in the 11th in a friendly Rasi. Mars the best Yogakaraka for Cancer Lagna is in the 2nd *(Dhanakutumbasthana)*. "This made the native a Midas to make gold through the tongue (speech). When the 5th lord is in

TABLE OF CHARTS —Planetary Positions

Chart No.	Date of Birth	Ar.	Tau.	Gem.	Can.	Leo	Vir.	Lib.	Sco.	Sag.	Cap.	Aq.	Pis.
1			Sun Merc Sat	Ven	Asc Moon Jup	Mars	Rahu						Ketu
2	1914-6-9	Sun Sat		Mer Ven	Mars	Ketu	Asc			Moon	Jup	Rahu	
3	1907-5-1	Sun	Jup	Rahu				Asc		Moon Mars	Ketu		Mer Venus Saturn
4	1942-5-2	Sun	Mer Jup Sat	Mars		Rahu	Asc		Moon			Ketu	Venus
5	1906-10-			Jup	Rahu	Mars	Sun Mer		Asc Venu		Ketu	Mo on Sat	
6	1885-7-15		Mars	Sat	Sun Mer Venus	Moon Jup	Rahu		Asc				Ketu
7	1895-10-4					Jup Mars Ketu	Asc Sun	Mer Venus Sat				Rahu	Moon
8		Mars			Asc Moon								Jup

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the 2nd, it indicates that the native had done many good deeds in the past to enjoy a life of prosperity. Rahu in the 3rd is good for the courage to give a crushing defeat to his opponents. The 9th lord is exalted in the 1st house. Moreover, there is Kalasarpa Yoga of the Anuloma type. And as stated by the late Mr. Lakshmanan, the native minted money as a leading lawyer and a great jurist with a monthly income of about Rs.20,000 during the Moon Dasa. The native was Advocate General and a Knight in the Dasa of Mars.

The native of Chart No.2 started his practice in the District Court Centre and took more interest in criminal cases. For some time he was the government pleader. He then shifted his practice to the High Court and was the first Director of Public Prosecutions of the State. Then he was the Advocate General and due to change of ministry he resigned. Now he is an active lawyer in the High Court. The Lagna is Virgo with its lord Mercury in own house in Gemini. This has caused Bhadra Yoga one of the results of which is "Asthana Kolahala" meaning speaking splendidly in a court of law. Since Mercury is powerful and unafflicted, the native has tact, a clear mind, fluency of speech, power of discrimination and determination and retentive money. Jupiter is in debility with the aspect of Mars in the 11th who is also debilitated. Both have cancellation of debility. So two debilitated planets aspect each other. The 9th and 10th lords are in the 10th causing Bhagyakarmadhipa Yoga.

From the 9th, the 9th lord and the 10th lord is Saturn, who is in the 9th. From the 10th, the 9th and 10th lords are Saturn and Jupiter, who aspect Saturn. Since Mercury and Venus are in the 10th, there is good Amala Yoga. Mars in the 11th, the 2nd lord Venus is in the 10th. There is Koteeswara Yoga as well. A purely self-made man who could argue well in the court. The native is now having Jupiter Dasa and has his own *pucca* building in the city with all amenities and is leading a prosperous life with full faith in God. He believes in the dictum that "it is better to live rich than to die rich".

Born on 1st May 1907, the native of Chart No. 3 is even now having good practice in the High Court. He started his practice in a District Court and then shifted to the High Court. Libra is rising with 11th lord Sun in exaltation in the 7th. Jupiter in the 9th aspects Mars who is in the 3rd in Jupiter's house. Saturn, the luck-lustre planet for Libra Lagna is in the 6th. There is connection between the 2nd lord with the 5th lord Saturn. The 4th and 5th lord Saturn is in the 6th an *upachayasthana* in the house of Jupiter who is in the 9th.

Mercury and Jupiter exchange houses. Mercury has good *neechabhanga*. Venus is exalted in the 6th and we get a happy disposition of the most friendly planets. The Moon and Mars are together in the 3rd causing Sasi Mangala Yoga. Both are aspected by Jupiter. Lagna lord Venus is connected with the 4th and 5th lord Saturn. The 2nd lord Mars aspects the 5th lord. There is thus connection of the lords of the 1st, 2nd, 5th, 9th and 10th. The native by dint of honest work has earned much, has his own big spacious house in the city with a number of shops. He is straightforward. The native who is engaged only in civil cases is highly cultured and is upto the mark in law disputes, is straightforward and has justly earned wealth, is righteous and free from dangers. Note that for Libra Lagna, Saturn gives pronounced Yoga even when he is in the 6th in Pisces. Note again that Saturn is with Venus, the Lagna lord. The native is a principled advocate, fair to the court and correct to the pie to clients. The Chandra Mangala Yoga gives plenty of pure wealth to the native and Mahalakshmi never forsakes the native. The 7th lord Mars in the 3rd gives long life and victory over enemies and rivals.

The native of Chart No. 4 is a lawyer in a District Court. Born in the intellectual sign of Virgo, has Venus exalted in the 7th. Jupiter is in the 9th and the 9th lord Venus is in the 7th *(parivarthana)*. Mars is in the 10th in good positions. The 2nd lord Venus is exalted with *parivarthana* (exchange of signs) to Jupiter in the 9th. Note that the lords of the 2nd, the 5th, the 9th and Jupiter aspect Lagna. Saturn, lord of the 5th, is in the 9th. The 11th lord the Moon has the direct influence of Jupiter cusing Kesari Yoga. Note that the benefics are on either side of the exalted Sun, causing Ubhayachari Yoga. The native is now a leading lawyer earning a very good income, has his own beautiful house. He is very courteous to the court and puts forth his arguments in a forcible way pleasing both the Bar and the Bench. The native is lucky in that his father, still alive, was a leading lawyer of the place. The father does not appear before the courts any more. But the native gets his father's help whenever necessary in important legal matters. For some time the native was the government pleader, but he resigned to pay more attention to his routine work. "A man likes to conquer and eclipse all others, but will be happy normally if his son excels him."

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Chart No. 5 is that of Panampilli Govinda Menon. He was born in Scorpio Lagna, with the Ascendant lord Mars in the 10th in a friendly sign. Mars aspects his own sign in the Lagna. Saturn is in the 4th with the powerful Moon, lord of the 9th (fortune) aspected by Jupiter lord of the 5th house and also by Mars lord of Lagna. The native was a brilliant lawyer, was very enterprising and diplomatic and was very clever. He changed from advocacy to politics and was able to tackle all problems in the teeth of strong opposition. He became the finance minister in the erstwhile Travancore-Cochin State and then was the chief minister of Kerala. In 1967 he was elected to Parliament and became a cabinet minister. The 10th lord the Sun and the 11th lord Mercury (in own house) are in the 11th. The 2nd lord is in the 9th and Saturn is in Sasa Yoga.

Chart No. 6 is that of Pattom Thanu Pillai. He was an advocate. He later turned to politics, became the chief minister of Travancore and Travancore-Cochin in Jupiter Dasa. In the same Dasa he was appointed Governor of Punjab. Jupiter is in the 10th with the Moon in Gajakesari Yoga. Mars, lord of Lagna, is in the 7th. There is Amala Yoga from the Lagna. Note there is Bhagyakarmadhipa Yoga in that the Moon, lord of the 9th, is in the 9th with the Sun, lord of the 10th, in the 9th (9 and 10 lords exchange). Above all there is Kalasarpa Yoga in this chart.

Justice P. Govinda Menon (Chart No.7) was born in Virgo Lagna with the Sun and Mars in Lagna. He was Public Prosecutor and later on a High Court Judge who rose to be a Supreme Court Judge. The lords of Lagna and Saturn lord of the 5th are together in the 2nd. Jupiter lord of the 4th and 7th is in the 11th in exaltation. Jupiter in the 11th shows God's grace. Saturn is also exalted. The 6th lord showing service is thus exalted. Note that the Moon (in the 7th) and Jupiter (in the 11th) are in *parivartana*. Venus is lord of the 9th. The *Bhagya Kala* from Lagna is 12. From the Moon, the 9th is Mars whose *Bhagya Kala* is 6. On addition we get 18. When divided by 12, the remainder is 6. From the Moon, benefic Venus is in the 6th. So there is Koteeswara Yoga in this chart. The Moon is lord of the 11th and is full. Exalted Jupiter aspects his own sign Pisces where the Moon is situated. Jupiter is the planet of Justice and the native rose to the position of a Supreme Court Judge. Birth was in the house of Mercury who is the planet of intelligence. In the 2nd, Mercury made the native very learned, speak well and write lucid judgements. There is Chandradhi Yoga since Jupiter is in the 6th and Venus and Mercury in the 8th from the Moon. Bhagyakarmadhipa Yoga is also present since the 9th and 10th lords are in the 2nd.

Chart No. 8 is that of Justice V. Ramaswamy, I.C.S. He entered the Indian Civil Service and became a District Judge and then rose to be the Chief Justice of Patna High Court and finally became a Judge of the Supreme Court. The Lagna is Cancer with its lord the Moon in it. Jupiter is in the 9th in own house and Mars is also in own house in the 10th, in his Moolatrikona house. Mars lord of the 5th and 10th, both from Lagna and Chandra Lagna, is in the 10th. Dominant Jupiter made him a Judge.

Note this native had no practice as an advocate. —114.88.

HOW TO AVOID PITFALLS IN PREDICTIVE ASTROLOGY

[Continued from page 15)

Ranacharier) is slightly different from the other horoscope shown above since here lord of Lagna is not in neecha but in 11 as malefic, lord of 2 is in 2 and not in 3, annd Jupiter lord of 9 too is stronger as being with Moon and uncombined with Mars when profuse discusions regarding his lordship of 8 though he is lord of Lagna and his debility marring or not marring Jupiter's purity may arise. But in regard to the cardinal feature there is resemblance *viz.*, the lord of 10, Sani, though ill-placed in 12, is in Meena whose lord is strong and receives the soothing, exhilarating and energising benefic aspect of Jupiter who aspects the 10th house as well. (Reprinted from the *A.M.* March and June 1938.)

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THE ROLE OF RAHU AND KETU IN PREDICTION

CYRUS D. F. ABAYAKOON

A RUSSIAN scientist claimed sometime back that he was able to locate the position of Rahu in the Heavens. Peering through a powerful telescope installed high up in the Ural Mountains he saw Rahu as a large brown circle. Of course, during an eclipse, we see Rahu. Hindu seers attached great importance to this concentration of energy.

The *Jyotisha Shyama Sangraha* calls Rahu "Kala-Rudra" having special occult significance in the Kali Yuga. Ketu is styled "Vikrama-Karaka", the begetter of victories, also in the Kali Yuga. Hence can we disregard the high import of these two dark bodies in Hindu Predictive Astrology?

The above-quoted treatise asserts that Rahu's *utcha-sthana* is in Gemini, its *swakshetra* is in Virgo and its *neecha* in Sagittarius. Rahu's enemies are Sun, Mars and Moon. Its friends are Mercury, Venus and Saturn and its equal is Jupiter. If it is posited in the 3rd, 6th and 12th then it has the capacity to destroy all evil. It is incapable of doing good when it occupies the 1st, 2nd, 4th, 5th, 7th, 8th, 9th, 10th and 12th houses.

As regards Ketu, we learn that it is exalted in Sagittarius, fallen in *Gemini, swakshetra* in Pisces and moolatrikona in Leo. It is cloud-coloured object awe-inspiring, an enemy who appears as a friend. In a Bhava it gives the same influences as Rahu - a trouble-maker who subjugates the Moon.

Going into further details the *Jyotisha Shyama Sangraha* states that Rahu is utcha in the *sunyamsa* of Gemini. It is *neecha* in the *sunyamsa* of Sagittarius. Its parama-utcha is also in the *sunyamsa* of Gemini. Its moolatrikona is in the fifth *amsa* of Cancer. Its *swakshetra* is in the 24th *amsa* of Kanya.

In the *sunyamsa* of Sagittarius, Ketu is exalted and has its fall in the opposite *sunyamsa*. Its moolatrikona is in the 5th amsa of Leo and its *swakshetra* is in the 24th amsa of Pisces.

Referring to the *Daivagna-Manohara* we learn that the moolatrikona of Ketu is in Leo, its *swakshetra* is in Pisces and its *utcha* in Sagittarius. Here it is classified as an equal of Mercury and Jupiter, a friend of Sun, Moon and Mars and an enemy of Venus and Saturn.

It requires a great deal of considered judgement to reconcile views by acknowledged masters. No wonder that Hindu Astrology is likened to a vast ocean which only a Rishi could cross and reach the shore of perfect understanding. The diligent student will however be satisfied if he could clearly understand that in whatsover Bhava Rahu or Ketu stands with the Bhavadhipati while possessed of any one of the three vargas then in their Dasas they will be good or bad according to the planets with which they are conjoined. In whatsover Bhava Rahu or Ketu is posited then they will assuredly translate the natures of that Bhava and the results will be consonant with the strength of the lord of that Bhava.

Whenever Rahu or Ketu occupies the 6th, 8th or 12th Bhava having the combination *(sunyoga)* or aspect *(drishti)* of that Bhavadhipati, then in their rulerships or sub-rulerships, they (the dark bodies) will produce troubles and sorrows. If they are in association with *maraka planets* (lords of the 2nd and 7th) and in close aspect with the rulers of the 6th, 8th or 12th Bhavas, then the subject must guard against deadly influences. Even if Rahu and Ketu occupies the 6th, 8th and 12th Bhavas with the lords of the trines and angles, still, despite the little happiness realised, there will be diseases, sores, ulcers, injuries or death through a sharp instrument (operation), water (drowning) or prisons (incarceration).

But such associations are only found in heavily afflicted horoscopes. (All the cases cited by Charles E.O. Carter in his *The Astrology of Accidents* are beautifully explained by concentrating on the influences of Rahu and Ketu). We can feel happy when we know that if Rahu or Ketu stands with a powerful yogakaraka planet in the 1st, 3rd, 4th, 7th, 9th, 10th, then we shall at least taste some comforts and happiness, the love of good children, the joy of possessing vehicles and money and above all Power. Loss of wealth and death can occur if such a Rahu or Ketu associates or is aspected by the Bhavadhipatis of the 2nd and 7th. Bad results are foreseen if the 5th and 9th are involved, even though trine positions are considered good. This is where correct astrological estimation will help in making startling predictions and put those so-called 'Professors' to shame.

Conversely when Rahu or Ketu stands with either of the lords of the 5th and 9th in the 7th or 2nd Bhava, then we see good results and the evil is destroyed.

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Further if either of the these nodes is well-aspected and occupies the 7th or 2nd Bhava and if the lords of the 7th and 2nd receive evil aspects, then the aforesaid good is neutralised and evil follows. But if they are receiving fortunate rays at birth and stay in the 7th or 2nd then they have no *maraka* power.

Proceeding deeper we see that if either Rahu or Ketu stays in the 8th or 9th and associates with the Bhava lords of the 2nd and 7th or receives their rays then such a Rahu or Ketu. in its respective Dasas gives *maraka* results. But if this Rahu or Ketu has the aspects of the lords of the 5th and 9th and stands in the 2nd or 7th, then the subject born will have long life and wealth. However if either of these dark bodies stays in the 2nd or 7th Bhavas and if the Bhavadhipatis associate with malefics in terms of the lagna, then in the Dasa of either Rahu or Ketu *'maraka'* results will follow.

Again when Rahu or Ketu occupies either the 2nd or 7th signs with the lords of the 5th and 9th houses (or with anyone of them), then there is wealth and long life. But take the case of a Meena Lagna person with Rahu and Mercury in the 9th. Here Rahu is with the lord of the 7th *(maraka)* so in the Dasa of Rahu ill effects are given. Also if this Budha stays in the 3rd instead of the 9th then bad results follow. Why? Because Rahu receives the aspects of the lord of the 7th (Mercury). If the distance between Rahu and Mercury is far apart then the evils will be very much reduced or correspondingly lessened.

The following aphorisms have been extracted from an ancient Hindu work. They have been tested and found correct:-

1. If Rahu or Ketu stands alone in the 2nd or 7th, and if the owners of the 2nd and 7th stands with an evil planet, then such a Rahu/Ketu Dasa will be productive of no good.
2. If Rahu/Kethu stands in a Dwisvabhava Rasi along with the lord of either the 1st, 4th, 7th, 10th, 5th and 9th, then during the Dasa of such a Rahu/Ketu the subject will have wealth and power.
3. If the above-mentioned Kendra or Trikona lords, in the aforesaid Yoga, receive the aspects or combine with the lords of the 7th, 8th and 12th, then the results will be mixed. The subject's mother or a relation on his mother's side will be destroyed.
4. If either Rahu or Kethu stands with the lords of the Kendras and Trikonas, in a *Sthira Rasi* (Taurus, Leo, Scorpio and Aquarius) or *Chara Rasi* (Aries, Cancer, Libra, Capricorn), then (of the two) in the good Bhava-lord's Dasa there will be an accession to great wealth. In such a context if Rahu or Ketu is in an evil house no good results could be anticipated, notwithstanding the assertions of some pandits contrariwise. Assuredly if these two dark bodies stay in an evil house there will be great evil.
5. Whenever Rahu or Ketu associates with a Kendra or Trikona lord in Aries, Taurus, Cancer, Leo, Libra, Scorpio, Capricorn and Aquarius, then great wealth is given. *Note:* I have observed that this Yoga gives full results only when in good houses according to the Ascendant, like Rahu in the 10th for a Libra subject. The learned author of the *Kalamruta* does not accept the view of those pandits who assert that this Yoga occurs in a bad house. He says that good planets with a bad house Rahu or Ketu bring *maraka* results.

Before proceeding further we must now ascertain who are the good and bad house-owners indicated by the sages of old. Here they are in order of their evil propensities:- *Aries:* Saturn, Mercury, Venus. Taurus: Jupiter, Moon, Venus. *Gemini*: Mars, Jupiter, Sun, Mercury. *Cancer:* Mercury, Venus, Sun. Leo: Mercury, Venus. *Virgo:* Mars, Jupiter, Moon. Libra: Mars, Sun, Jupiter. *Scorpio:* Mercury, Venus. *Sagittarius:* Venus, Saturn. *Capricorn:* Mars, Jupiter, Moon. *Aquarius*: Jupiter, Mars, Moon. *Pisces:* Saturn, Venus, Sun, Mercury.

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TRANSIT JUPITER AND YOUR CHART

Jupiter is a major influence on a chart - whether directionally or transitwise. Jupiter's passage on different planets in the natal chart has a bearing on your life. For instance, Jupiter in Taurus currently, could be on your Moon or any of the other planets. What kind of results can you expect? Remember, these results are always modified by the running Dasas and Bhuktis in your own chart, its inherent strength and of course, the transit of Saturn. So,

If Jupiter in Taurus is on your Sun

Now is when you can put your plans for diversification of business interests into action. Influential people and those in positions of authority will be receptive to your ideas. Support, financial and other, comes to you easily now with only a little effort.

The limelight turns on you and the emphasis is on work done in the past. This may fetch you not only an enhancement in career status but also monetary benefits.

Speculative ventures bring you good dividends.

Long-pending litigation may come to a happy end, leaving you relaxed after a long time.

Health especially of chronic sufferers shows improvement. Those in good health also benefit from starting on a regular regimen of exercise such as yogasanas, walking or jogging.

If Jupiter in Taurus is on your Moon

The period calls for great patience, stoicism and perseverance.

There may be much tension on the domestic front. Children may go down with flue and other infections. Your health will be below par and there is danger of accident or physical assault. However if you're passing through a favourable period in your natal chart, these difficulties will get greatly diffused.

Postpone any major projects to a future date. Speculation is best avoided and in money matters give no loans, and don't stand surety to anyone, not even your best friend.

Emotionally, this can be a turbulent period for youngsters, especially single people. Keep your feelings in rein or you could be taken for a ride.

Parents and children may face much stress on account of misunderstandings. Youngsters ought to constantly remind themselves not to lose control of either their tongues or temper when dealing with elders.

Financially, not a very good period; careful management and elimination of unnecessary expenditure will help you sidestep any fiscal crisis.

If Jupiter in Taurus is on your Mars

Be careful when handling implements and tools, also when driving or with vehicles. There is danger of accidents from fire or mechanical contraptions. The time is just appropriate to get your insurance papers updated; if you haven't already done so, get your house insured against theft and other risks. A little precaution can save you a lot of loss or heartburn later on. You tend to be impulsive and hasty; so this is definitely no time to make decisions.

This is a fine period for excelling in games and sports; you can also start playing now if you have done not so far.

Healthwise, your blood may get toxic - so watch out for skin eruptions, rashes, boils, itching and allied complaints. A high fibre diet can actually prevent this kind of body discomfort. So increase your intake of water, fruits and juices and leafy and water-rich vegetables. Surgery is best postponed now.

If Jupiter in Taurus is on your Mercury

This will be a period of heightened intellectual activity. You may write a lot more than you normally do but you may also write too strongly and critically and that could invite controversies and for those with unhelpful Dasa-Bhuktis, attract litigation. So tone down your language if you want to avoid trouble.

For those with favourable natal influences, this period spells much success and happiness. Your creative and mental abilities turn the spotlight on you and contacts you make now will be of those in positions of clout.

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Your skills b ring you a lot more than mere laurels — media exposure and offers of work overseas with attractive monetary benefits.

Healthwise, this will be a good period and those with chronic ailments will experience some relief. Nervous and mind-related complaints benefit from a change in the line of treatment. In cases where surgery has been advised, it can be avoided through proper medication — ayurvedic, homeopathic or nature cure.

If Jupiter in Taurus is on your Jupiter

A sense of well-being and snug comfort will descend on you in all areas of life. Mentally, a great calm makes you at peace with the world; minor irritations cease to affect you and you will be more tolerant of the shortcomings of those around you. Financially, income will be good, expenditure legitimate and organised, and savings move up steadily.

Children will be in excellent health; physically you feel fit and fine.

Domestic life will be placid and spouse, very cooperative. A religious ceremony or social celebration will enliven the home atmosphere.

This is a good time for negotiating and finalizing long term business and financial deals. Legal matters such as executing deeds, wills, bequests, gifts all come under favourable influences.

For those interested in spiritual progress and occult pursuits, like-minded friends will turn up.

If Jupiter in Taurus is on your Venus

All matters that have to do with children and women are stimulated in a happy sort of way now.

Single ones find their life-mates. The young at heart meet exciting people and this transit may herald the start of a life-long association.

Occupational matters progress briskly. Transfers to the place of your choice, or long awaited increments or promotions materialize. The office atmosphere will be friendly and congenial. Superiors will be now receptive to your ideas. Team-work projects fare very well.

But should this transit occur on an ill-placed Venus, marital discord and separation are likely, provided of course the rest of the natal chart points this way.

This is a good period for all occupations that are related to fashions, women's apparel, perfumes, precious stones, especially diamonds.

If Jupiter in Taurus is on your Saturn

Both are intensely powerful planets and stimulate strongly all matters coming under them.

Agency-business, brokerage, stocks and shares, real estate are areas where one can look for making investment of money or energy now. Credit matters are also favourably influenced now.

It is best to avoid transactions with older people. The tendency will be to lose.

Improvement in health and position are possible now. Responsibility - at the domestic, social or career-levels - for which you have always aspired may now be thrust on you. This is good time to take decisions that may have a far-reaching influence on your life.

Spiritually, the period may be gratifying. You may meet a genuine master or otherwise receive invitation. Your religious instincts will be activised even if you are a hard-core materialist.

Those suffering from rheumatic or arthritic pains will find this period gives them some relief.

These results, subject to the natal influences, will show up in varying degrees. When the Dasa running is favourable, the good results get augmented and the negative trends may even get neutralised. But if the influences in your birth chart are adverse, the positive trends may not be felt so intensely while the unfavourable indications may surface. Knowing well before hand what kind of results are likely, you can be prepared to either face them or sidestep them through careful planning and positive attitudes and where people are involved through tact, diplomacy, patience or even firmness as the case may demand.

— Maitreyi

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WHEN ASTROLOGY CAME TO THE RESCUE OF THE LAW

ARGUS

IN the early forties, the city of Madras squirmed under the vitriolic pen of a scandalmonger, who, week after week, besmirched the names of elites of the social and cinema world of the south with lurid and spicy stories about their private lives.

The man was Lakshmikantam and his scandal sheet *Indu Nesan*.

While the lay public read those salacious accounts of drinking bouts, promiscuous meets and wild orgies of prominent men and women with glee, it put the fear of God into the victims.

No wonder Lakshmikantam became the most hated man for the high and mighty.

When, therefore, on the morning of November 8, 1944, he was stabbed fatally while returning from his advocate's residence in a rickshaw, it created a sensation throughout the state.

The police were at their wit's end to trace the culprit, but the public created a hue and cry that it was not only reluctant to apprehend but shielded the highly placed persons, who were behind the crime.

To appease them, the C.I.D chargesheeted three well-known persons - M. K. Thiagaraja Bhagavatar, the matinee idol of Tamils of those days, N. S. Krishnan, the incomparable comedian and one, Sri Ramulu Naidu, a producer and director of cinemas, as having hatched a conspiracy to kill the prince of yellow journalism through hired assassins, one of whom stabbed the victim fatally on that day.

The accused were duly committed to the sessions.

K. M. Munshi, the celebrated lawyer-*cum*-literateur of Bombay, whose birth centenary we are celebrating this year, was engaged to defend Sri Ramulu in the first instance, while the prosecution was conducted by equally famous lawyers P.V. Rajamannar and P. Govinda Menon, who later became judges.

The prosecution alleged that before the fatal act, Vadivelu, one of the accused, had earlier attacked Lakshmikantam with a knife on October 19th itself.

One Kamalanathan, a relative of Lakshmikantam, had deposed in a Magistrate's court that three days after the October attempt, he had gone to the Woodlands Hotel after 4.30 p.m. where he saw Naidu and Bhagavatar conspiring with one Arya Veera Senan to do away with Lakshmikantam.

At this stage Munshi was instructed that if he extracted from Kamalanathan during cross-examination the admission that he (Kamalanathan) actually started from home soon after 4.30 p.m. (being the end of the inauspicious Rahu Kalam) on that day, he would have won the case.

"For the first time in my experience" records Munshi in his memoirs, "the life of a human being was hanging on my skill as a questioner. I felt nervous."

The Court was packed.

During the cross-examination, after creating excellent rapport with witness Kamalanathan, Munshi argued:

"Are you sure you left your home just half past four?"

"Yes, I am sure," he replied.

"You might have made a mistake!"

"Certainly not. It had just struck half past four when I left home."

"How can you remember that so accurately? Were you waiting for half past four to strike?"

"Of course, I was,"

"And are you sure you reached the Woodlands Hotel at 5.00 p.m.?"

"Yes, I am sure."

"There might have been a mistake; was your attention drawn to something which makes you feel so definite about having reached the Hotel at 5.00 p.m., or are you just guessing?"

"Oh yes. There was a big clock in the front room of the Hotel, and I looked at it. It showed exactly 5.00 p.m."

"I am going to give you another chance. Do you swear and say that you left home at 4.30 p.m. and not a minute before or after?"

"Yes, I swear it. It was seconds after half past four."

"And that you were waiting for half past four to strike before you started?"

At this point Munshi records: "My heart began to throb, for, the life of Naidu hung on the questions I was about to ask."

Clearing his throat Munshi asked: "You are quite sure that Lakshmikantam was earlier

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stabbed on the 19th of October?"

"Yes."

"And that you went to see Naidu at the Woodlands Hotel three days after that?"

"Yes, certain."

Assuming an air of indifference, Munshi let go the crucial suggestion.

He diverted: "You have said you were waiting for half past four to strike; for what reason? Was it inauspicious to start before 4.30 that you remembered the fact so particularly?"

Kamalanathan rose to the bait.

"Certainly; it would have been an inauspicious moment to start before half past four!"

"Why do you say it was inauspicious? Was it because of Rahu Kalam, or of something which I am told is observed by people here?"

"Oh yes, It was Rahu Kalam."

"On that day Rahu Kalam ended just at 4.30 p.m. You are quite sure?"

"Yes. I am positive."

"You swear and say that Rahu Kalam ended just at 4.30 p.m.?"

"Oh yes. I swear," Kamalanathan asserted.

"Look at the calendar, Rahu Kalam started only after 4.30 p.m. - it was Sunday on the 22nd of October, when you say you went to the hotel!"

Kamalanathan looked at the calendar and saw the red lettering andthat he had committed a gross blunder.

He began to fumble.

Munshi now sternly asked: "Come, come. If Rahu Kalam had ended at 4.30 p.m. the day would have to be Tuesday, 24th of October and not 22nd. Is that not so?"

"Yes."

"Would you be surprised to know that Naidu was at the Taj Mahal Hotel at Bombay on the 24th of October"

Kamalanathan had no answer.

The collapse of Kamalanathan was the last straw that broke the back of the prosecution case; for the approver had, much too the chagrin of the prosecution, failed to implicate Naidu.

Later, Munshi led evidence to show that Naidu was at the Taj Mahal Hotel at Bombay on 24th of October. The manager of the Hotel corroborated this fact from his records.

The Advocate General, in fairness, entered a plea of *nolle prosequi* so far as Sri Ramulu Naidu was concerned.

Mr. Munshi was born on 30th December 1887. I do not know the time, or I would have worked out his horoscope. — 132.88.

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ASTROLOGY AND CANCER DISEASE - III*

V.M. NATU

(11) Results of Some Statistical Studies made by Indian Astrologers:-

(A) Study by Mr. Kharegat: Late Mr. Kharegat studied statistically 344 cases of malignant cancer out of which in 293 cases the Ascendant was known, in 51 cases only date of birth being known. Based upon his study the following conclusions have been arrived at.

With aspects as considered by Indian Astrology:- (i) At least two of the signs, Cancer, Scorpio, Pisces or Libra, are afflicted by the aspect or conjunction of lords of malefic houses or of malefics. (ii) Mars is in the first half of the zodiac that is from Aries to Virgo. (iii) Following Jaimini, if we locate the sign (or house) of Arudha of the 6th house, it is found afflicted by at least two malefics if not more. (iv) The Sun is afflicted by any of the rulers of the 6th, 8th or 12th from the Sun-sign, and the rulers of the 6th and 8th or the 6th and 12th are usually in aspect. (v) Saturn aspects Mars or vice versa especially in the Navamsa chart. (vi) In Navamsa chart, the Sun is in the 1st, 5th, 7th, 9th or 11th from Jupiter. (vii) Cancer Saham is almost always afflicted. (Cancer Saham = 2 x Ascendant xMoon. This is a very sensitive point and aspected by malefics or other personal points like M.C, the Sun, the Moon, sickness, mid-point Saturn/Neptune or Ascendant/MC. in 99% cases. The Saham point is most often in the 8th from the Sun).

With aspects as per Western Astrology: (i) About 25% Sayana Pisces (that is 3°Nirayana Pisces) is almost always aspected by malefics or by the death axis mid-point Saturn/Mars.

(ii)Part of Cancer sign is aspected by malefics or by personal points (that is MC, the Sun, the Moon). (iii) The points Mars/MC or Saturn/MC are aspected by malefics or personal points.

Of course all the above indications cannot be expected to be present in a given chart but at least the majority should be present before predicting the disease. Cancer usually attacks a person in later middle age or old age, hence it is necessary to find out the longevity of the subject before pronouncing that this disease is present as some of these combinations may also cause accidents, etc.,

Tables I and II give the sign positions of planets and frequencies of planets in different houses from Lagna for the cancer cases studied. An inspection of Table I will show that the Sun is most often in Sagittarius and Taurus, the Moon in Leo and Sagittarius, Mercury in Virgo, Venus in Scorpio, Mars in Cancer and Leo, Saturn in Gemini and Libra, Uranus in Virgo, Libra, Scorpio and Capricorn, Rahu in Capricorn, Aquarius and Pisces. As for the Ascendant, people born in Cancer are most likely to succumb to this disease, whereas people born in the signs Taurus, Aquarius and Pisces are the least likely to suffer from it. Considering house positions of planets in Table II the significant positions are: The Moon in Lagna or 2nd but rarely in 8th house; Mars in the 7th and 8th; Jupiter in 2nd and 5th; Saturn in 5th; Rahu in Lagna; Neptune in 9th and 10th and Pluto in 7th, 9th and 11th. Jupiter, whatever be his position in the chart or ownership of signs, always acts as a malefic in cancer cases. In fact Mars, Jupiter and Saturn aspect each other by houses or by being in the sign of the other. This is understandable, as Jupiter is the planet of growth and Mars and Saturn are destructive forces. Sometimes Neptune takes the place of Jupiter as 3rd factor.

(B) Study by Mr. Surendra Pai: Mr. Pai studied 173 cases, males 90, females 83. Assuming aspects of Mars as 4, 7, 8; Jupiter 5, 7, 9; and Uranus 5, 7, 9 the following has been seen in cancer cases. (i) All these three planets interlinked by their aspects on each other or (ii) All these three planets cast their aspect at a particular house; or (iii) Two of these three planets in conjunction and aspected by the 3rd; or (iv) two of these three planets in conjunction and aspecting the 3rd planet.

Out of 173 cases, Cancer aspects were observed in 162 cases and it was not observed in 11 cases. The four types of aspects mentioned above were observed in 112 out of 173 cases and in 50 cases the aspect was observed in only two planets (Uranus and Jupiter in 6 cases, Uranus and Mars in 29 cases, Jupiter and Mars in 15 cases). However in all such

*Part II of the article has appeared in the A.M. August 1988.

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TABLE I

Planet	Ar.	Tau.	Gem.	Can.	Leo	Vir.	Lib.	Sco.	Sag.	Cap.	Aqu.	Pis	Total
Sun	21	34	27	30	32	32	26	26	39	28	17	32	344
Moon	23	24	25	24	34	24	28	32	38	20	29	32	333
Mars	29	24	33	42	40	31	28	24	22	25	25	21	344
Mer.	24	27	31	19	26	41	28	32	34	23	35	24	344
Jup	26	14	33	32	34	33	28	35	28	27	24	30	344
Ven.	33	30	33	27	24	31	24	39	21	26	33	23	344
Sat.	28	29	35	14	29	29	34	27	32	32	18	27	344
Rahu	26	30	32	31	23	28	31	23	15	34	37	34	344
Ura	30	26	18	22	15	35	39	36	32	39	22	30	344
Asc.	16.1	15.9	26.4	30	31.2	23.7	28.1	31.7	27.9	25	15.6	15.4	293

TABLE I

Planet	Ar.	Tau.	Gem.	Can.	Leo.	Vir.	Lib.	Sco.	Sag.	Cap.	Aqu.	Pis	Total
Sun	29	28	22	30	20	17	28	27	20	26	29	17	293
Moon	31	36	25	20	19	24	20	13	29	27	28	21	293
Mars	28	21	23	21	22	18	33	33	26	26	22	20	293
Mer.	24	25	33	18	24	23	26	23	10	15	32	33	293
Jup.	19	32	20	15	38	29	18	28	24	26	17	27	293
Ven.	15	30	34	22	20	22	31	23	20	26	23	27	293
Sat.	24	26	23	18	33	23	24	26	26	22	26	22	293
Rahu	34	20	25	19	25	19	22	29	28	29	23	20	293
Ura	31	25	24	25	25	29	21	18	29	28	16	22	293
Nept.	23	16	15	28	23	27	23	21	32	36	21	28	293
Pluto	19	18	15	14	24	24	36	17	32	22	38	24	293

(Courtesy - *A.M.*, January 1978)

cases, another aspect either square, 150° or 210°, 60° to 72° was observed, with the 3rd planet. Conclusions from the above are:

(i) In the birth charts of people who suffer from cancer, there exists a definite aspect among the planets Jupiter, Mars and Uranus. This is termed as cancer aspect. (ii) Also the Moon is aspected by Saturn thereby indicating that the individual will have to face evil.

Besides the existence of cancer aspect among the three planets, the following other factors also need be present for actual suffering:

(i) At birth the Moon should conjoin either Rahu or Ketu. (ii) The individual should be going through the period of Rahu during his life span. (iii) In case of leukemia, it was further observed that the Moon also participated in cancer aspect along with other three planets.

Subsequent to the first study, a thought was given to the group where only two planets were aspecting each other whereas the 3rd one out of these three was not participating. One thing common in such charts was noticed that the 3rd planet which is not involved in the aspect is usually placed in the zodiacal sign whose lord is seen participating in this aspect along with the other two already involved.

Further study was conducted on 840 cases of cancer given by the Project Director of Cancer Research of the American Federation of Astrologers. It was found that in more than 86% of the cancer cases, the cancer aspect among all the three planets was observed.

(c) *Study by Mr. Kothare:*— Study of a large number of charts of cancer victims (exact number not mentioned reveals the following general pattern of planetary positons and signs as per Nirayana system:

(i) Mutable signs 3/6/9 and cardinal signs 4/10 are found mainly rising as Ascendants. (ii) Lord of Lagna is invariably afflicted by Saturn and/or Rahu. Lord of Lagna is usually placed in 6/8/12th house and so afflicted. (iii) Majority of charts with cancer disease have Kalasarpa Yoga. At times Saturn would be seen just outside the Kalasarpa Yoga. (iv) The Sun, the Moon, Mercury and Venus are either in conjunction with or in square with Rahu-Ketu axis. Besides, the above planets are either seen by Mars and Saturn or are in square or opposition to these planets. (v) The Sun is always in conjunction, square or trine aspect with Rahu-Ketu axis. (vi) The Sun is always seen in groupwith Mercury and Saturn, Mars and Venus, Mercury and Venus, or Mars and Saturn. The Sun is the planet for all unrestrained growths and as such should have prime consideration in cancer cases. (For the statistical study details given in this section reference has been made to old volumes of THE ASTROLOGICAL MAGAZINE for which I am indebted to its Editor DR.B.V. RAMAN).

(12) Important Views of some other Indian Astrologers:

(i) *Bepin Behari:*- Pisces is said to be related to Portugal which was the lowest incidence of cancer, both for males and females. If the individual has strong Pisces sign, the susceptibility of cancer is certainly greatly reduced. Scotland having the highest cancer incidence comes under the sign Cancer ruled by the Moon as well as under Libra ruled by Venus. These two planets should be carefully watched for perversity; and afflictions of the Sun, the

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different kind of disease which also involves decomposition of certain organs of the body, the germ for which, however, has been isolated. Cancer is still, however, a mysterious affliction.

(ii) *H.R. Shankar:* The 6th house reveals possible illness and the 8th house is investigated for deep seated disease. The 12th house is also important as it throws light on hospitalisation and convalescence. Since cancer is described as growth of cells, we will have to correlate growth idea with the planetary significance. Jupiter is the planet which signifies growth. However, Jupiter is very much a symbol of tradition and convention and any growth associated with Jupiter should be healthy. As a significator therefore Jupiter is ruled out when it comes to cancerous kind of growth. The shadow planet Rahu is astrologically associated with morbid and erratic growth and swelling causing pain and discomfort which is despised. Rahu is therefore the key symbol to signify cancer disease. Equally important is Saturn who symbolises decay and death. Saturn is also a karaka for chronic diseases. The role of Mars also cannot be overlooked as cancer could also be of ulcer type and blood cancer. Ulcers, wounds and blood are all signified by Mars.

(iii) Late J.N. Bhasin: He is of the following opinion leaving aside all the statistical studies. A part of the body suffers when the following four factors representing it are afflicted in a chart:. (1) The house representing the part; (2) the lord of this house; (3) the sign bearing the same number as the house and (4) the lord of this sign.

In case of cancer also this is applicable. The affliction should be caused by the malignant and disease-causing planets Saturn and Rahu and/or their dispositors. Where a simple explanation is possible why should we bring in any complex reasoning? The disease of cancer, whatever its type, can be explained on the basis of the sudden and malignant influence of Rahu and of Saturn on the limb involved. Why go to Kalasarpayoga or to the location of Mars in the first half of the zodiac, etc.? It is also unreasonable to hold that the signs 4/7/8/12th only are afflicted in case of cancer. It is not so. Only the signs relevant to the type of cancer involved are found afflicted. Also the houses connected with the part of the body involved are important. For example - 5th house for stomach cancer, 7th house for uterus, 3rd house for cancer of elbow and 8th house for cancer of rectum, 2nd house for face, 11th house for blood cancer, etc.

(iv) *Dr. P.S. Sastri:-* Cancer is an infection of the blood and blood comes under the Moon and Mars, and also under the Sun. The maintenance of the cells is regulated by the Sun, the Moon and Jupiter. Any affliction to these comes from Mars and Saturn. Rahu governs any form of malignant growth. The disease to which one is subjected to is to be read from Lagna, Lagna lord, 6/8/12th houses. While Mercury indicates ulcers, Mars suggests tumours. Cancer which is primarily indicated by Rahu finds its place because of other planets involved. A badly afflicted Moon suggests the possibility of cancer. Cancer proper appears to fall in the opening degrees of Virgo and Pisces signs. (Dr. Sastri in some other article says - Cancer appears to have connection with Aries and Libra 23° and 24°, Cancer and Capricorn 4o, Virgo and Pisces 15o. It is not clear if these degrees quoted by Dr. Sastri are Sayana or Nirayana. In case of Virgo and Pisces at least it is not near 25 Sayana of Virgo-Pisces given by western astrologer Carter.) Other indicators are afflicted Jupiter and Saturn, and the signs Aries, Taurus, Cancer, Libra and Capricorn. From analysis we find that the planets involved in cancer cases are the Moon, Mars, Saturn and Rahu, particularly the last three. The importance of the lords of 6th and 8th, Lagna and Badhaka planets also cannot be underrated. The planets and the houses governing the different parts of the body are all involved in the diagnosis of the cancer disease. It is observed that we cannot generalise and lay down any specific rules leading to cancer. Each case has to be examined separately on its own merits. (Some specific degrees given by Dr. Sastri are - kidney refers to 2° of fixed signs and generally to 10° of Taurus and Scorpio, spine refers to 26° of Cancer and Capricorn and 1° of common signs, lungs refer to 4° of Aries and Libra in addition to 3rd house and Gemini sign.)

Summing up, there is no need to treat cancer as different from other diseases for astrological predictions and to seek some specialised planetary combinations. It can be treated as any other disease and diagnosed accordingly using well-established principles of medical Astrology. Leaving aside the name 'cancer' it is an abnormal and unchecked growth of cells connected with any part of

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[Continued on page 63]

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UNLICENSED KILLERS

N.C. TRIVEDI

THE luminaries and the lord of Lagna are called the Tripods of Astrology. These three even when they get *maraka* powers become more or less evil but never kill, so say the classical texts. The luminaries as lords of the 8th house do not become evil, lords of 8th houses are not evil provided they own the Lagna. Lord of Lagna is nowhere ranked as *maraka*.

Nevertheless, all these three have sometimes behaved as *marakas*, during their periods in defiance of the classical injunctions, of course when the class of longevity could permit them to take away life.

I have illustrated my point with the help of some charts, using Raman's as well as Lahiri's Ayanamsas, calculating the Dasas as 365.25 days in a year and lso 360 days in a year, leaving no excuse for arguments against my point.

The late showman Raj Kapoor was born on 14-12-1924 at 10.00 p.m. at 34 N 2, 71 E 37. He died on 2-6-1988.

For brevity I have used (R) for calculation with Raman Ayanamsa and (L) for the same with Lahiri Ayanamsas. For 365.25 days in a year I have used (EY) and for Savana year of 360 days (S.R).

Raj Kapoor had a balance of Saturn Dasa at birth of 12-7-18 (R) and 14-8-1 (L).

Chart 1: Cancer - Ascendant 25-56-46, Moon 6-22-21 and Rahu 23-44-08; Libra - Venus 28-22-35 and Saturn 17-40-9; Scorpio - Sun 29-37-53; Sagittarius - Jupiter 5-23-49 and Mercury 19-6-20; Capricorn -Ketu 22-44-28; and Pisces - Moon 4-22-41.

At death he was running Moon-Moon-Sun (R) (Ey); Moon-Rahu-Jupiter (R) (SY); Sun-Ketu-Rahu (L) (EY); and Moon-Moon-Saturn (L) (SY).

The Sun is lord of a strong maraka *house*, also from the Moon, occupying a friendly trine in a Gandanta Sandhi and combusts the 6th and 9th lord Jupiter. The Moon in own sign in Virgo has the distant company of Rahu and receives Saturn's aspect. In Bhava he moves to the 12th house.

Either of the luminaries' lord of *maraka* house or lord of Lagna, killed the native. The chart indicates a medium longevity. He lived for 64-4-21 summer years (63-5-19 EY).

Swamy Vivekananda was born on 12-1-1863 and attained samadhi on 4-7-1902. At birth Moon's Dasa balance was 3-3-27 (R) and 4-4-27 (L).

At death he was running Jupiter-Sun-Ketu (R) (EY); Jupiter-Moon-Mars (R) (SY); Jupiter-Venus-Mercury (L) (EY) and Jupiter-Sun-Venus (L) (SY). Age 39-5-21 (EY) and 39-9-16 (SY).

Chart 2: Sagittarius - Ascendant 27-31; Capricorn - Sun 0-52; Venus 8-32 and Mercury 13-13; Virgo - Saturn 15-2 and Moon 18-24; Aries - Mars 7.46; Libra - Jupiter 5-28; and Scorpio - Rahu 23-41.

Jupiter the lord of Lagna is also a benefic lord of the 4th Kendra. He is aspected by Mars, auspicious, and also lord of 12th hemmed in between Saturn and Rahu and in close square with Sun-Mercury and Venus. He prove a killer notwithstanding occupation of upachaya.

Poet Ravindranath Tagore born on 7-5-1861 died on 7-8-1941. He had a balance of Mercury Dasa at birth of 10-2-20 (R) and 12-0-23 (L). 11-4-28 (Chitra Paksha).

Chart 3. Lagna - Pisces 6-9; Aries - Mercury 9-18, Venus 24-32 and Sun 25-48; Gemini - Mars 1-36; Cancer - Jupiter 27-24; Leo - Saturn 12-37; Pisces - Moon 21-59; and Sagittarius - Rahu 24-17.

He was running at death, Jupiter-Jupiter-Rahu (R) (EY), Jupiter-Saturn-Venus (R) (SY), Jupiter-Jupiter (Chitra Paksha). Jupiter-Jupiter-Jupiter (L) (CY); Jupiter-Jupiter-Sun (L) (SY).

Jupiter, lord of Lagna and the Moon-sign in an exaltation trine in Aslesha, hemmed in between Mars and Ketu and retrograde Saturn and in square to the Sun and Venus, killed the native. He became inauspicious as a benefic lord of the 10th kendra.

King George VI of England was born in Libra Lagna. He was running Venus-Jupiter at death. Venus as lord of Lagna and 8th house is supposed to be auspicious. Venus occupies Lagna along with friendly Saturn in exaltation. Venus makes square aspects with Jupiter, an evil lord for Libra. Jupiter is exalted and also retrograde, hence as good as debilitated. Venus could not shake off her 8th lordship even when in own sign as Lagna lord. Venus Dasa commenced on 6-1-1940 but the King died on 6-2-1952 when debilitated Moon lord of 7th, maraka< house, in 2nd, maraka house, took over as Antara lord in Jupiter Bhukthi. He was born on 14-12-1895 at 3.5 a.m. GMT with Jupiter Dasa balance of 1-0-22.

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VIEW POINT

PROF. P.S.SASTRI, M.A., PH.D., D. LITT.

House of the Father

IN Western Astrology the 10th house is said to represent father. It appears to be logical as it is the 7th from the 4th, the latter indicating the mother. In the Indian system, however, the 9th is said to refer to the father. Parasara states.

Navama pi pitur jnanam
suryacca navama thava (7.39)

The 9th from Lagna and from the Sun indicate every thing about the father. But in Chapter Twelve there is a significant verse.

Rajyam chaakaasha vrittim cha
maanam chaiva pitru statha
Praavaasasya runasyaapi
vyomasthaa naa
nireekshayeth (12.11)

From the 10th house examine profession, rulership, honour, fame, *father*, travels, debts and so on.

Jaimini can be helpful in determining the house of the father. The sutra 3.3.88 states:

Maataa pitrohu dwiteeyaha

The 2nd from the 2nd is the house of death for the parents. This is the 3rd house. It is the 12th from the 4th, and the 7th from the 9th. This seems to imply that the house indicating the father is the 9th. But Jaimini appears to assign the 9th for both the parents. In Sutra 119 of the same third pada we read:

Moortitwe paripaataabhyaam
Jananyaayushi tatra paripaake

The longevity of the mother is to be judged from the 9th and from Lagna. The death of the mother is to be considered in the Dasa periods of these houses. The 9th happens to be 6th from the matristhana; and Lagna is the 10th from it. In the same way if we take the 10th to be the father's house, the 3rd as per Sutra 3.3.88 will be the 6th from it. We are again in a fix.

Why should Parasara in 12.11 ask us to read about the father from the 10th? We know that the 10th is the Karma sthana, the house of Karmas, the funeral rites are as well included in Karma. We have to accept the 10th as the *maraka* house of the mother, since it is the 7th from the 4th. Similarly it is the 2nd from the 9th. Jaimini creates confusion in 2.2.5 which reads:- *Tadbhaaveshe spashtabale.* If the lord of the 8th from the lords of father and mother is powerful, he kills the parent in the Dasa of the rasi concerned. The Sutra 3.3.119 makes Lagna and the 9th to be the *marakas* of the parents.

One thing stands clear. Even Parasara admits that the 9th is the house of the father. Yet he includes the 10th. Jaimini appears to accept the 10th. The house of the partner for the 4th (mother) is the 10th, and of the 9th (father) it is the 4th. This seems to be a logically valid position.

Satyacharya, who is referred to as Satyakirti also by Bhoja in his *Raja Martanda* and elsewhere, also takes the 9th for father. He is referred to as Bhadanta by Varahamihira in the longevity chapter. The printed text has the wrong word Bhadatta. He was a Buddhist.

Jataka Parijata refers to the 5th as the father's house (13.1). *Uttarakalamrita* (5.7) assigns the 9th to paternal wealth *(Pitri-sva)* and the 10th to the mother (5.18).

The more one refers to the texts, the more one is made to think, to cogitate. It is safer to take the 9th and the 10th as well to be the houses of the father. Only then we do not run counter to Parasara's statements.—149.88.

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Ancient Classical Writers of Jyotisha

VATESWARA

K.R. KRISHNAMURTHI

VATESWARA, the gifted author of *Vateswara Siddhanta*, flourished at the closing period of the 9th century, preceding Sridhara, the distinguished mathematician, by a century in point of time. This period saw no famous astronomers coming up, for reasons not clear to this day. All such gaps deserve closer study.

Vateswara begins his work by a benedictory *sloka* as follows:

Brahma Avaneendu Budhasukra Divaakaraaha
Jeevaarkasoonu Bha Guroon Pitharow cha Nathva
Brahma Graharsha Ganitham Maha Datta Soonuhu
Vakshye Akilam Sphhtam Athiva Vateswaroham

This would mean that the author Vateswara, son of Mahadatta wrote his work, in full detail with correctness and clarity, after bowing to the nine planets, his Guru (teacher) and his own parents.

His Age

Sloka 12 of the 1st *Adhyaya* of this work furnishes details about the date of the work, the age of the author, when he wrote it as follows:

Sakendrakaalath Bhuja Soonya Kunjaryhi (802)
Abhooth Atheethyhi Mama Janmahaayanyhi
Akaari Radhanthamithyhi Swajanmano
Mayaa Jinaabdhayhi (24) Dhyu Sadhaam
Anugrahath

This would mean that Vateswara was born in the Saka year 802 (880 A.D.), and the work was written by him when he was 24 years old, Saka 826 (904 A.D.) and adds with humility that he wrote this by the blessings and grace of the nine planets.

Place of Birth

It is learnt that the author was born at a place named Anandapur in the interior Punjab. Some are of the opinion that it could have been a place with the same name that lay South of Punjab.

His father named Mahadatta Bhata was a Brahman, endowed with erudite knowledge of *Vedas*, *Smrithis*, *Dharma Sastras*, etc., and was known to have led a very pious life. Vateswara as an intellectual was a worthy son of a worthy father.

His Work

Late Prof. Sudhakara Dwivedi has made only passing references to Vateswara in his work *Ganaka Tarangini*, as he could not get a manuscript copy as desired by him, of this *Siddhanta* for his study, during his time. This indeed is a matter of regret.

Vateswara Siddhanta for the first time was published by the Indian Institute of Astronomical and Samskrit Research, New Delhi, in 1962 A.D., with the Samskrit original along with the Hindi and Samskrit commentaries. The first volume now published is divided into 3 major sections covering *Madhyamadhikara*, *Spashtadhikara* and *Tri-prasnadhikara*, with several small chapters, under each. This is a big volume in 640 pages. We are only left to guess about other chapters left unpublished.

A study of this *Siddhanta* would reveal the author's admiration for Aryabhata and the author's remarkable mastery over Hindu Astronomy at the age of 24 and his admirable aptitude for unbiased criticism of other works, wherever he felt necessary in their contents. Even *Surya Siddhanta* comes under his criticism. He has devoted a whole chapter at the beginning of his work under the section *Madhyamadhikara* for a detailed criticism of Brahmaguptha's astronomical beliefs, his theories and deductions and treatment of a number of subjects in his *Brahma Sphuta Siddhantha* and *Khandakadyaka*.

Thus Vateswara's criticism covers a wide range of subjects treated by Brahmaguptha like *Yugas* and their total years, *Kalpa Sankranthi Baghana* of planets, *Chaaya*, calculations in *Triprasna*, *Sringonathi*, etc. reducing in effect all the criticisms of Brahmaguptha against Aryabhata as unworthy. Unlike Brahmaguptha, Vateswara bases his criticisms on sound principles and sane arguments.

For considerations of space I restrict my observation by simply saying that the learned author Sripathi in his *Graha Yuddhadhikara* (2-4) in his *Siddhanta Sekhara* has referred to *Vateswara Siddhanta*, as one noted by him, while Bhaskara II in his *Siddhanta Siromani* has similarly acknowledged *Vateswara Siddhanta* as one, that influenced him in some of his views.

From all this it becomes clear that *Vateswara Siddhanta* was as much consulted by learned astronomers along with those of other well-known authors, for their own benefit in acquiring greater knowledge to deal with such controversial issues that constantly come up for solution in the astronomical field.

His refutation of some of the views of Brahmaguptha is but a small chapter, in his very useful, greater and wider work, *Vateswara Siddhanta*. No details are available on how long he lived. — 67.88.

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TRUTH ABOUT AYANAMSA

S.V. CHALAM

[An old controversy, outdated and unscientific, has been set in motion by some friends in suggesting that the basis of Hindu Astrology is Sayana. This subject has been discussed several times in the past issues of THE ASTROLOGICAL MAGAZINE. *Let us emphasise that Hindu Astrology employs Nirayana and not Sayana for the reason that the latter is ever-shifting and is divorced from the background of stars which constitutes the Nirayana zodiac. In fact scholars like the late Cyril Fagan and Donald Bradley with whom we had the opportunity of discussing the subject had veered round to the fixed zodiac even for the Western system of Astrology. In fact even in the West there has been a movement towards what they call "sidereal Astrology".*

In view of the above, we have reproduced in recent issues the article by late Prof. Jyotish Chandra Ghatak, an eminent scholar, from the 1940 issues of THE ASTROLOGICAL MAGAZINE.

As the A.M. is a forum for free expression of all points of view we publish articles in "defence" of the Sayana system though such views are not shared by us. — Ed., A.M.)

THE question of Ayanamsa, being very important to students of Astrology in India, as indicated by several articles and letters appearing in the recent issues of THE ASTROLOGICAL MAGAZINE, I wish to share my findings with the readers. Dr. Sastri says that Lahiri's Ayanamsa being polar, not celestial, the *yogataras* do not fall within the Nakshatra segments when Lahiri's Ayanamsa is used.

There is a total misunderstanding about this among Indian astrologers and astronomers. Ayana means declination. The point of reference is when the Sun reaches zero declination in its northern path, about 21st March, on which day, there is no declination of Ayana and days and nights are equal. This means vernal equinox, the true beginning of the year. Nirayana means the vernal equinox at some ancient period when it coincided with one Nakshatra of the stellar zodiac. The Sun does not move and when we say the Sun, we mean the earth's movement in Astrology. The vernal equinoxial point is actually the intersection of the ecliptic or earth's orbit and the celestial equator, i.e., the projection of the earth's equator. This is *Meshaswi*, the beginning of the year, zero degree Aries, the starting point of the zodiac, the Samkranti for calculation of planetary positions, the Sun and the Moon and the time of eclipses for religious purposes.

Dr. Sastri quotes Mr. G.S. Sampat Iyengar - "There are two important systems in Indian Astronomy, the one based on 27 Nakshatras of the zodiac and the other based on 12 divisions, known as *Rasis*. The former is lunar in nature and the Rasis solar in nature. According to Nirayana school, *which is a fixed point of the zodiac, fixed by ancient astronomers*, the beginning should agree with the beginning of the Nakshatra system."

Did the ancient astronomers fix the first point of the Nirayana zodiac? We take the orthodox practice as something ancient, just because we have no idea of something still more ancient. Dark ages set in, in India, some 2000 years back and we have now lost the meaning of the *Vedas*, the commentaries being only a grammatical note by later people. The *Vedas*, *Puranas* and the *Upanishads* contain all the sciences and modern science only confirms their findings. Astrology is the greatest of science being a Vedanga, an explanation of the Vedas. Most existing books on Astrology, Sanskrit or vernacular are mainly productions of later pundits who knew Sanskrit but had done no research. Here and there, there are gems hidden in such literature, things that have been passed on from teacher to teacher, but there are several interpolations and contradictions. Whatever we do now, must agree with the facts of science, and simply because the orthodox people cast Nirayana charts, we should not follow them as coming from the Rishis.

We must remember that we have only fragments of Astrology in the existing literature; but since science is progressing and has come more or less to the truths given in the *Vedas*, we have got some revelation. He who is controlling the whole universe is not an idle spectator of the present world chaos and distress, but is ever watchful. The Sun has now reached the celestial sign Aquarius and under the forces of this sign and its ruler Uranus, a great change is going to happen to mankind, after perhaps a punishment in the form of a war, if man so deserves.

The Lord has promised in the *Gita* that he would appear whenever righteousness disappears in the world to establish Dharma. He will come through several great Rishis in all parts of the world. Astrology tells us that we are born again and again until we become perfect, but those who have already become perfect and are therefore one with Him are participants in His work. They know all things, whatever happens in any part of the world. The past, present and future is one in their consciousness. Some are already born, they are yet young, and others will be coming. Sri Ramakrishna has promised to come

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back with his disciples in the North-west of India. They form a "hierarchy" which we are told will be externalised. As the sacred science of Astrology is the most important one in the coming age, the world has already got some revelation of Astrology through the "secret doctrine" of H.P. Blavatsky and two later commentaries on the astrological portion of the book by the Rishis. What I am putting down here is not mine, but the little that I have been able to understand from these writings. They have unequivocally stated that the earth's zodiac, its aura, the ecliptic, its orbits is the only zodiac applicable to earth-dwellers except for great Rishis and the stellar zodiac is only for the whole solar system.

The real ancients always used only the Sayana zodiac.. Aries is the vernal equninox according to the Vedas *(Agnimeele purohitam)*. I describe Agni or vernal equinox placed foremost. On March 21 the Sun begins to warm the cold earth. Agni is the first born of the Gods *sarve agne devathaanaam ajaayatha*. In mythology Agni is son of Angiras and king of the Pitris. He is accompanied by a Ram (symbol of Aries) as his vehicle. The vernal equinox is called Agni, ruler of fire, energy of Sun, Mars. Aries is the exaltation sign of the fiery Sun and its start is called Agni, while the autumnal equinox is called Indra.

There is nothing fixed in nature, either in ancient astronomy or modern science. The fixed stars are so called because their movement is very slow, some 50" a year, retrograde. Retrogression itself is known only by the changes in the configuration of the fixed stars. In a circle there is no fixed point anywhere. It is very important for Astrology to find out the beginning of the year *i.e.*, the time when the Sun (earth) in its northern path attains zero declination. With this alone you can decide the position of the Sun, the Moon and planets, the times of eclipses and ascending signs for religious (astrological) purposes. In those ancient days with only .01 per cent literacy the Ayanamsa or vernal equinox was corrected only once in about 300 years by one Navamsa at a Vedic ceremony called Maheswar Chakra. Owing to the dark ages this correction was forgotten both in Europe and India. In Europe it was corrected at the time of Julius Caesar, but in India it was not done due to many foreign invasions. Then there was a search and later scholars fixed some approximate year when precession at 50" a year approximately coincided with the end of Pisces or its opposite Chitta 16 degrees as they had lost the real knowledge of the ancients. In ancient days there were no clocks and watches and rising signs were found out especially at night with the help of the fixed stars. (There are no fixed stars.) By mistake the positions of the Sun, Moon and planets were taken as being from some star and hence the confusion arose. In ancient days there was only Vedic civilisation throughout the world.

All astronomical monuments like the Stonehenge in the Salisbury Plain, the Caracol observatory in Mexico and the one near Benares described by Cheiro are only intended to find out the Samkranti, the vernal equinox for starting the year as without it we cannot decide the position of planets, the Sun or the Moon or the timing of eclipses for religious purposes and not for observation of stars. Recently research has been done in Stonehenge and Mr. Aubrey discovered a line of holes, now called Aubrey holes, which are new to show the exact vernal equinox. This proves that the ancients used only the Sayana zodiac and nor Nirayana.

We cannot tally the Nakshatras (lunar) and the Rasis (solar) except by accepting Meshia Samkranti to begin the zodiac both for *yogataras* beginning from Aswini and signs from Aries. I think that Varahamihira is confirming this in the passage

Meshadi prathamaaha
navarshacharanaaha
Chakrasvithaa raasayaha

but Astrology fundamentalists would not agree on such an interpretation. In *Parasara Hora* in the chapter on division of signs, the zodiac is divided into 27 parts called Bhamsa. In *Brihat Samhita* Varahamihira speaks of Ayana at a particular time - *saampradamayanam* showing that the Ayana changed frequently. In Vedic age the vernal equinox or *Meshaswi* was in Krittika, it was in Aswini during the Siddhanta period, and now it is in Poorvabhadrapada. Our body is divided from Aswini to Revati, from head to feet, just as from signs. Moola Nakshatra is at the junction of Scorpio and Sagittarius, the tail of the horse which rises with its back. Mooladhara Chakra, *Vishnu Purana* clearly mentions that Mesha is Sayana Samkranti:

Meshadow cha thuladow cha
maitreyo vishuwasthitaha
Tada tulyamahoratram karoti
misapahaha

Prof. Abhyankar in one of his articles says: The main problem of the Indian Panchanga Reform Committee is to adjust the year beginning with the seasons without sacrificing our ancient tradition of Nirayana Nakshatras. This is the sickness of astrological fundamentalism. Is this astronomically possible? Only by adopting Sayana can we have a rational zodiac? Astrology is a science and in science truth is the only criterion and not satisfaction of an orthodox sentiment.

There is nothing fixed. According to Siddhantas the yogataras are moving forward while the fixed stars are retrograding. This means that Nakshatras are divisions of the zodiac. In 30 days the Sun moves 30 degrees but the Moon moves 400 degrees or 13 1/3 degrees, in a day, equated to the earth's zodiac. The Moon's orbit is an extended one. When a planet enters a particular sign its impress or force is left there until its next return, for time is cyclical. Suppose there is a conjunction of Saturn and Uranus at 15 degrees Sagittarius, this particular degree will keep the force in its subtle ether. The force of the conjunction in the same degree and events in the interval are judged according to the

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aspects to this degree, to Saturn and Uranus and their mutual aspects. Kali Yuga began when the vernal equinox was in Alcyone in Pleaides (or Krittika and that point is very important for the whole Yuga and not for human beings. This is the real Nirayana zodiac or Radix map according to which all events of Kaliyuga are detailed in the *Bhavishat Purana* as well as in the *Book of Revelation*. Your birth chart is your Nirayana or Radix map and every year the zodiac will be advancing by about 50".

For earth dwellers the zodiac of the earth or the earth's orbit alone is applicable. It is a reflection of the greater stellar zodiac, which does not now coincide with our zodiac though once it did. In some 26000 years the two coincide and we get a new world period. The stellar zodiac applies to the whole solar system. The One Supreme Intelligence is guiding and controlling the whole solar system. Under Him as His Ministers for various departments are the planets who are the great Rishis who are controlling their respective spheres. Our zodiac is moving forward in the stellar zodiac at about 50" a year and so *the stellar zodiac appears to retrograde* at the same rate. When the two zodiacs coincided the properties of the one were impressed upon the other and the signs got the corresponding properties which will remain unaltered for a long period. This gives a clue to Western Astrology where planets are associated with the fixed stars and signs. "Planets are the individualised parts of the corresponding signs."

Let me give another correspondence to illustrate this. The earth's zodiac begins from the vernal equinox, zero degree Aries. This is applicable to the whole earth and it has no reference to place of birth. Here Aries represents head, Taurus face and so on. But in a man's horoscope which refers to a particular locality, his horoscope consists of 12 houses, a reflection of the Earth's zodiac which itself is a reflection of the stellar zodiac. This shows that reflection means only correspondence. Here the first house or Ascendant is his head, the second house his face etc. The head may fall in Libra or Capricorn as per the rising sign. When man evolves the earth's zodiac will have greater effect.

Everything in the Universe is made on the same principles and by the same forces. This is the basis of all sciences and reason. "As above so below." There is nothing anywhere in all the 7 worlds except Spirit-Matter-Consciousness or Life. From an atom to a Sun all are expressions of Spirit-Matter-Life. The solar system is made of 7 interpenetrating spheres of matter of different densities and various grades of consciousness and the underlying life of the Sun. We all have in potentiality all the eight divine powers described by Patanjali of which "Mahima" or magnification enables us to see an atom enlarged to any size we desire. All these powers have been verified by scientists of the S.P.R. Babbit, the great seer, has seen an atom and we can see the drawing in many Theosophical books. There are 3 bigger whorls of the Trinity and 7 lines, the circumferences of the 7 spheres each governed by a planet, the whole atom vibrating with the life and consciousness of God. Prahlada saw God in the pillar. It is now supported by science. We are also like the atom with seven centres or chakras ruling 7 spheres, which are the spheres of a man's aura or subtle body and part of the earth's aura. This aura has been photographed in Russia by the Kirlians and planetary forces work through that. Dr. P. Narendran of the Government Hospital, Madras, has also photographed this and has used it for medical diagnosis.

The earth is surrounded by an aura which is the zodiac and it transmits all forces to us. The solar system is an isolated one several million light-years away from the fixed stars and even the few stars which have some effect like Betelguese or Antares affect us only through the earth's signs and planets. The zodiac is simply the relation between our earth and the Sun. Man's zodiac is of 24 hours duration, the Earth's of one year and the Sun's about 26000 years. No planetary force can come to us except through the aura of the earth or its surrounding atmosphere of 7 different layers of different densities called tattwas in the Tantras and fire, earth, air and water in Astrology. Even the planets are away from our zodiac and we cannot get the pure effect of any planet say Jupiter, except Jupiter expressing through a sign like Aries or Capricorn. The stellar zodiac is for the whole solar system while for earth-dwellers only the Earth's zodiac is applicable. This means we have to discard the Nirayana practice, if we want to make any progress in Astrology. The vexed question of Ayanamsa" need not vex us any more. — 191.88.

The Scientist's Dilemma

We are living in a period of such great external and internal insecurity and with such a lack of firm objectives that the mere confession of our convictions may be of significance, even if these convictions, as all value judgments, cannot be proven through logical deductions.

There arises at once the question: should we consider the search for truth - or more modestly expressed, our efforts to understand the universe through constructive logical truth - as an autonomous objective of our work?....

This, in a sense, religious attitude of a man engaged in scientific work has some influence on his whole personality. For apart from the knowledge which is offered by accumulated experience, and from the rules of logical thinking, there exists in principle for the man of science no authority whose decisions and statements could have themselves a claim to "Truth." This leads to a paradoxical situation that a person who devotes all his strength to objective matters will develop, from a social point of view, into an extreme individualist who, at least in principle, has faith in nothing but his own judgement. It is quite possible to assert that intellectual individualism and the thirst for scientific knowledge emerged simultaneously in history and remained inseparable eversince.

—*Albert Einstein*

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LETTERS TO THE EDITOR

The Astrological Magazine

I

Sir, - I keep reading your marvellous magazine THE ASTROLOGICAL MAGAZINE with deep admiration and enthusiasm; it is surely the best astrological journal in the world.

Via E. Morosni, Rome
Luciana Marinangeli.

II

Sir, - What an excellent issue of THE ASTROLOGICAL MAGAZINE Sri Surya Prakash Memorial Number, September 1988, that you have came out with!

The coverage is excellent and entirely new.

Maitreyi's article "Planets and Karnataka" written as early as on 25-1-1988 is so well written! Only things have happened a little earlier than predicted.

Srinagar. *T.N. Qazi.*

III

Sir, - I am a regular reader of your esteemed magazine. Most of your predictions in the annual January 1988 issue on "World Trends and Tensions" have come true.

The September 1988 issue has just arrived and how true is the prediction regarding "Planets and Karnataka".

Madras, *R. Ramani.*

IV

Sir, - I received the September issue of your magazine on 11-8-1988 and was thrilled to read the prediction therein about Mr. Hegde's troubles which has come true. I convey through you my humble appreciation to Maitreyi's

New Delhi. *B.S.Sangameswaran*

Pakistan

I

Sir, - Congratulations to your Associate Editor Gayatri Devi Vasudev for her wonderful editorial "Planets: Benazir Bhutto and Pakistan", published in your famous magazine, July 1986.

The last paragraph on page 539 is superb. It reads as follows: "In Pakistan's chart Dasa lord Ketu occupies the house of death, of termination and of destruction. Will its end herald the end of Zia's one-man show? Dasamsa-wise Saturn in transit in the 8th and transit Saturn on Dasa lord Ketu in the 8th would seem to say yes. A dislodgement is in the offing - *Zia's days can be said to be numbered.* The Dasa chidra of Ketu will be marked by wide instability and crises of leadership."

This is a masterly exposition of what has exactly happened in Pakistan today.

May you live long - Jeevena Sarada Satham.

Bombay. *K.S. Krishnan.*

II

Sir, - In your editorial in THE ASTROLOGICAL MAGAZINE of July 1985 page 604 you have predicted that Venus Dasa begins for Pakistan Independence horoscope in August 1987. Venus is maraka and he is between two malefics. The future of Pakistan does look clouded and it may not continue to exist in its present form especially after the advent of Venus Dasa. This is to record my high appreciations of the correctness of your predictions with reference to the sudden death of Gen. Zia.

Madras. *T.R. Sri Nath*

III

Sir, - From December 1987 three slow-moving planets, Saturn, Uranus and Neptune combined in Sagittarius. Transit of Saturn in Sagittarius is supposed to produce adverse effect. From March 1988 Rahu was aspected by Saturn. From May 1988 Mars also joined Saturn and Uranus in Sagittarius. It was to result in heavy loss of life, especially of ruling heads of some states/passing away some important world leaders. Strangely enough Mr. Sam C. of Karachi in his letter published in *A.M.*, January 1988 had specifically written that the planetary combination of Saturn, Mars and Uranus fell on the cusp of the 10th house of Ayotulah Khomaini and on the radical Moon in Gen. Zia's horoscope. He hit to kill two birds and one fell down. General Zia-ul-Huq, President of Pakistan, expired on 17th August 1988 in a plane crash.

Bhuvaneswar. *T.N. Saxena*

IV

Sir, - An astrological study of conspired of accidental death of late Zia-ul-Huq confirms Ebertin's theory of mid-points. He was born on 12-8-1924 when Mars (R) and Herschel (R) were in Aquarius. Midpoint Mars/Herschel was in conjunction with transit Rahu on 17.8.1988 (the date of death). Also midpoint Mars/Pluto was in conjunction with transit Pluto. Adverse Dasa, Bhukti and other transits might have given inexorability to the occurrence.

Indore. *Narendra K Dixit*

V

Sir - I cannot but express my heartful appreciation for your correct prediction in the annual

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FROM OUR OLD READERS : May 1960

*Ajeevan Sukhi Yoga

Sir, - The vast and most important science of Astrology has got two main branches - (1) Astronomy and mathematics and (2) Prediction. Every human being, in whatever sphere of life he may be, whether he belongs to the agricultural class, or be a businessman or may be in service or other profession, is always eager and anxious to know his future. Everybody whoever he may be stationed in life, desires to make progress and makes efforts for this also, but he can get the results only according to his past deeds. Truly speaking, his life is mainly influenced by the position and strength of the stars in his horoscope. I am submitting below a Yoga which conduces to all-round prosperity and advancement. Readers will be extremely delighted to read this Yoga, which is explained for their benefit.

The lord of the Lagna if posited in the same Navamsa as in Rasi (this is known as Vargottama) gives rise to increasing prosperity. If the lord of the Lagna be posited in his own or exalted Rasi or situated in a friendly Drekkana (decanate) or the lord of Lagna be aspected by or associated with a benefic, the individual is destined to be happy throughout his life.

In case, there are benefics in the Lagna and are aspected by benefics and there is no malefic association or aspect, the individual is destined to be happy throughout his life.

If there are five planets situated in their own Rasis, the individual will become very happy. In case, Jupiter aspects the lord of the 4th house, the native will be very happy. Benefics posited in the 4th house confer happiness and prosperity. If the lord of the 4th house is situated between benefics, the individual shall be happy and prosperous. Strong Jupiter associated with the lord of the 4th house bestows immense happiness. The lord of the 4th, posited either in angles or trines, associated with benefic conduces to great prosperity and happiness.

Jupiter stronger than the lord of the Lagna will confer happiness. Jupiter and the lord of the 4th, situated in Gopuramsa, confer a happy life. The lord of the 4th house, situated in a benefic Navamsa and posited in the 2nd, 3rd, 6th or 11th house, conduces to great prosperity and happiness.

The Moon situated between benefics gives immense prosperity. I hope your readers will test these combinations.

Jodhpur. *Ajitmal Mehta.*

*Original written in Hindi has been translated into English by Mr. Ratanlal Bohre. - Ed.,A.M.

number regarding violent clashes, bomb explosions and also change in the rulership of Pakistan.

Asansol. *P.N. Rao.*

VI

Sir, - I invite your attention to Mr. N.C. Trivedi's letter in the *A.M.*, March 1987 on Ms. Benazir Bhutto. He had correctly said "She has no grave danger from President Zia who may have to vacate during his 64th year (1987-88). Mr. Zia met with a very sad end on 17-8-1988 when the plane carrying him crashed and all the people aboard it were killed. Zia had just completed 64 years.

Bombay. *Satyanarayana Murthy*

Combust Mercury and Longevity

Sir, - With reference to "View Point" - *A.M.*, June 1988, exemption of half reduction of longevity in respect of combust Mercury is not worth-considering for the following reasons:-

1. That half reduction of longevity does not apply to combust Saturn and combust Venus, is the unanimous opinion of our classical writers from Parasara to Mantreswara.
2. The complete *Anustubh* verse as quoted by Dr. P.S. Sastri, is crippled and lacks the brevity of the meaning.
3. That Satyakirthi authors this prosody-breaking verse, is not m believable, since he is expected to give of good and correct verses as he belonged to the older times preceding Varahamihira who held a good opinion of him.
4. The verse is deformed because the 5th syllable is long instead of short and the 7th syllable is short instead of long in the 3rd pada and the 6th syllable is short instead of long in the 4th pada. There are *Anustubh* verses wherein the 5th syllable is long, without losing the symphony in relation with the other syllable in Valmikli, Vyasa, etc. But verses like this verse of deformed padas are not found in Valmiki, Vyasa etc.:
5. He suggests "Sani Sukrau" in place of "Saumya Sukrau" for the correct metre, but finds that it does not sound like a good *Anustubh*. He

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should know that it is due to the 6th syllable "ni" which is short, instead of long. The same is true' even if he prefers Budha to Sani, since 'Dha' is short. Besides, whether it be Saumya for Budha or Sani, it is futile as the 4th pada contains Sani and 'Sasija' (Mercury). Since this verse is deformed and meaningless it cannot be taken as authentic and hence no controversy need arise in respect of the combust Mercury.

(6) Since 'Sita' and Bhargava'(in the line quoted from *Saravali)* are the synonyms of Sukra, the learned Professor wants to interpolate Saumya or Sani in the place of 'Sita'. But it is 'Asita' which means Saturn. The correct line should be *Naasthago Sitah Bhargavah.* This pada, containing the 5th long syllable, sounds well since the 3rd syllable also is long. So exemption from longevity reduction to the combust Mercury is nowhere referred to in the texts in Pinda and Amsa Ayurdaya calculation.

Faulty Sanskrit versifications in Astrology here and there are more often found for various reasons. The reader would guard against the errors either in the content or in the structure of language and then give due credence to them.

By the way I am reminded of how the scholars of other *Sastras* slander Astrology. Once all the grammatical errors of Sanskrit started imploring each *Sastrâ, Tarka, Meemamsa,* etc., one by one, for their shelter in the *Sastras.* But no *Sastra* came forward and on the other hand kept at a long distance except Astrology which was gracious to offer shelter for all the grammatical errors in it!

Hanamakonda. *I.Rangacharya.*

Jupiter Transits

I

Sir, - "Cartmen (railways, road transports, etc.) will suffer. Many rail accidents may happen" so writes Pulippani quoting Varahamihira on Jupiter's stay in Taurus from 19-6-1988 to 3-7-1989 *(A.M.*,July 1988).

Further down he quotes Bhattotpala "The wheel-bearers, (railways, road transports, etc.) will meet with accidents and other problems".

We are only in the first week of July 1988 and we have already had two accidents, one at Bombay and one near Quilon down south. Any more waiting, only Jupiter knows.

Bombay. *H.B.D. Char.*

II

Sir, - Since 1950 I am a reader of your magazine. Through your books, I have learnt Astrology. As per the ordinary rules of Astrology, Jupiter's transit in the 3rd Rasi will produce the worst of results.

But a daily of Salem has predicted excellent results to Meena Rasi (Pisces) people, now with Jupiter in 3. Its author says the transit in 3 of the lord of 1 and 10 is a Vakra Yoga that produces excellent results.

I therefore request you to clarify if any such Vakra Yoga exists and if it has any basis in astrological lore. Does any standard or ancient text mention such a yoga?

Salem. *R. Rangachari.*

On Profession

Sir, - The dictum *bhavat bhavam* has been lucidly applied by Mr. Bepin Behari in his article "The Seventh House and One's Profession" (A.M., May 1988). The delineation, accordingly, of Pandit Nehru's profession is superb.

Evidently, an intricate knowledge of the fine points of the lives of the example-natives has enabled Mr. Behari to sail smoothly on the astrological sea. Otherwise correctly analysing a life on the basis of a wrong chart (*e.g.* Sri Aurobindo) is impossible. The sage's Lagna has been given as Cancer Lagna by Dr. B.V. Raman in his book *Notable Horoscopes.*

The tendency of our writers to unfold great lives with the help of insignificant astrological rules must be curbed. Great lives require great efforts to analyse in any way, of which astrological analysis is the hardest one.

Sikar (Raj.). *D.P. Purohit.*

Calculation of Life-span

I

Sir, - The article "Calculation of Life span" by Mr. Iranganti Rangacharya in The Astrological Magazine (May and June 1988) is certainly very interesting and it has shown some new methods of calculation according to Jaimini Astrology. Jaimini is a reliable method in determination of longevity but there is also Parasari method and there was an article on "Determination of Longevity - A Simple Method" in the March 1984 issue of the magazine by Mr Padmanabhan which was also interesting. The determination of longevity is certainly a tricky subject of Astrology.

Calcutta. *A.N. Bhattacharji*

II

Sir, - Apropos, Question No. 6 answered in "Your Technical Difficulties Solved" in The Astrological Magazine of June 1988 Mihira has described Jupiter in Sagittarius in the 7th house as

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potential *maraka* contrary to the view of DR. B.V. RAMAN in his treatise, *Three Hundred Important Combinations* as Jupiter, so placed, gives rise to Hamsa Yoga. As per DR. RAMAN, the planets involved in auspicious combinations shed their *maraka* powers although they may not confer financial affluence on the native. The views of DR. RAMAN withstand the test of time in a number of cases. However, the question of longevity should be given thorough consideration, i.e., the strengths of Lagna, Moon, Sun, 8th house, Ayushkaraka - Saturn, and the operation of Dasa.

The weakness of Lagna lord by way of combustion, debilitation of the Sun and placement of the Moon in the 12th in this particular case to a considerable extent is mitigated by the aspect of Jupiter on Lagna and the aspect of Saturn on Lagna lord, Mercury. The chart promises medium longevity to the full extent.

Gurgaon. *V.K. Choudhry.*

Affliction to Saturnine Signs

Sir, - With the entry of Mars into Pisces the two signs of Saturn - Capricorn and Aquarius - get hemmed in between malefics Mars and Saturn. Capricorn and Aquarius cover almost all the Asian countries and Middle East.

In 1939 when these signs were hemmed in between these malefics Russia attacked Poland and there were political changes in India. War broke out.

Saturn is in Sagittarius at present. Mars in Pisces forms square aspect with Saturn from July 12, 1988. Therefore we can well expect a period of disturbances, upheavals, political upsets, war or war-like conditions and also natural calamities.

India appears to face a critical time in October 1988, when Saturn will be in conjunction with Uranus.

Durg. *B.R. Soni.*

Foreign Travel

Sir, - Page 21 of *How to Judge a Horoscope* Vol.II states that "Ancient texts have not mentioned any planet as karaka or natural significator of travel". But it is clearly stated in *Uttara Kalamrita* V Khanda under Moon *Doora desha gamana*, under Mars *Videshayana*, under Rahu *Anyadesha gamana* - the Moon for distant country, Mars for foreign travel and Rahu for going to another country. For the 4th Bhava the same text says *Nowkadi Sadvahana* signifying travel by ship and the like. Therefore for foreign travel, the 4th house, Moon, Mars and Rahu may also be taken as significators.

Srikakulam. *N. B. Krishna*

Pushkara Kala

I

Sir, - Under View Point, Muhurtha *(A.M.*, May 1988*)* it is stated, under paragraph 3, that "Pushkara Kala" for Scorpio Rasi falls at 24° and that the Navamsa for Scorpio is Virgo. When Navamsa for Scorpio is calculated from Cancer it is incomprehensible how, at 24°, the Navamsa is Virgo.

Bombay. *K.R. Sivaramakrishna Iyer.*

II

Prof. P.S. Sastri replies:

I am grateful to Mr. K.S. Sivaramakrishna Iyer for his letter. The Pushkara Kala for Scorpio falls in Scorpio 6° 57' and the Navamsa Lagna is Virgo. That the Pushkara Kala as given is 24° Scorpio is an error. It is the 7th degree only.

Astrological Weather Forecasting

Sir, - I recently read in a book that "Life Magazine" (22nd February 1960) published information that the scientist John Nelson of RCA, had found that the "meteorological" computations for the angular relationships of the transits "of planets" and this earth were better than *90% correct*". Standard Meteorology *"with all its sophisticated Instruments"* (italics mine) *only rated 65%*. Two quotations from "Cycles in Your Life" by D. Huff will drive the point home that Medical Astrology is equally valid.

"There is a *prima facie* case for thinking that the Moon may affect other bodily processes. In Florida, Dr. Edison Andrews who specialises in Ear, Nose and Throat surgery kept records of "bleeders" *(i.e.)* patients who bleed so profusely after their operation that they needed special care. He found that 82% of them had their operations around the time of the full Moon. This is exactly what is stated under surgical operations in page 178 of the book *Muhurtha or" Electional Astrology"* by DR. B.V. RAMAN.

In Chicago Dr. W.F. Patterson claimed to have discovered a

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correlation between the phases of Moon and some bodily conditions.

Hyderabad. *T.D.V. Raman.*

"Outlook for R.S.S."

Sir, - Under the Editorial (*A.M.*, June 1988) Mrs. Gayatri Devi Vasudev has discussed the future of R.S.S. wherein she had written about the non-availability of the birth-time of the founder Dr. Keshav Hedgewar. A few years back I had furnished the details in a reader's column of your magazine. Dr. Hedgewar was born on 1st April 1889 on Sunday night at 1-13 a.m. (Madras time) in Nagpur City according to his authentic biography in Marathi. His birth chart is as under: (Saka 1810 Phalguna Amavasya after midnight): Ascendant - Sagittarius 23-36; M.C. - Libra - 06-12; the Sun - Pisces 18-59; The Moon - Pisces 23-01; Mars - Aries 09-38; Mercury - Aquarius 27-16; Jupiter - Sagittarius 15-05; Venus - Aries 25-18; Saturn - Cancer 21-18(R); Rahu - Gemini 24-49; Ketu - Sagittarius 24-49; Uranus - Virgo 38-02 (R); Neptune - Taurus 07-57; and Pluto - Taurus 11-57. Ayanamsa 22-19. Revati second quarter.

I hope you will preserve the particulars for future use.

Bombay. *G.S. Tendulkar*

Chronology of Ramayana

Sir, - I refer to the article by Mr. V.A.K. Ayer (*A.M.*, August 1988, page 15) which itself is a reproduction from *A.M.* of 1953.

Based on a manuscript in his possession, Mr. Ayer has given the Rasi and Navamsa charts of Sri Rama. He has also given the *Nakshatra* and tithi as *Punarvasu* and *Navami* respectively.

The positions of Lagna and six planets as also the Nakshatra and *tithi* correspond to those given in the *Valmiki Ramayana*. The position of the other planets and the Navamsa chart are the additional items of information given.

Thirty degrees make one Rasi and 3° 20' make one Navamsa. The Sun's position is given as Gemini Navamsa of Aries Rasi. Therefore it will be between 6°40' and 7°. Similarly the Moon will be between 90° and 93° 20' since it is in Cancer Navamsa of Cancer Rasi.

For arriving at the tithi one should find the difference between the Moon's position and the Sun's position during the Sukla Paksha. For every 12 degrees one tithi would have elapsed. For Navami tithi the difference between the Moon's and Sun's positions should be at least 96°, whereas from the above birth particulars of Sri Rama the difference will be a maximum of only 86° 40'.

The point I want to stress is that it is impossible to have *Punarvasu* Nakshatra and *Navami tithi* together satisfying at the same time the planetary positions given above.

May I request Mr. Ayer or any of your readers to throw light on this anomaly?

Bangalore. *P.K. Ramakrishnan.*

Palmistry and Marriage

Sir, - Regarding Mr. Bandla S. Giri's article on "Marital Prospects from the Mounts" I believe I have something to add.

The chain-like line connecting the Mount of Venus and the thumb may be called as Marriage Longevity Line. If this line is interrupted the native's partner dies before the native. Ninety percent of the widows and widowers have this line interrupted and cut off into two. But we cannot place any time limit and the partner may depart within two years or in twenty years. In ten percent of the cases there are two such lines. If a widow and a widower marry (where this is admitted) both live long.

If both partners who have such an interruption line marry they live longer and things go normal. This may be explained on the same lines of Kuja Dosha. I have examples to illustrate this point.

Dindigul. *G. Sundararasu.*

BRAIN TEASER

The following marriage muhurtha on 21-9-1988 has a serious flaw. What is it?

MARS (R)		JUP.	
ASCDT. RAHU	RASI		VENUS
MOON			KETU
SAT.		MERC.	SUN

Solution: Next month

Solution to our October Teaser:

The lady died of infection in the anus.

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BOOKS ON REVIEW

OUR LITERARY EDITOR

POWER IN TEMPLES by Srikant. (Integral Books, Payyanur, Kerala 670307. Pp.156. Rs .50.00)

A question often asked by the modern educated youth is: "When God is present everywhere, why should we go to temples for praying?" This question is effectively met with by the knowledgeable in this manner: "Milk is present all over the body of the cow, yet why should it be drawn from the udder?" Even so, the power potential of God is present in a drawable state in the temples and the consecrated idols therein, which are the fountainheads from which we can drink the pellucid powers of spiritualism immanent in God. The present book proves that fact in a satisfying manner, in the idiom of the modern man. One of the telling evidences from experiments in the west is cited that the *panchaloha* deities emit rays that can be measured. The author convincingly states that the temples constructed according to *Agama* rules combine the universal state of *Iswara* and the individualized concept of the Infinite Reality as personal God. Highly idealised human qualities infused in our deities help us receive succour and guidance in life as it did in the case of Sri Ramakrishna through Kali. The temple is a replica of man and its different parts like *prakarams* and corridors correspond to his limbs and the deity, his spiritual self, emcompassing the *Shatchakras*, in fact our very country with Kanyakumari in the South and Mount Kailas in the north with its Manasarovar, is conceived as the Meru Danda from *Muladhara* to *Sahsrara!* The famous *Sri-Chakra* is explained as the diagrammatic representation of creation and evolution, and the mathematical genius that has gone into its construction inspires universal awe. What distinguish this book are the scientific tools of proofs commandeered to establish spiritual truths. The reader will immensely benefit through a perusal of this immaculately produced work fragrantly illustrated with a burst of sacredillustrations in colour and sketch.

VIVEKANANDA'S APPROACH TO SOCIAL WORK by Indira Patel. (Sri Ramakrishna Math, Mylapore, Madras 600 004. Pp. 136+vi. Rs.15.00)

This small book is designed as a manual of social work for a man in the 21st century in terms of Swami Vivekananda's dynamic philosophy of social work. To the Ramakrishna Order, social service has acquired a tremendous spiritual dimension. Did not the Swamiji claim that his boys would attain *samadhi* producing tobacco? The author has re-written and revised her Ph.D thesis on the subject and inter-linked it with the thoughts of western savants. In this work also she expounds this new philosophy of social work in four chapters. The one on the problems and perspectives of social work deserves special mention, as it is the operative part of the discussion. The book carries full references, bibliography and glossary. Neatly printed and produced, it is a good contribution to modern sociology.

THE ETERNAL TRIANGLE by Allison L. Baylon (International Society for the Investigation of Ancient Civilisations, 31, Poes Gardens, Madras 600 086. Pp. 150+xv. Rs. 95.00).

Aptly this book carries the sub-title of "The formula for a full life" and is dedicated to a better understanding of God, the works of His many hands, to the people of all religious leanings who yearn to find a way for a full life.

By profession the American author of this book is a consulting engineer connected with many famous projects, including some in India.

The triangle is a mystic figure accepted in all religions - the *Sri Chakra* in Hinduism, the Star of David among Jews and the Trinity of God, Christ and the Holy Spirit in Christianity. This concept has been extended by the author to mean the three elements involved in social relationship; human beings living together in the sight of God as a group having dealings with one another either as individuals or groups. In short he means God, you and me. In this respect the author comes in the line of great religious pilgrims who have tried to open the gates to the fullness of life to all of us.

In the course of his treatment he defines many relevant terms like religion, which he wants to expand, reckon with ideas like ultrasonic transport, satellite communication, visual telephones, tapes, family planning and politics. He gives new definitions to items like God, man, trinity, divining, love, hope, faith, prayer, sin,

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salvation, atonement, miracles, worship, the Church and finally eschatology - heaven and hell. He quotes the seven sins of society thus:

Politics without principles
Wealth without work
Pleasure without conscience
Knowledge without character
Commerce without morality
Science without humanity, and
Worship without sacrifice.

He concludes, "Love is sympathetic understanding between God and you, my neighbour and me. I am the Thou of the great commandments; We are the eternal triangle.

"Go forth into the world in peace, Strive to keep the Eternal Triangle unbroken and have an abundant life. With happy assurance that the psalmist knew whereof he spoke"

Finally the author recommends twenty books for further study in this area. Exhaustive notes are appended. A highly thoughtful book engagingly written and well worth perusal.

HUMAN AFFECTION AND DIVINE LOVE by Swami Abhedananda. (Ramakrishna Vedanta Math, 19-B, Raja Rajakrishna Street, Calcutta. Pp. 45+viii. Rs.15.00)

This is a nice little book containing inspiring thoughts on beauty, love and wisdom. Essentially it describes the evolution of love in its various stages - animal, human and divine. These are utterances of a mystic philosopher and self-realised soul and remind one of Maeterlink, Emerson and Thomas Kempia. Simply written, it carries a preface from Swami Prajnananda and an epilogue on Divine Love from Sri Ramakrishna Paramahamsa. Well printed and produced, it is an ideal gift book.

MIND AND PSYCHIC POWERS by C.K. Sreedharan. (Author, 207, P & T Colony, Ravindranath Tagore Nagar, Bangalore 6560 032. Pp. 30+iv. Rs.10.00).

In this booklet, the author briefly touches upon topics like God and prayer, soul and astral world, difference between prayer and meditation, power of thought, theory of Karma, haunted houses, rebirth, seances, telepathy, clairvoyance, aura, creation, etc. Treatment is elementary. He sees a middle entity between man and God called over-self, which he claims helps us in distress when required.

NUMEROLOGY, PALMISTRY AND PROSPERITY (Pp. 296+x. Rs.50.00) **DIAL YOUR BIRTH NUMBER** (Pp.566+viii. Rs. 90.00.) - both by M. Katakkar. (IBH Prakashana, Bangalore 560 009.)

We learn from the books that the author in his *poorvashrama* was a Chief Executive in industrial firms and that palmistry and numerology had been his hobby for four decades. We are also told that he was the first to accept the challenge of that maveric Kovoor and what is more, had posed him a counter-challenge; he has been awarded half a dozen titles - one being a "doctorate" in Palmistry, we do not know from which university.

The first book is divided into two parts - Numerology and Palmistry. The basic principles of both the sciences are neatly set out. The language is simple and direct. It is claimed that they are meant for the layman as a study course.

The author in the first part gives a short resume of the origin and the utility of numbers, rules for finding the fadic and lucky numbers, Rasis from the human body, etc. Each of the 9 numbers are spread out and their character, finance, vocation, health, marriage, friendship, fortunate days, lucky colours,ours, lucky jewels and stones, important years, good qualities and drawbacks are systematically set out. Birth in the different months too are also interpreted. When to move, how to find a lucky date, tracing lost things from number and horse- racing also find place.

In the second part in a similar manner he introduces Palmistry, its history, utility and problems faced by it. Then the shape, division of the hand, fingers, nails, mounts, lines, and the marks on the hand along with some useful charts are systematically explained.

The second book is more ambitious and is typically American in style in the sense that your life is made to to be seen as an open book; for, all the details are readily cooked for you. All that you need is to open the page relating to your birth date and your life is unfolded for you.

Divided into 12 months and groups of dates the volume neatly works out your character, finance, vocation, health, marriage and friends, fortunate days and numbers, lucky colours, jewels, stones, important years, etc. Those familiar with American astrological journals will immediately recognise that the pattern adopted follows them. The book is beautifully printed and produced. Prof. Ganshyam Joshi writes an appreciative

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foreword to this book attesting his own case, although the present reviewer proved less fortunate in this regard.

THE ROLE OF MARS IN HUMAN LIFE by K.P. Suryanaryana Rao. (Author, Dongerkery Street, Mangalore 3. Pp. 78+vii. Rs. 15.00.)

This book purports to present essential information on Mars. In the course of 19 brief chapters, the general characteristics of Mars, its effect in the Lagna and other Bhavas; relation to married life and with other planets; special yogas with Rahu, Jupiter, Sun, Moon, Mercury - with interchange in Navamsas in the case of the latter - are explained. Indian and western aspects freely jostle to the delight of the neophyte. A number of charts are given to illustrate the principle adumbrated. Certain statements are dogmatic as when he states that Mars in Libra is blameless. Here is a *faux pas:* Moon in Cancer Lagna constitutes a Maha Purusha Yoga (p 5); General principles of Astrology are given in three annexures.

HIDDEN TREASURES OF BHRIGOO ASTROLOGY AND MEDICOLOGY by Prof. Tejan Bose and Balbir Singh. (Authors, Meerut 250 002. Pp. 90+4. Rs.40.00.)

To students of Astrology, the city of Meerut and Hoshiarpur will raise visions of Bhrigu Sastris who are a legend by themselves. The present book is said to carry all those Bhrigu - formulas, which unfortunately were gained second hand, as the Rishi or Rishis of the original Nadis did not articulate the rules of their game but merely carried startling delineations of hundreds of charts. One of the authors claims he got those formulas used by Bhrigu, from some *sadhus* living presently in the caves of Himalayas gratis which are passed on to us understandably at some cost.

Chapter one is devoted to a discussion of the "philosophical" aspect and the second "scientific foundation" of Astrology. The authors throw into them a potpourri of what they have heard or read about, in a way not quite convincing or logical; but yet their conclusion is that Indian philosophy arose out of Astronomy/Astrology! They see concurrence of scientific opinion with our Rishis from the deliberations of the International Conference at Moscow (1958) which determined that our galaxy is located in Sagittarius 2° Pleasure without conscience which is Moola meaning the root or basis.

They explain the rationale behind the assignment of rulership to planets by "distance theory" thus: Aquarius is the darkest area of the zodiac, so it was assigned to Saturn. The farthest from it Leo was assigned to the brightest planet Sun and the rest of the signs clockwise in the order of distance in the sky on this side of the zodiac and from the Moon on the other side.

Chapter 3 is devoted to a statement of fundamental principles; and chapter 4 contains the "Bhrigu Yogas". They are Alok Rashmi (12). Danava (Asuras) Jyoti (12), Lagnadi Dwigraha, Lagnadi Parivartana, Tunga Shakti etc., etc., and miscellaneous Yogas. There is one Surya Prakash Yoga too! A couple of articles are purportedly written jointly by the late Surya Prakash and one of the authors. Funnily enough, in one of them Surya Prakash's demise itself is explained! By the way the book is dedicated to the late Surya Prakash. All these add up to a credibility gap in the authenticity of the material presented, although some yogas are interesting enough to explore.

NOTES ON COUNSELLING by Mrs. K.N. Saraswathy. (Kadalangudi Publications, Madras 600 017. Pp. 106+vi. Rs. 9.00.)

This is a book on astrological counselling. The author claims 35 years' experience and research in the field and offers guidance on all the twelve Bhavas to learners rather than practitioners. Being in the nature of notes, the treatment is more eclictic than systematic; the object being "clearing up the mess of vagueness and confusion in astrological reading". Certain statements like "Lagna lord in 5th makes one a tale-bearer" (p.15) and "Astrology is like a provision stores" make one raise one's brows. One gets pleasant surprises gaining information where least expected or expedient. Anyway it is a nice change reading these roving remarks as in a lecture.

HINDI

SWAPNA VIVECHANA by Prof. Bhaskarananda Lohani. (Agharayana Prakasana, 40, Kaiser Bagh, Lucknow 226 001. Pp.68. Rs. 8.00.)

This is a well-written book on the nature, cause and effect of dreams with Puranic, historical and current evidence on and remedial measures for them. It takes into account manifold views right from the Vedas to modern scientists, thinkers and psychologists.

[Continued on page 49]

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

(In the letters THE ASTROLOGICAL MAGAZINE receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them? A reader can put only one question at a time. This service is free to all readers of THE ASTROLOGICAL MAGAZINE. - Ed. A.M.)

Q.1. (a) When do different planets become combust in association with the Sun? What is the minimum distance apart, needed for escaping this affliction as applicable to different planets? (b) What is Neechabhanga and how do different planets secure this advantage; what are the rules for such an advantage? (c) Who is a dispositor of a planet and how is he determined? (d) What is the best procedure for propitiating different planets? (e) When should one wear a stone for the different planets? What happens when one wears stones for benefics and also what happens when one wears stone for malefics? (f) If a planet is weak in a birth chart how can it be strengthened? (g) Does a weak benefic become a malefic and a strong malefic become a benefic?

S.S. Prasad, Patna.

Ans: (a) The combustion belt for different planets are Moon 12°, Mars 17°, Mercury 11°, Jupiter 15°, Venus 9° and Saturn 17° on either side. (b) Neechabhanga means cancellation of debilitation which is said to become Rajayoga. It happens in five ways: (i) The lord of the depression sign or the planet that is exalted in that sign is in a Kendra position from the Lagna or the Moon. (ii) The lord of the depression sign and the lord of the exaltation sign of the depressed planet are mutually in Kendra positions. (iii) The planet in depression is aspected by the lord of that sign. (iv) The lord of the depression sign or the lord of the exaltation sign of the depressed planet is in Kendra from the Lagna or the Moon. (v) The planet in depression is in Kendra with respect to the Lagna or the Moon. (c) The lord of the house which a planet occupies is called its dispositor. (d) When a planet yields adverse result either by position in the chart, Dasa Bhukti or Gochara, it is propitiated by *mantra, mani* (gem), *japa* and *homa*. The priests know the methods, as given by literfical text, in detail on the subject of *Navagraha aradhana*. (d) You can recite the *Vedic mantras* on *Navagrahas* which include their *Devatas* and *Adhi-devatas* daily. (e) You must wear the stone prescribed for the particular planet (when it is malefic) such that it touches the skin. Benefics do not need wearing of their gem; I have known cases where they do harm in such cases. Malefics reduce their affliction if not remove them, when you wear stones for them. (f) A weak planet is made strong by propitiating it in the accredited manner, *i.e.* by *Vedic mantra*. One can get initiated into its *mantra* or its *Devata*. (g) Functionally they can do so.

Q.2. Rasi: Sagittarius - Ascendant 1-45, Ketu 12-57 and the Moon 18-12; Aquarius - Saturn 4-15; Pisces - Mars 11-29 and the Sun 21-41; Aries - Jupiter 5-8 and Mercury 8-21; and Taurus - Venus 6-53; and Gemini - Rahu 12-57. (a) The 5th house occupied by Lagna lord Jupiter and karaka Mercury appears to be quite powerful but the native is poor in studies. He has failed in his attempts for medical more than once and is somehow trailing in B.A. course. Please elucidate the prospects of his education. (b) In Ashtakavarga, Jupiter and Mercury have 7 and 2 bindus in their vargas respectively, but at the level of Trikona-shodhana Aries gets only 5 points and in Ekadhipatya stage the Rasi (Aries) gets just zero. Naturally the strength of occupying planets i.e., Jupiter and Mercury comes to zero. Is it possible that the planets' strength comes to zero? If yes, is it responsible for the native's poor educational status? What are the remedial measures?

V.P. Shukla, Varanasi.

Ans: (a) First of all, this chart suffers from Kala sarpa Yoga which brings good fortune only after 33 years. Academic education is governed by 4th house, which is afflicted by Mars' combustion; he is the dispositor of 5th house, which holds jupiter and karaka Mercury; he is also the major karaka for a medical career. These account for the failure in your attempt at medical education and pursuing a formal one. (b) You are right. Naturally Mars has to be propitiated by wearing coral, fasting on Tuesdays reciting Mangal's *mantra*.

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Q.3. Rasi: Leo - Ascendant and Saturn; Libra - Ketu; Scorpio - the Moon; Capricorn - Jupiter; Pisces - Mars; and Aries - the Sun, Mercury, Venus and Rahu. Jupiter being the 8th lord is placed in the 6th house in debilitation. (a) Is Jupiter's debilitation cancelled by its dispositor Saturn being in the Lagna (Kendra)? (b) Does it indicate male progeny? (c) What is the significance of Mars being yogakaraka as lord of 4th and 9th in 8th position? (d) Is the malefic action of Mars in 8th reduced or increased as Saturn being a maraka is situated in Lagna?

Deb Prasad Seal, Srinagar.

Ans: (a) Normally it should, but by inimical house, the cancellation may not be effective. (b) Jupiter needs propitiation for it. (c) Money through partner, inheritance, etc. (d) Mars will not kill, but can hurt.

Q.4. Rasi: Libra - Ascendant 7; Scorpio - Jupiter 9; Capricorn - Mars 19 and Rahu 18; Taurus - Saturn R) 14; Leo - Mercury 19; and Virgo - the Sun 4, the Moon 8 and Venus 11. Mars exalted in Lagna Kendra causes Ruchaka Yoga. Will this help in the education of the child

T.P. Ramarao, Hyderabad.

Ans: Normally it should. But 4th lord, in the 8th from Lagna and karaka Mercury in 8th from the 4th appear to make this look different. But Mercury gets exalted Navamsa which makes me feel that medical education may prove successful, particularly as Jupiter also occupies Mars' house.

Q.5. Rasi: Cancer - Ascendant 6-16; Virgo - Rahu 17-46; Scorpio - Jupiter (R) 4-32; Sagittarius - Saturn (R) 13-13; Pisces - Ketu 17-46; Aries - Mercury 7-21 and the Sun 28-25; and Gemini - Venus 9-32, Mars 25-32 and the Moon 27-35. (a) Does Mercury in the 10th with the Sun promise a career in the civil services? (b) Jupiter Bhukti in Saturn Dasa gave government debts. Will Mercury give relief?

T. Rajkumar, Hanamakonda.

Ans: Yes, in the accounts line. (b) Yes, as Mercury occupies 5th from 6th and his dispositor aspects 6th.

Q.6. Rasi: Taurus - Ascendant; Libra - Rahu; Sagittarius - the Moon; Capricorn - Mars; Pisces - Jupiter, Venus and Saturn; nd Aries - the Sun, Mercury and Ketu. Navamsa: Capricorn - Ascendant and Mars; Aquarius - Saturn and Rahu; Aries - Mercury; Cancer - Venus; Leo - the Moon, Jupiter and Ketu; and Scorpio - the Sun. Will Saturn in the 11th in a jupit jupiterean sign give a teaching career or will the watery sign Pisces indicate a medical career?

E. Tulasiramau, Kaliapperallur.

Ans: Medical career is more likely as Moon occupies 8th, Mars is strong and vargottama Jupiter in his own in 11th and the Sun in the 12th.

Q.7. Rasi: Gemini-Ascendant; Leo-Ketu; Virgo-Moon and Saturn(R); Aquarius-Rahu; Pisces-Jupiter; Aries-Sun, Mars and Mercury; and Taurus-Venus. Does the chart make the native an unfortunate lady since lord of Lagna and 4th house is combust, 5th house is afflicted, Moon Lagna is also afflicted, Rahu is posited in 9th house and karaka of husband Jupiter is also afflicted. Is there any silver lining in the chart in near future? When will she will feel satisfied in matters of relations materialistic attainments and profession?

Mrs. Shashi Prabha, Kanpur.

Ans: Not at all! Mercury's combustion is so common that it is to be ignored. The plus points are Jupiter in 10th and Venus in 12 in own house, the latter ensuring a happy married life. Saturn in 4th house is a trifle unwelcome, but can be overcome by propitiating that planet appropriately. Improvement is round the corner.

Q.8. Rasi: Taurus—Ascendant and Mercury; Gemini—Sun; Cancer—Rahu and Venus; Capricorn—Saturn, Moon and Ketu; Aquarius—Jupiter; and Aries-Mars. Navamsa: Aquarius-Ascendant; Pisces—Jupiter; Gemini—Ketu, Mercury and Saturn; Libra—Venus; Scorpio-Sun and Mars, and Sagittarius—Rahu. Will Saturn, yogakaraka, 9th lord in 9th (Rajayoga) help the native in getting good results when he is competing for IAS examination? The subject is a gold medalist and a topper in both graduate and post-graduate studies. Do you think that Mercury Bhukti will be more fruitful? -

Mrs. Urvashi Bhan, Srinagar.

Ans: Normally planets choose to be neutral in their own Bhukti in their Dasa; Mercury being 2nd and 5th lord in Lagna, trine to Dasa lord is more propirtious for success.

Q.9. Rasi: Leo—Ascendant 16—35; Libra—Venus 18-59; Scorpio—Sun 19-47 and Mercury 25-32; Capricorn—Ketu 7-7 and Saturn 14-10; Aquarius—Jupiter 11-15; Pisces-Moon 3-35; and Cancer-Rahu 7-78 and Mars 28-58. The 9th lord is in the 12th in debility, but forms a neechabhanga Rajayoga because its dispositor Moon constitutes Viparreeta Rajayoga in the 8th house. What will be the results?

Mayur S. Kher, Bombay.

Ans: Mars gets neechabhanga by the aspect of Saturn, its exaltation lord and not because of your

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reason, which is not classical. The 12th lord is 8th is Vipareeta Rajayoga on its own right. Unexpected wealth is the result.

Q.10. Rasi: Virgo—Ascendant; Libra—the Sun, the Moon and Mercury; Scorpio—Jupiter, Venus and Ketu; Taurus—Rahu; Cancer—Mars and Saturn. Saturn Dasa Mercury Bhukti. (a) Is there any yoga to be an astrology? (b) Is Saturn Dasa very critical to the wife? If so, what will be the remedial measures?

Joyanta Kumar Chatterjee, Seoraphuli.

Ans: (a) Something more is necessary to make one a successful astrologer. Please check up whether there is Kalasarpa yoga, in the first instance. (b) I don't see any connection between Saturn and the native's wife. If at all, the native may be afflicted by Saturn.

Q.10. I am giving below horoscopic data of a girl of 15 years and 6 months. The girl is very sobre, soft and polite to outsiders but very obstinate and cranky to the house members, indolent, likes to play dolls even at this age, likes to stay in bed, has few friends, does not like talking, very thin and fair and so on. She reads in class XI; fairly intelligent and possesses a sharp memory. Her horoscope shows Rahu in the 6th aspected by Jupiter from the 2nd (Mahalakshmi Yoga), Mars in the 7th and Saturn in the 8th (debilitated in Aries), Mercury in the 4th (Sagittarius), Moon, Sun and Venus (Venus in combust) in the 5th. She has also been suffering from some kind of dermal disease (skin disease). My questions are: (a) Whether the girl will be a widow and she will be the cause of her husband's death, as Mars (enemy of Mercury, the Ascendant lord) is in the 7th and in between two great malefics and also without any aspect of Jupiter. If it is there, what is the remedy? (b) Whether her education will abruptly come to an end because of Mercury in the 4th, Venus the 2nd lord so close to the Sun and Moon in the 5th? Rasi: Virgo-Ascendant 17-44; Capricorn-Sun 23, Moon 14-15 and Venus 25-51; Sagittarius-Mercury 27-30; Pisces-Mars 15-15; Libra-Jupiter 12-13; Aquarius-Rahu 29-55; and Aries-Saturn 9-34.

V.Basu, Calcutta

Ans: Rahu in the 6th is the cause of her skin ailment. Venus, karaka for marriage is also combust. You have to look at this problem from the other end *i.e.* husband-to-be whose longevity has to be examined. Pisces will become his Lagna; Mars a friend occupies it; the 8th from Pisces is occupied by Lagna lord Jupiter himself and Saturn hardly aspects it; so the longevity of the husband is assured. The 3rd lord Venus is combust, but is aspected by Saturn himself; hence the longevity of the husband is not afflicted, but the quality of married life is attenuated by health problems leading to dissatisfaction and possibly separation etc. Propitiation of Mars is indicated for the girl by observing Mangala Gauri vrata.

Q.12. Rasi: Gemini—Ascendant, Mercury and Mars; Cancer—Ketu; Virgo—Saturn; Capricorn—Rahu, Aquarius—Moon; Aries—Venus; and Taurus—Sun and Jupiter. Janma Nakshatra—Satabhisha. The native is a graduate engineer and although well paid jobs-has already changed 3 times. Right now no job in hand. Lack of job satisfaction. Why is it so?

S.K.D. Barman, Calcutta.

Ans: I wish I knew the Dasa Bhukti details; but generally when Saturn aspects 10th house, this sort of things often happens - I wonder Jupiter is also combust, why the job position is really weak. The planet to be propitiated is Jupiter, to give it strength.

Q.13. Rasi: Sagittarius—Ascendant and the Moon; Jupiter in the 3rd; Rahu in the 4th; Venus in the 8th; Saturn and Sun in the 9th; Mercury and Ketu in the 10th; and Mars in the 11th. Does the chart show a career in politics?

Jai Singh, New Delhi

Ans: The Sun is the political planet; it occupies its own house; Lagna lord Jupiter aspects from the 3rd or the house of initiative and enterprise. But unfortunately the 9th is occupied by Saturn, which if combust - even otherwise it is inimical - should do more harm than good in political life.

Q.14. The charts below are of two men, married but with no issues. On analysis, it has been found that their semen contains no sperm at all (azoospermia). What causes this specific disorder astrologically? Case 1. Born 6-9-1954 at 11-34 a.m. IST at 9N50, 78E30 with a balance of Mercury Dasa 2 years, 3 months and 16 days. Rasi: Sun 140-00; Moon 238-12; Mars 251-41; Mercury 153-25; Jupiter 89-32; Venus 186-11; Saturn 192-26; Rahu 258-29; Ketu 78-29; Lagna 219-09; and Mandi 265-30 (Beeja Sphuta 55-43). Case 2. Born 3/4/7-1942 at 00-33 a.m. IST 9N 58, 78 E 10 with a balance of Jupiter Dasa 4 years 11 months and 0 days. Rasi: Sun 78-15; Moon 329-14; Mars 109-13; Mercury 57-25; Jupiter 72-23; Venus 43-57; Saturn 44-06; Rahu 134-09; Ketu 314-09; Lagna 355-07; and Mandi 14-00 (Beeja Sphuta: 194-35).

R. Mukundarajan., Sivaganga.

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Ans: The problem relates to the possibility of progeny whatever the medical reason which we shall examine later. In the first case, *prima facie*, 5th lord and karaka Jupiter occupies 8th in the company of Ketu and aspected by Lagna lord who is vitiated by Mandi by association. In the second case 5th is occupied by Mars who is vitiated, being dispositor of Mandi, and 5th lord Moon occupies 8th from 5th and 12th from Lagna and aspected by Mars while karaka Jupiter is combust. Thus apparently 5th house, Mars and Mandi are the common factors affecting progeny. In the western system Jupiter for men stands for semen, the seed, seminal vesicles etc., while its reception into the womb is governed by the Moon. Seminal complaints are covered by affliction to Jupiter. In both cases 2nd house or *kutumba* is vitiated by Mandi. *Sastras* attribute this kind of sterility to *Prethabadha*, *i.e.*, affliction by an ancestor who has not been properly cremated. Faith in the *Sastras* call for propitiation in the right manner which are known to have worked wonders.

Q.14. Rasi: Pisces—Ascendant and Sun; Aries—Venus (R); Gemini—Mars; Cancer—Moon; Leo—Rahu; Capricorn—Jupiter and Saturn; Aquarius-Mercury and Ketu. Navamsa: Virgo—Ascendant; Scorpio—un; Capricorn—Ketu. Navamsa: Virgo-Ascendant; Scorpio-Sun; Capricorn-Ketu; Aquarius—Saturn; Pisces—Mercury, Moon, Mars and Jupiter; Taurus—Venus; and Cancer—Rahu. Saturn is afflicting all the Lagnas and their lords i.e., Lagna, chandra Lagna, Surya Lagna and their lords Jupiter and Moon. Lord of Ascendant Jupiter is debilitated with Saturn in the 11th house. The Dasa lord Venus is the 8th lord while Saturn is 8th lord from Chandra Lagna. Saturn also aspects 8th house and Mars aspects Jupiter. Will Venus-Saturn periods be maraka?

S. K. Angira, Lalitpur.

Ans: Venus lord of 3rd and 8th in 2nd is sufficiently qualified for the job; but Mercury, Kendra lord in 12th has a better title for it although Saturn can do sufficient damage to health.

Q.16. Rasi: Virgo—Ascendant; Capricorn—Saturn, Venus, Jupiter, Mars, Mercury, Sun and Ketu; Pisces—Moon; and Cancer—Rahu. Navamsa: Pisces—Ascendant; Aries—Mars and Saturn; Cancer-Moon; Leo—Venus, Sun, Mercury, Jupiter and Ketu; and Aquarius—Rahu. Born on 7th February 1972. Balance of Jupiter Dasa at birth: 1 year, 2 months and 12 days. Now running Mercury Dasa, Ketu Bhukti. (a) Due to 6 planets and Ketu in 5th house and Moon in 7th house, being aspected by Saturn and lord of 7th in the 5th house, what would you predict about native's marital life and future prospects? (b) What do seven planets in the 5th house signify?

K. S. Kalsi, New Delhi.

Ans: Conglomeration of more than four planets in one Rasi causes imbalance in emotions. (Rahu excepted). Six planets in one Rasi goes by the name Yugayoga. One with this yoga will be a heretic and back wealth. Married life will be unsatisfactory.

Q.17. Rasi: Libra—Ascendant and Mars; Sagittarius—Venus and Moon; Capricorn—Sun and Mercury; Aquarius—Rahu; Pisces—Jupiter; Leo—Ketu; and Virgo—Saturn. Navamsa: Scorpio—Ascendant, Moon, Mars and Jupiter; Sagittarius—Ketu; Capricorn—Mercury Aries—Sun; Taurus—Venus; and Gemini—Saturn and Rahu. (a) What is the infect of Parivartana Yoga between Mercury and Saturn? (b) What planetary influences are delaying the marriage? What are your views?

R. Lakshmi Kanthan, Pondicherry.

Ans: (a) It is a Dainya Yoga. The person will be unsteady of mind, rude wife others, behave foolishly and commits sins. Saturn's aspect to the 2nd house, Mars in Lagna aspecting 7th and 8th are some of the reasons for delay.

Q.18. Rasi: Ascendant—Scorpio; Sagittarius—Rahu; Capricorn—Moon; Gemini—Ketu; Cancer—Sun, Mars, Jupiter and Venus; Leo—Mercury; and Libra—Saturn. (a) How will 7th lord and karaka Jupiter's association with 3 planets influence marital life? (b) What business would 10th lord Sun in 9th bestow?

Dilip Sharma, Delhi.

Ans: The *karaka* for marital life is Venus. He is also 7th lord. Now four planets in one Rasi is adverse for emotional balance. The Sun's position makes me suspect that one or more planets there will be combust. If Venus is combust, and as Saturn too aspects Venus, it does not augur well for marital happiness. (b) The 10th house relates to business, Mercury occupies it, but his dispositor occupies the 9th. Hence any business connection with Mercury will prosper. Communication, accounts are the areas seen.

Q.19. Rasi: Virgo—Ascendant; Libra—Rahu; Scorpio—Saturn; Pisces—Moon and Mars; Aries—Ketu; Taurus—Venus; Gemini—Sun; and Cancer—

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Mercury.Navamsa: Aries—Sun; Taurus—Ketu; Cancer—Venus; Virgo—Jupiter; Libra—Mercury; Scorpio—Rahu and Moon; and Pisces—Mars and Saturn. Will Mars and Jupiter's vargottama positions give high academic attainments? -

Pardeep Bhatia, New Delhi.

Ans: Academic education is governed by 4th house. Its lord occupying Lagna is vargottama is a good sign. Karaka Mercury occupies 8th from 4th which is adverse except for the para-medical. With Sun in 10th and exalted in Navamsa, medical career is advised.

Q.20. Rasi: Gemini—Ascendant, Sun and Jupiter; Cancer—Mercury; Virgo—Moon; Scorpio—Ketu; Aquarius—Saturn; and Taurus—Rahu, Mars and Venus. What is the significance of Sun and Jupiter in Lagna?

Sameer Kumar, Lucknow.

Ans: If Jupiter is not combust, it favours marriage and finance. The 3rd lord in 1st shows movement on communication will be involved in the profession. Parents will be an abiding factor in life.

Q.21. According to Bharvartha Ratnakara placement or aspect of Saturn on 3rd house or on 9th house makes native fortunate. Similarly placement of Saturn with Atmakaraka in Karakamsa chart makes a person perfect in profession and famous. But so far nothing like this has been realised. Please explain with reasons. Rasi: Sun 264-36; Moon 107-20; Mars 262-38; Mercury 259-04; Jupiter 210-05; Venus 218-03; Saturn (R) 105-47; Rahu 48-40; and Lagna 220-11.

O.P. Bajpai, Kanpur.

Ans: Lagna lord is combust which accounts for the failure of the yoga, if present, for, I am unable to accept the alleged *Bhavartha Ratnakara* statement.

UNLICENSED KILLERS

[Continued from page 30]

balance of 19-4-14 of Venus Dasa (R) and 0-6-13 of 7th maraka house in the 8th house. Even when according to another version, if his Lagna is taken as Sagittarius instead of Capricorn, he becomes lord of 8th house *(Randhra)*. The Moon killed the native as lord of 7th maraka or as lord of 8th house, though a proclaimed non-killer.

Chart 5. Capricorn - Ascendant 2-48; Taurus - Rahu 19-26; Cancer - Saturn (R) 16-40; Leo - Moon 13-47; Libra - Jupiter 25-20 and Venus 26-27; Scorpio - Mercury 9-52 and Sun 29-34; and Sagittarius - Mars 5-46.

Why do the luminaries and lord of Lagna kill? If they do kill, why are they exempted? What is the reason for such as anomaly?

Raj Kapoor's killer Sun is a maraka house owner, which is also a neutral house. He occupies a trine, unafflicted. If Moon killed him, Moon is lord of Lagna, in Lagna. Vivekananda's killer Jupiter is Lagna lord in a protective upachaya aspected by strong trinal lord Mars. Tagore's killer Jupiter, the Lagna lord, is exalted and direct in a trine. Kind George VI's killer is Venus, lord of Lagna and 8th in Lagna itself. Sanjay Gandhi's killer is Moon, lord of the 7th maraka or of the 8th - a Randhra Any planet can kill.

I have found the stellar system also of immense help in determining the maraka Dasa.

Raj Kapoor's birth star is Pushya. The Sun is lord of 5th star. Moon's Dasa past Madhyayu (60 years span of Madhyayu) can also kill.

Vivekananda's birth star is Hasta - Jupiter Dasa for Madhyayu. Tagore's birth star is Revati - Jupiter's Dasa for Deerghayu. George VI's birth star is Visakha - Venus Dasa 2nd half is a Madhyayu star.

Sanjay Gandhi's birth star is Makha-Sun-Moon-Mars do not kill, provided there is no Balarishta, he has strong Balarishta. Hence Moon can kill. If birth star is taken as Poorva Moon is lord of 3rd star, a killer.

This system does not allow exemptions and exceptions. Only fundamental rules work, not the exception.

BOOKS ON REVIEW

[Continued from page 44]

We learn which dreams we should believe and which, not. After citing various instances from Ramayana, Mahabharata and moderns like Abraham Lincoln and the views of authors like Havelock Ellis, the author successfully coordinates specific dreams and their effects in alphabetical order. Not stopping there, he cites remedial measures from Atharva Veda in the form of Suktas from it. This reviewer would add an effective prayer from Siva Kavacha for banishing bad dreams.

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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS FOR NOVEMBER 1988

*NIRAYANA POSITIONS OF PLANETS AT 5.30 A.M. I.S.T.

Day of the Wk	Sid Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupiter *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Neptune	♇ Pluto
1 Tues	14-43-07	196-31-45	101-47-52	337-43	179-20	41-38	160-11	246-40	318-46	246-06	255-40	200-06
2 Wed	14-47-04	197-31-47	113-52-22	337-46	180-45	41-31	161-24	246-45	318-43	246-09	255-42	200-09
3 Thur	14-51-00	198-31-51	125-45-39	337-50	182-13	41-24	162-36	246-51	318-39	246-12	255-43	200-11
4 Fri	14-54-57	199-31-58	137-33-48	337-55	183-42	41-17	163-49	246-56	318-36	246-14	255-44	200-13
5 Sat	14-58-54	200-32-07	149-19-56	338-01	185-14	41-10	165-02	247-02	318-33	246-17	255-46	200-16
6 Sun	15-02-50	201-32-17	161-10-40	338-07	186-46	41-03	166-15	247-07	318-30	246-20	255-47	200-18
7 Mon	15-07-47	202-32-32	173-09-08	338-14	188-20	40-55	167-27	247-13	318-27	246-23	255-49	200-21
8 Tues	15-10-43	203-32-47	185-18-15	338-22	189-55	40-48	168-40	247-19	318-23	246-25	255-50	200-23
9 Wed	15-14-40	204-33-04	197-39-54	338-31	191-30	40-40	169-54	247-25	318-20	246-28	255-52	200-2
10 Thur	15-18-36	205-33-23	210-14-58	338-40	193-06	40-33	171-07	247-30	318-17	246-31	255-53	200-28
11 Fri	15-22-33	206-33-43	223-03-25	338-50	194-42	40-25	172-20	247-36	318-14	246-34	255-55	200-30
12 Sat	15-26-29	207-34-05	236-04-36	339-00	196-18	40-17	173-33	247-42	318-11	246-37	255-57	200-33
13 Sun	15-30-26	208-34-29	249-17-34	339-12	197-54	40-09	174-46	247-48	318-08	246-40	255-58	200-36
14 Mon	15-34-23	209-34-54	262-41-26	339-24	199-31	40-01	176-00	247-54	318-04	246-43	256-00	200-38
15 Tues	15-38-19	210-35-21	276-15-36	339-36	201-07	39-53	177-13	248-00	318-01	246-46	256-02	200-40
16 Wed	15-42-16	211-35-48	289-59-56	339-49	202-44	39-45	178-27	248-07	317-58	246-49	256-03	200-42
17 Thur	15-46-12	212-36-18	303-54-34	340-03	204-20	39-37	179-40	248-13	317-55	246-53	256-05	200-45
18 Fri	15-50-09	213-36-48	317-59-33	340-18	205-56	39-29	180-54	248-19	317-52	246-56	256-07	200-47
19 Sat	15-54-05	214-37-19	332-14-20	340-33	207-32	39-21	182-08	248-25	317-48	246-59	256-09	200-50
20 Sun	15-58-02	215-37-52	346-37-21	340-48	209-08	39-13	183-21	248-31	317-45	247-02	256-11	200-52
21 Mon	16-01-58	216-38-26	01-05-18	341-04	210-44	39-05	184-35	248-38	317-42	247-05	256-12	200-54
22 Tues	16-05-55	217-39-02	15-33-21	341-21	212-19	38-57	185-49	248-44	317-39	247-09	256-14	200-57
23 Wed	16-09-52	218-39-38	29-55-30	341-38	213-54	38-48	187-03	248-51	317-36	247-12	256-16	200-59
24 Thur	16-13-48	219-40-16	44-05-24	341-56	215-30	38-40	188-17	248-57	317-33	247-15	256-18	201-01
25 Fri	16-17-45	220-40-56	57-57-24	342-14	217-05	38-32	188-31	249-04	317-29	247-19	256-20	201-04
26 Sat	16-21-41	221-41-36	71-27-34	342-33	218-40	38-24	190-45	249-10	317-26	247-22	256-22	201-06
27 Sun	16-25-38	222-42-19	84-34-07	342-52	220-14	38-16	191-59	249-17	317-23	247-25	256-24	201-08
28 Mon	16-29-34	223-43-03	97-17-32	343-12	221-49	38-08	193-13	249-23	317-20	247-29	256-26	201-11
29 Tue	16-33-31	224-43-48	109-40-19	343-32	223-24	38-00	194-27	249-30	317-17	247-32	256-28	201-13
30 Wed	16-37-27	225-44-35	121-46-27	343-53	224-58	37-52	195-41	249-37	317-14	247-35	256-30	201-15

*For local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-11-1988 is 22° 15' 21"

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ASTRONOMICAL NOTES FOR NOVEMBER 1988

AGASTYA

*Sayana Positions of planets at 5.30 a.m. I.S.T. on 1st November 1988.

Planets (Grahas)	*Sphuta (Long.)*	*Dhruva (R.A.)*	*Vikshepa (Lat.)*	*Kranti (Decl.)*
	° "	° "	° "	° "
RAVI	218 47	216 24	0 N 00	14 S 26
CHANDRA	124 03	127 11	3 N 11	22 N 20
KUJA	359 58	0 48	2 S 05	1 S 55
BUDHA	201 35	200 46	2 N 08	6 S 27
GURU	63 53	62 06	1 S 03	19 N 54
SUKRA	182 27	182 52	1 N 34	0 N 28
SANI	268 55	268 50	0 N 49	22 S 40
RAHU	348 01			

The Sun

During this month the Sun moves forward from 170 Libra to 17° Scorpio entering it on 14th. The south declination of the Sun increases from 14° 26' to 21° 48' at the end.

The Moon

Starting from 12° Cancer the Moon makes one complete circuit of the zodiac and ends at 14° Leo. The north declination of the Moon decreases from 22° 20' till the Moon crosses the equator to the south on 5th; then the south declination increases till it becomes a maximum at 28° 15' on 12th; afterwards the south declination decreases until the Moon crosses the equator to the north on 19th. Thereafter the north declination increases till it becomes a maximum at 28° 12' on 26th. Then the north declination decreases to 9° 38' at the end.

Mars

Mars continues to move forward in Pisces from 8° to 14° at the end. The south declination of Mars decreases from 1° 55' till Mars crosses the equator to the north on 7th. Then the north declination increases to 2° 12' at the end.

Mercury

Mercury moves ahead from 29° Virgo, enters Libra on 1st, Scorpio on 20th and ends at 17° there. The south declination of Mercury increases from 6° 27' to 22°32' at the end.

Jupiter

Jupiter continues its retrograde motion in Taurus from 12° to 8° at the end. The north declination of Jupiter decreases from 19° 54' to 19° 10' at the end.

Venus

Venus moves forward from 10° Virgo to 17° Libra entering it on 17th. The north declination of Venus decreases from 0° 28' till Venus crosses the equator to the south on 2nd. Then the south declination increases to 12°54' at the end.

Saturn

Saturn continues to move forward in Sagittarius from 7° to 10° at the end. The south declination of Saturn increases from 22° 38' till it attains a maximum value of 22° 40' on 29th. Then the south declination decreases to the same 22° 40' at the end.

Rahu and Other Planets

Rahu retrogrades from 319° 46' to 317° 10' at the end. *Uranus* moves forward from 246° 06' to 247° 39' at the end. *Neptune* moves ahead from 255° 40' to 256° 32' at the end. *Pluto* moves forward from 200° 06' to 201° 17' at the end.

Lunar Conjunctions

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted:-

Venus at 16h. 50m. on 6th; Mercury at 15h. 51m. on 8th; Pluto at 10h. 50m. on 9th; Uranus at 24h. 45m. on 12th; Saturn at 26h. 47m. on 12th; Neptune at 17h. 32m. on 13th; Mars at 19h. 38m. on 19th; Jupiter at 20h. 21m. on 23rd.

Planetary Aspects

The Sun: Square the Moon 1st, 16th; conjunction Pluto 4th; parallel the Moon 8th, 16th; conjunction the Moon 9th; trine the Moon 19th, 28th; opposition

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-11-1988 is 22° 15' 21".

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Jupiter 23rd; opposition the Moon 23rd; trine Mars 27th; parallel Mercury 27th.

Mars: Parallel Venus 5th; parallel the Moon 5th, 19th; opposition the Moon 5th; parallel Pluto 10th; trine the Moon 10th, 28th; square the Moon 12th, 26th; conjunction the Moon 19th; trine the Sun 27th; trine Venus 29th.

Mercury: Parallel the Moon 7th, 16th; conjunction the Moon 8th; conjunction Pluto 14th; square the Moon 16th; trine the Moon 18th, 28th; opposition the Moon 23rd; opposition Jupiter 25th; parallel the Sun 27th; parallel Neptune 30th.

Jupiter: Parallel the Moon 1st, 22nd, 29th; trine Venus 2nd; square the Moon 3rd, 17th, 30th; trine the Moon 5th, 15th; opposition the Sun 23rd; conjunction the Moon 23rd; opposition Mercury 25th.

Venus: Trine Jupiter 2nd; parallel Pluto 3rd; parallel Mars 5th; parallel the Moon 5th, 18th; square Neptune 5th; conjunction the Moon 6th; square the Moon 14th, 28th; trine the Moon 16th, 25th; opposition the Moon 21st; trine Mars 29th.

Saturn: Trine the Moon 3rd, 21st, 30th; square the Moon 5th, 19th; parallel the Moon 10th, 15th; conjunction the Moon 12th; opposition the Moon 25th.

Uranus: Trine the Moon 3rd, 21st, 30th; square the Moon 5th, 19th; parallel the Moon 10th, 14th; conjunction the Moon 12th; opposition the Moon 25th.

Neptune: Trine the Moon 3rd, 22nd; square Venus 5th; square the Moon 6th; 19th; parallel the Moon 10th, 15th; conjunction the Moon 13th; opposition the Moon 26th; parallel Mercury 30th.

Pluto: Square the Moon 1st, 16th, 29th; parallel Venus 3rd; conjunction the Sun 4th; parallel the Moon 4th, 18th; conjunction the Moon 9th; parallel Mars 10th; conjunction Mercury 14th; trine the Moon 18th, 26th; opposition the Moon 22nd.

I. Amavasya (New Moon): Sukla Paksha (bright fortnight) begins at 19h. 50m. I.S.T. on 9th for all places on the earth.

Nirayana Longitudes of Planets: The Sun 205° 09'; the Moon 205° 09'; Mars 338° 36'; Mercury 192° 27'; Jupiter 40° 36'; Venus 170° 38'; Saturn 247° 28'; Rahu 318° 18'; Uranus 246° 36'; Neptune 255° 53'; Pluto 200° 27'.

Cusps (mid-points) of Houses for New Delhi: The 1st 62° 53; the 2nd 87° 41'; the 3rd 112° 29'; the 4th 137° 17'; the 5th 172° 29'; the 6th 207° 41'; the 7th 242° 53'; the 8th 267° 41'; the 9th 292° 29'; the 10th 317° 17'; the 11th 352° 29'; the 12th 27° 41'.

II. Poornima (Full Moon): Krishna Paksha (dark fortnight) begins at 21h. 23m. on 23rd for all places on the earth.

Nirayana Longitudes of Planets: The Sun 219° 20'; the Moon 39° 20'; Mars 341° 50'; Mercury 214° 57'; Jupiter 38° 43'; Venus 187° 52'; Saturn 248° 55'; Rahu 317° 34'; Uranus 247° 14'; Neptune 256° 17'; Pluto 201° 00'.

Cusps (mid-points) of Houses for New Delhi:- The 1st 95° 47'; the 2nd 123° 03'; the 3rd 150° 19'; the 4th 177° 35'; the 5th 210° 39'; the 6th 243° 03'; the 7th 275° 47'; the 8th 303° 03'; the 9th 330° 19'; the 10th 357° 35'; the 11th 30° 19; the 12th 63° 13'.

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FARMERS' GUIDE FOR NOVEMBER 1988

MIHIRA

(In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all cultivators. - Ed., A.M.)

1. Only routine work.
2. Good for testing instruments.
3. Good for buying oxen or sheep, for purchasing or storing paddy, wheat, corn, dhall etc., for borrowing, for testing instruments, for deepening wells.
4. Good for writing accounts, for borrowing.
5. Good for buying oxen or sheep, for disposing off agricultural products, for testing instruments, for fixing pumpsets, for purchasing or storing wheat, corn, paddy, dhall, etc.
6. Good for manuring, for ploughing, for sowing, for testing instruments, for buying oxen or sheep, for fixing pumpsets.
7. Routine work only.
8. Upto 8h. 11m. good for borrowing, for testing instruments, for fixing pumpsets.
9. Between 10h. 00m. and 19h. 50m. good for testing instruments, for borrowing.
10. Good for borrowing, for testing instruments.
11. Good for manuring, for sowing.
12. Till 12h. 40m., good for fixing pumpsets. Between 12h. 40m. and 20h. 18m. good for testing instruments.
13. Routine work only.
14. This day also routine work only.
15. After 12h. 05m. good for testing instruments.
16. Upto 11h. 18m. good for erecting sheds, for testing instruments.
17. Only routine work.
18. After 12h. 06m. good for testing instruments, for borrowing.
19. Good for repaying debts, for disposing off agricultural products, for storing wheat, paddy, corn, dhall, etc.
20. Good for buying oxen or sheep, for disposing off agricultural products, for ploughing, for sowing, for fixing pumpsets, for purchasing wheat, paddy, corn, dhall, etc.
21. Good for buying oxen or sheep, for disposing off agricultural products, for sowing, for purchasing or storing wheat, paddy, corn, dhall, etc.
22. Good for borrowing, for writing accounts, for testing instruments.
23. Good for testing instruments, for writing accounts, for borrowing.
24. Only routine work.
25. Good for sowing.
26. Good for erecting sheds, for storing wheat, paddy, corn, dhall, etc.
27. Good for buying paddy, wheat, corn, dhall, etc.
28. Good for buying oxen or sheep, for testing instruments, for purchasing wheat, paddy, corn, dhall, etc.
29. Good for writing accounts, for testing instruments.
30. Good disposing off agricultural products, for writing accounts, for buying oxen or sheep, for borrowing, for purchasing or storing paddy,

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OBITUARY

St. Paul, MN. Neil Llewellyn Block, known to the astrological world as 'Gary Duncan' passed away on 19-6-1988 apparently of a massive heart attack.

He was a Senior Research Engineer at the Jet Propulsion Laboratory in 1962 and it was his computer program that provided the international standard of accuracy used by all NASA agencies. Later on he worked as free-lance computer conssultant. Gary Duncan will be remembered for his demands for mathematical accuracy in computation and rigorous statistical approaches to astrological research.

May his Soul rest in peace.

It is with a deep sense of sorrow we record the passing away of Mr. P. Damodaran Nair, M.A., B.L., who was a regular contributor to THE ASTROLOGICAL MAGAZINE for over 30 years during the 1950's and onwards, on 18-8-1988 at his residence in Trivandrum. He was 74. His articles were thought-provoking and evoked considerable reader interest.

Son of the late Sreekanteswaram G. Padmanabha Pillai, the author of sabdataravalli, an authoritative and popular dictionary in Malayalam, Mr. Nair was the author of "Jyotisha Deepam"., an excellent reference book on Astrology besides several other books including two biographies.

Mr. Nair was a noted lexicographer and literary figure and retired as Deputy Secretary (Law) from the State Government services. He was also Language Expert to the Official Language Law Commission for 5 years.

He leaves behind his wife Smt. Sarada and a son Mr. D. Rajasekhar.

May his Soul rest in peace.

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HOW IS THIS MONTH (NOVEMBER 1988) FOR YOU?

UTPALA

(The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements of transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE *giving your birth details and enclosing a stamped self-addressed envelope. -Ed., A.M)*

MAJOR TRANSITS

The Sun transits Libra till 14th and then enters Scorpio. Mars, Saturn and retrograde Jupiter continue their movements in Pisces, Sagittarius and Taurus respectively. Mercury in Virgo enters Libra on 2nd and then moves into Scorpio on 20th. Venus transits Virgo till 17th and then enters Libra. Rahu and Ketu continue their counter-clockwise movements in Aquarius and Leo respectively.

1. MESHA (Aries)

General: The Sun in the 7th and 8th, Mars in the 12th, Venus in the 6th and the 7th and Saturn in the 9th are all inimical; Mars and Venus are under check. Mercury in the favourable 6th for the first two days with vedha transits thereafter the unfavourable 7th with check till 20th when he moves into the favourable 8th. Jupiter in the favourable 2nd yields to vedha. The result is that the evil influences will be more in evidence. You should not yield to temptation to resort to unorthodox methods. Jupiter will be of help to you. Aswini is better than Bharani and Krittika.

Health and Domestic: Health troubles in some form or the other are likely to worry you practically throughout. The chronic sufferers should resort to prophylactic measures. Children's success in the examinations will bring you much joy and happiness. You will have to keep your fingers crossed in so far as peace and harmony in the domestic sphere are concerned.

Finance and Speculation: The financial affairs will be, more or less, satisfactory. The old dues which you had practically written off are likely to be repaid. The speculative transactions are likely to yield moderate dividends.

Real Property, Services, Professions, etc.: The situation relating to real estate is not likely to be satisfactory. Yield and rentals are likely to go down. Labour problems may cause considerable annoyance to you during the first three weeks. Services will find the month helpful. This is a lean period for professions and businesses.

Women: You should refrain from love affairs. You must cut down your social and club activities. Employed girls are likely to be given memos asking them to explain their conduct in the discharge of their official duties.

Students: With some effort you could make progress in studies. You will be successful in tests and interviews. Contacts with the opposite sex should be curtailed as much as possible.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-9-19	2-10-17
Money dealings and enterprises	3-14-21	2-11-20
Journeys	4-18-25	2-12-20
Real property matters and educational activities	6-19-28	5-13-22
Children and speculation	7-21-28	10-15-23
Services	7-18-26	11-16-24
Partnership	7-18-28	8-17-27
Insurance	4-19-28	8-17-29
Profession and business	1-18-26	8-17-30

Chandrashtama occurs from 04-54 a.m. on 10th to 00-24 p.m. on 12th.

2. VRISHABHA (Taurus)

General: The Sun in the favourable 6th till 14th transits thereafter the adverse 7th. Mars in the favourable 11th yields to vedha till 17th. Mercury in the unfavourable 5th during the first two days transits thereafter the favourable 6th till 20th when

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he moves into the adverse 7th with check. Jupiter in the Janma and Saturn in the 8th are thoroughly unsatisfactory. Venus in the favourable 5th till 17th transits thereafter the unfavourable 6th. In a month of mixed results the evil side will be more in evidence. As there is some indication of criminal proceedings being launched against you, you should observe the laws of the land most scrupulously both in letter and spirit. Rohini is better than Krittika and Mrigasira.

Health and Domestic: Stomach and rectal complaints are indicated by the adverse transits. Those suffering from chronic diseases pertaining to stomach should take special care. Relatives outside the family circle are likely to prove troublesome. You may have to face some problems in the domestic field during the second half.

Finance and Speculation: There will be a fall in your regular income and expenditure will rise considerably on account of medical bills. There will be pressure from creditors also. Speculative transactions should be avoided.

Real Property, Services, Professions, etc.: This is a profitable and satisfactory period for all real property matters. Yield and rentals will be at good levels. The services are likely to find the month difficult. This is a lean period for professions and businesses.

Women: You are advised to go slow in romances. Social climbers should reduce the tempo of their activities. Employed girls will find that the first half is better than the second.

Students: Vidyakaraka will assist you to make good progress in studies. Those who have appeared before the Services Selection Boards will be successful. Social contacts with the opposite sex are better reduced as far as possible.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	9-18-21	3-12-22
Money dealings and enterprises	9-19-25	3-13-23
Journeys	9-21-26	3-14-24
Real property matters and educational activities	9-25-28	10-16-30
Children and speculation	3-19-28	10-16-29
Services	4-18-26	8-17-29
Partnership	3-21-28	8-17-27
Insurance	1-9-18	5-15-27
Profession and business	1-9-26	5-17-30

Chandrashtama occurs from 00-24 p.m. on 12th to 06-16 p.m. on 14th.

3. MITHUNA (Gemini)

General: The Sun in the unfavourable 5th till 14th transits thereafter the favourable 6th with vedha. Mars in the 10th is favourable. Jupiter in the 12th and Saturn in the 7th are thoroughly unsatisfactory. Mercury in the favourable 4th during the first two days with vedha transits afterwards the unfavourable 5th with check till 20th when he moves into the favourable 6th. Venus in the favourable 4th and 5th yields to vedha. The bad side will be more in evidence during the month. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic: Urino-genital troubles are likely to worry you during the month. Those suffering from chronic diseases should take extra care of their health. Health problems of spouse may cause some concern. With some effort you could save domestic peace and harmony.

Finance and Speculation: This is an outright unsatisfactory month for finance. The expenditure will rise considerably for various purposes. You should not stand surety for anybody. Speculative transactions should be avoided.

Real Property, Services, Professions, etc.: Matters pertaining to real estate will be quite satisfactory. Yield and rentals will be at good levels. The month cannot be said to be satisfactory for the services. This will be a lean period for the businesses and professions.

Women: It is mainly in respect of their health that the women should be careful. The conditions will be disappointing in club and social life. Employed girls should be very careful when dealing with the superiors.

Students: You are likely to be successful in tests and interviews. Army commissions are likely to be offered to you. You are advised to reduce your extra-curricular activities as much as possible.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	18-25-28	10-20-30
Money dealings and enterprises	12-21-26	13-22-30
Journeys	9-19-25	2-15-23
Real property matters and educational activities	7-18-21	5-16-27

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Children and speculation	6-12-19	8-17-29
Services	4-9-18	10-22-30
Partnership	4-12-18	8-13-24
Insurance	4-12-28	2-11-27
Profession and business	4-12-25	2-11-30

Chandrashtama occurs from 06-16 p.m. on 14th to 10-51 p.m. on 16th.

4. KATAKA (Cancer)

General: The Sun transits the unfavourable 4th and 5th. Mars in the adverse 9th is under check. Mercury in the unfavourable 3rd during the first two days transits afterwards the favourable 4th till 20th with vedha upto 17th. He then moves into the adverse 5th. Jupiter and Saturn in the 11th and 6th respectively are both favourable but they yield to vedha. Venus in the 3rd and 4th is fully favourable. Favourable influences will be in predominance during the month. You will have general prosperity and happiness. You will receive favourable orders from Government on your application regarding property matter. Pushyami is better than Aslesha and Punarvasu.

Health and Domestic: You will enjoy good health throughout the month. Those suffering from chronic diseases should take advantage of the favourable planetary vibrations and endeavour to obtain a permanent cure. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation: The financial affairs will be satisfactory. You are likely to start new financial ventures which will yield good dividend in time to come. Speculative transactions should, however, be avoided.

Real Property, Services, Professions, etc.: All matters relating to real estate will be profitable. Acquisition of new property is likely. This is a good period for the services. The month will be quite profitable for business and professions.

Women: Social climbers will realise their ambition. Lover affairs will end in happy wedding. Long-awaited luxuries will be enjoyed. Employed girls will be transferred to places of their choice.

Students: You will get acquainted with scholars of fame and reputation and such contacts will help you very much in your career later. You will shine quite well in sports and athletics. You will be successful in tests and interviews.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	6-21-28	10-18-24
Money dealings and enterprises	7-21-28	10-19-29
Journeys	7-21-26	5-16-22
Real property matters and educational activities	1-9-14	5-16-23
Children and speculation	3-19-14	8-17-24
Services	4-12-21	8-17-27
Partnership	4-14-25	8-17-29
Insurance	4-12-26	10-16-29
Professions and business	4-14-28	10-15-23

Chandrashtama occurs from 10-51 p.m. on 16th to 01-15 a.m. on 19th.

5. SIMHA (Leo)

General: The Sun in the favourable 3rd till 14th transits afterwards the unfavourable 4th. Mars in the 8th, Jupiter in the 10th and Saturn in the 5th are all inimical; Mars is, however, under check. Mercury in the favourable 2nd during the first two days with vedha transits thereafter the adverse 3rd with check till 20th when he moves into the favourable 4th. Venus in the favourable 2nd and 3rd yields to vedha. In a month of mixed results the evil influences will be in predominance. You should resist temptation which is likely to make you fall from ideals and right conduct. Uttaraphalguni is better than Makha and Poorvaphalguni.

Health and Domestic: Bilious and windy complaints are indicated by the adverse transits. As the planetary indications point to an aggravation of your health problems the chronic patients should resort to prophylactic measures. The domestic affairs will require careful handling if you are keen on saving domestic peace and harmony.

Finance and Speculation: The regular income will shrink considerably and the expenses will be unduly high. Losses are likely in certain enterprises. Friends will, however, rescue you from financial embarrassment. This is not a month for speculative transactions.

Real Property, Services, Professions, etc.: All decisions, major or minor, should be postponed as planets do not indicate a favourable position for real property matters. Services are likely to have penal transfers. This is a lean period for professions and business.

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Women: The emphasis is on expenditure which if not controlled from time to time may land you in a financial crisis at the close of the month. You are advised to go slow in love affairs and romances. Employed girls should be very careful in dealing with their superiors,

Students: The month cannot be said to be satisfactory. Monetary difficulties may worry you throughout. Extra-curricular activities should be cut down as much as possible. You should watch your manners, speech and conduct.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-7-12	2-10-10
Money dealings and enterprises	1-9-14	2-10-20
Journeys	1-12-18	2-10-21
Real property matters and educational activities	1-12-25	10-17-23
Children and speculation	1-18-28	10-17-24
Services	1-18-19	10-17-27
Partnership	4-14-25	8-16-29
Insurance	6-18-26	5-16-30
Profession and business	3-14-28	5-17-30

Chandrashtama occurs from 01.15 a.m. on 19th 03-12 a.m. on 21st.

6. KANYA (Virgo)

General: The Sun in the adverse 2nd till 14th transits afterwards the favourable 3rd with vedha. Mars in the 7th and Saturn in the 4th are not satisfactory, but Mars is under check. Mercury in the unfavourable 1st during the first two days with check transits thereafter the favourable 2nd till 20th when he moves into the unfavourable 3rd with check. Jupiter in the 9th is fully favourable. Venus in the favourable 1st and 2nd yields to vedha from 17th till the end. In a month of mixed results the favourable side will be more in evidence. You will secure the long-awaited relief from your past financial commitments. Your enemies will be defeated. You will go on a pilgrimage with the members of your family. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic: Health problems are likely. However, no serious consequences will arise. The chronic sufferers are likely to have temporary relief. Your eldest son will land a good job in a reputed industry. The domestic life will be, on the whole, peaceful and harmonious.

Finance and Speculation: This is a very good month for financial matters. The planetary influences will assist you to exercise judicial forethought in the matter of investments. It is advisable to refrain from speculative transactions.

Real Property, Services, Professions, etc.: All matters pertaining to real estate will be satisfactory and profitable. Acquisition of new property is not unlikely. The services may be granted unexpected promotions. The month will be quite profitable for businesses and professions.

Women: Love affairs will blossom into happy wedding. You will be the most sought-after person in social gatherings. Employed girls will be transferred to places of their choice.

Students: Medical students are particularly favoured. Your professor will go all out to help you in studies and secure a high rank in the final examinations. Those interested in fine arts will find the period fruitful.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	4-12-18	10-15-21
Money dealings and enterprises	4-14-19	10-15-22
Journeys	4-18-25	10-15-23
Real property matters and educational activities	4-19-26	2-13-20
Children and speculation	4-19-28	5-13-29
Services	1-12-25	5-13-30
Partnership	3-12-26	8-16-27
Insurance	3-14-28	2-23-30
Profession and business	7-19-28	8-23-30

Chandrashtama occurs from 03-12 a.m. on 21st to 05-09 a.m. on 23rd.

7. THULA (Libra)

General: The Sun transits the unfavourable 1st and 2nd. Mars in the 6th, Venus in the 12th and the 1st and Saturn in the 3rd are all favourable. Venus yields to vedha throughout and Saturn till 17th. Jupiter in the 8th is not satisfactory. Mercury in the 12th and the 1st till 20th with check during the first two days transits thereafter the favourable 2nd with vedha. Favourable influences will be more in evidence. Accrual of authority and influence and renewal of contacts with old friends in high positions are likely. Your enemies will be defeated. Swati is better than Chitta and Visakha.

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Health and Domestic: You will have more or less good health practically throughout. The chronic sufferers will have temporary relief. Children's health may cause mild concern. With some effort you could save domestic peace and harmony.

Finance and Speculation: Notwithstanding the adverse posture of the Dhanakaraka the month will be satisfactory for financial matters. You should not stand surety for anybody. Speculative transactions are likely to yield handsome profits.

Real Property, Services, Professions, etc.: Real estate matters will be profitable. You will be able to sell one of your buildings at a fabulous price. The services should be prepared to face some deterioration in their working conditions. The period is profitable for professions and businesses.

Women: You are advised to go slow on love affairs. Those engaged in social work are likely to be invited to accept greater responsibilities. The period will be somewhat trying for the employed girls.

Students: You are likely to be selected as officer cadets in the country's defence forces. You will shine very well in games and athletics and the chances of your inclusion in state or national level teams are quite good.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-7-14	2-10-15
Money dealings and enterprises	3-9-18	5-11-16
Journeys	4-12-19	8-13-17
Real property matters and educational activities	6-14-21	10-15-20
Children and speculation	7-18-26	11-16-22
Services	9-19-28	13-17-23
Partnership	7-19-28	15-20-29
Insurance	4-14-26	15-20-27
Profession and business	3-12-21	15-20-30

Chandrashtama occurs from 05-09 a.m. on 23rd to 08-09 a.m. on 25th.

8. VRISCHIKA (Scorpio)

General: The Sun in the 12th and the 1st, Mars in the 5th and Saturn in the 2nd are all adverse; Mars is under check throughout and Sun till 14th. Jupiter in the 7th is fully favourable. Mercury in the favourable 11th during the first two days with vedha transits afterwards the adverse 12th and 1st with check. The favourable influences will be more than the adverse ones. You should be careful in dealing with the Government authorities. You will be successful in your undertakings. Disputes with business partners are likely and you are advised to talk the matter over with them and arrive at a peaceful settlement. Jyeshta is better than Visakha and Anuradha.

Health and Domestic: Urinal ailments are indicated but prompt medical treatment will give you relief. The chronic sufferers should be very careful. Children's performance in schools and colleges will make you happy. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation: The financial affairs will be quite satisfactory. Some of the old dues which you had practically written off will be recovered. You should exercise prudence and not run after every public issue floated. Speculative transactions will be very profitable.

Real Property, Services, Professions, etc.: The month cannot be said to be satisfactory for real estate matters. You should resist your temptation to invest on buildings. The services may be granted unexpected promotions. This is a profitable period for busisnesses and professions.

Women: Love affairs will blossom into happy wedding. Social climbers will find the month quite advantageous. Employed girls may be promoted and transferred to places of their choice.

Students: You will get acquainted with scholars of fame and reputation and such contacts will be of great help to you in your career. Medical students are particularly favoured. You are likely to secure scholarship from foreign university with travel grant as well.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	9-21-28	5-15-25
Money dealings and enterprises	7-19-28	5-15-26
Journeys	6-18-28	8-17-30
Real property matters and educational activities	4-14-21	2-13-23
Children and speculation	3-12-19	5-13-24
Services	1-9-18	5-13-27
Partnership	4-9-18	8-17-29
Insurance	3-9-18	8-17-30
Profession and business	6-14-21	10-16-24

Chandrashtama occurs from 08-09 a.m. on 25th to 03-34 p.m. on 27th.

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9. DHANUS (Sagittarius)

General; The Sun in the favourable 11th till 14th transits afterwards the adverse 12th. Mars in the 4th, Jupiter in the 6th and Saturn in Janma are all inimical; Mars is under check. Mercury in the favourable 10th and 11th till 20th yielding to vedha during the first two days transits thereafter the unfavourable 12th. Venus in the adverse 10th till 17th with check transits afterwards the favourable 11th. The first half will be better than the second but the general trend emphasises the presence of more bad influences. You should be guarded in your activities. You are likely to be involved in criminal proceedings. Poorvashadha is better than Moola and Uttarashadha.

Health and Domestic: Eye diseases are likely to worry you practically throughout. You should seek help from ophthalmic experts immediately. The chronic sufferers may have to take an aggravation in their ailments. Children's health may cause concern. You are likely to have a disturbed domestic life during the first half but conditions may improve later.

Finance and Speculation: Pressure from creditors will be severe. The income will shrink and expenditure will rise considerably. You should scrutinize every item of expenditure. You should avoid speculative transactions completely.

Real Property, Services, Professions:, etc The month will not be satisfactory for real estate matters. Agricultural crops are likely to be infested with pests., Penal transfers are likely for the services. This is a lean period for professions and businesses.

Women: You should avoid love affairs. Social and club activities should cut down as much as possible. Employed girls may be given memos by the superiors and asked to explain their conduct in certain office matters,

Students: Your progress in studies will be satisfactory. You should curb your tendency to be extravagant in your expenses. As you are prone to physical injuries, you should refrain from sports and games as much as possible.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	3-9-18	1-17-30
Money dealings and enterprises	3-12-29	2-15-28
Journeys	4-14-21	3-16-29
Real property matters and educational activities	3-18-25	8-20-29
Children and speculation	3-18-26	8-20-30
Services	6-18-26	9-15-28
Partnership	7-14-25	8-15-29
Insurance	7-14-26	8-16-30
Profession and business	9-18-25	11-17-29.

Chandrashtama occurs from beginning to 05-57 p.m. on 2nd and again from 03-34 p.m. on 27th to 01-57 a.m. on 30th.

10. MAKARA (Capricorn)

General: The Sun in the 10th and the 11th, Mars in the 3rd and Jupiter in the 5th are all favourable. Of them only Mars yields to vedha. Mercury in the unfavourable 9th during the first two days with check transits thereafter the favourable 10th and 11th yielding to vedha from 2nd to 14th. Venus in the favourable 9th till 17th transits afterwards the adverse 10th. Saturn in the 12th is not satisfactory. The month has an accumulation of favourable influences. Gains and rewards are indicated. You will be successful in your undertakings. Happiness and prosperity will be vouchsafed to you throughout. Dhanishta is better than Uttarashadha and Sravana.

Health and Domestic: You will enjoy good health. The chronic sufferers will have considerable relief during the month. One of your sons is likely to establish a good independent business which will thrive well. The domestic life will be peaceful and harmonious during the first half. The second half is likely to throw up a few domestic problems.

Finance and Speculation: The financial affairs will be completely satisfactory. You are likely to start a new financial venture which will yield good dividend in time to come. The speculative deals will yield good profits during the first half. You should avoid speculation during the second half.

Real Property, Services, Professions, etc.: This is a good month for all real property matters. You will acquire new property. This is an excellent month for the services, professions and businesses.

Women: Romances will blossom into happy wedding during the first half. You will be very popular in social circles. Long-awaited luxuries will be enjoyed by you. This is a good period for the employed girls.

Students: You are likely to be selected as an officer cadet in the country's defence forces. Medical

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students are particularly favoured. You will be successful in competitive tests and interviews. You will have an enjoyable and memorable picnic in the company of the opposite sex during the first half.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-7-14	2-11-17
Money dealings and enterprises	1-9-18	3-11-30
Journeys	1-12-19	4-11-29
Real property matters and educational activities	1-14-21	5-15-22
Children and speculation	6-14-21	5-15-24
Services	6-14-26	5-15-23
Partnership	6-14-28	8-20-29
Insurance	7-18-25	8-20-30
Profession and business	6-19-28	2-20-27

Chandrashtama occurs from 05-57 p.m. on 2nd to 06-52 a.m. on 6th and again from 01-57 a.m. on 30th till the end.

11. KUMBHA (Aquarius)

General: The Sun in the unfavourable 9th till 14th transits afterwards the favourable 10with vedha. Mars in the 2nd and Jupiter in the 4th are not satisfactory. Saturn in the 11th is fully favourable. Mercury in the favourable 8th during the first two days transits thereafter the adverse 9th with check till 20th when he moves into the favourable 10th. Venus in the favourable 8th and 9th yields to vedha from 17th. In a month of mixed results the good effects will have an edge over the evil, ones. Efforts of your enemies to get the bitter of you will be thwarted. The second half will be better than the first half. Jupiter tends to create a sense of resignation in you which is not undesirable. Poorvabhadra is better than Dhanishta and Satabhisha.

Health and Domestic; cataract in the left eye will be ready during this month for removal by surgical operation and you will get back your normal vision. The chronic sufferers will have to b e very careful. The first half is quite good for domestic peace and harmony. With some effort you could maintain it during the second half.

Finance and Speculation: The financial affairs may not be satisfactory. The old dues may have to be written off. You should not stand surety for anybody. You should avoid speculative transaction.

Real Property, Services, Professions, etc.,: notwithstanding the adverse posture of the karaka for real property, the real estate matters will not be unsatisfactory. Yield and rentals will be at satisfactory levels. Services may find the month difficult but not unsatisfactory. This is a routine period for professions and businesses.

Women: Social workers will find the period more or less satisfactory. It is advisable to cut down social and club activities. The period will not be unsatisfactory for the employed girls.

Students: With some efforts on your part, you could make good progress in studies. You will shine extremely well in sports, and the chances of your inclusion in the national or state level teams are quite rosy. You should watch your manners very carefully.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-9-14	6-16-23
Money dealings and enterprises	1-12-18	6-17-24
Journeys	1-14-19	7-22-30
Real property matters and educational activities	1-14-21	7-22-29
Children and speculation	1-14-25	2-13-20
Services	3-19-26	5-15-22
Partnership	3-19-28	8-22-29
Insurance	4-18-26	8-22-30
Profession and business	4-18-28	10-20-30

Chandrashtama occurs from 06-52 a.m. on 5th to 06-58 p.m. on 7th.

12. MEENA (Pisces)

General: The Sun in the 8th and 9th, Mars in the 1st, Jupiter in the 3rd and Saturn in the 10th are all inimical; of these only Mars is under check. Mercury in the unfavourable 7th during the first two days transits thereafter the favourable 8th with vedha till 20th when he moves into the adverse 9th. Venus in the unfavourable 7th till 17th transits thereafter the favourable 8th. The evil influences are in predominance during the month. You will be engaged in fruitless travels. You are likely to suffer humiliation and bodily injury. Stoicism should be practised. Prayers to God will drive away the restlessness in your mind. Uttarabhadra is better than Poorvabhadra and Revati.

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Health and Domestic: Planetary transits indicate persistent headache and tumour. Prompt expert medical advice should be sought. This is a very trying period for the chronic patients. The first half shows quite a few problems in the domestic sphere but the second half promise peace and harmony.

Finance and Speculation: The month will be thoroughly bad for all financial matters. The income will shrink very much and the expenses will be too high. Under such a planetary set-up it will be foolish even to think of speculative transactions.

Real Property, Services, Professions, etc.: The planetary transits do not indicate a favourable position for real estate matters. All decisions pertaining to property deals should be postponed. Services are likely to find the month very difficult. Professions and businesses may have to keep their fingers crossed.

Women: You should be very careful about your functional health. Love affairs should be totally avoided. Employed girls should be very careful in dealing with their superiors.

Students: You should refrain completely from games and athletics in view of your proneness to physical injuries. Extra-curricular activities should be avoided. Relations with friends and teachers may tend to become unpleasant.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	12-18-21	7-20-30
Money dealings and enterprises	12-19-25	9-20-30
Journeys	12-21-26	2-13-22
Real property matters and educational activities	12-21-28	5-15-23
Children and speculation	6-12-18	8-16-24
Services	6-14-19	8-17-27
Partnership	6-18-25	8-17-30
Insurance	6-18-26	8-17-29
Profession and business	6-18-28	2-15-30

Chandrashtama occurs from 06-58 p.m. on 7th to 04-54 a.m. on 10th.

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ASTROLOGICAL MISCELLANY

[Continued from page 13]

love). This could be due to love that has received a rebuff or due to some other desire. As it is said that this boy was subject to hysteria from his birth, unfulfilled desire could be his mother's, not his. She could have been subjected to a great shock or sorrow during the pregnancy," believes reader Capt. K. Chandra Sri Kularatne of Yakkala in Sri Lanka.

Vital Karakas Spoilt

"Viewing from Chandra Lagna, 8th lord Mars is in *Atmasthana* (12th). His dispositor is Atmakaraka Sun, who is badly afflicted by Rahu and Ketu. Death occurred in Sun Bhukti of Moon Dasa. *Karakas* for mind (Moon) and Atmakaraka(Sun) are both weak. Hence hysteria. Transit of Saturn in the 9th and Jupiter in Lagna on the day of death also is a factor along with the Moon in the 8th according to Navamsa also," thinks reader P.R. Sanathaman Nair of Pudukada.

Mercury Responsible

As most of our readers have pointed out rightly, affliction to Mercury, who by himself is a very weak planet, is responsible for the hysteria the boy suffered from. Apart from the *Papakartari Yoga*, Mercury may also be deemed to be adversely aspected by Saturn. Retrograde planets are sometimes interpreted to aspect backwards too as reader Capt. Kularatne points out with very good results in prediction. Not only that Mercury is in Rohini ruled by the Moon who, in turn, is afflicted in the 8th house.

ASTROLOGY AND CANCER DISEASE - III*

[Continued from page 29]

the body, the growth being, however, not innocent but poisonous and malignant. In case of blood cancer, which is technically known as leukemia, it is the abnormal growth of white blood cells. In my opinion no foolproof and generalised combinations indicating cancer can be laid down by any amount of statistical studies. Statistical studies done by different astrologers are no doubt important in their own place but of limited importance only, and each chart will have to be examined on its own merits for predictions.

I agree therefore with the approach of late astrologer Bhasin following four factors as given below. A part of the body suffers, it may be due to cancer or any other disease, when the following four factors representing the part are afflicted in a chart: (i) The house representing the part; (ii) the lord of this house; (iii) the sign bearing the same number as the house and (iv) the lord of this sign.

In case of cancer also this is applicable. The afflictions should be caused in 6/8/12th house, by 6/8/12th lords, by malefic planets Mars, Saturn or Rahu and/or by their dispositors. Extra-saturnine planet Uranus, which is known as a planet of eccentricity, can be considered in addition to others, to cause afflictions., Only the signs, houses and planets relevant to the type of cancer and the limb involved in the same will be found afflicted. Mild afflictions will cause mild suffering involving the limb whereas severe afflictions, coupled with suitable malefic Dasa periods and bad transits like Sadesathi can cause serious incurable disease like cancer involving the said part of the body. General strength of Lagna, its lord, the Moon and the Sun also should be considered before venturing predictions.

Jupiter is a planet of growth but in my opinion it is a giant benefic and therefore a planet of healthy growth by nature and cannot lead to malignant growth unless he becomes a functional malefic, is weak and severely afflicted. On the other hand very weak and afflicted Moon and the Sun can create unhealthy growths.

Kalasarpa Yoga is put forward as a yoga available in charts of patients suffering from cancer. I never advocate a partial yoga as yoga and therefore even if six planets are on one side of Rahu-Ketu axis and seventh planet is out on other side I will not call the chart as having a Kalasarpa Yoga. Therefore a real Kalasarpa Yoga is not common, but in case a full Kalasarpa Yoga exists in a chart, it is a sort of unbalance in general and therefore for health also and coupled with afflictions may result in cancer.

Specific degrees of certain signs are advocated as indicating cancer, if afflicted. This method may be useful for research in Sayana system, but in Nirayana system, it will not be useful due to different values of Ayanamsa used in preparing charts. Also considering predictions based on these degrees, decision regarding orbs of influence on both sides of these degrees will be a problem.

I have carried out statistical analysis of 88 cases of cancer available in my records in my own ways, results of which will be given in the next part of the article for whatever it is worth.—105.87.

(To be continued).

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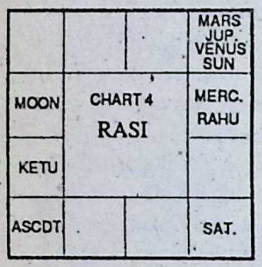
PLANETS AND THE US PRESIDENTIAL ELECTIONS

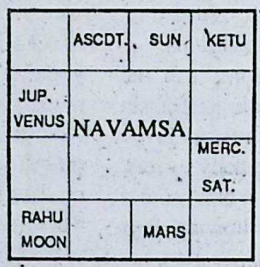
[Continued from page 5]

lords are also strongly placed. Dukakis also has a strong chart but his Dasa lord being in the 4th, a kendra weakens him against a planet in the 10th in his rival's chart. The chances for George Bush to enter the White House and occupy the Presidential chair are bright.

In the chart of the United Sates (Chart 4) the powerful Ascendant and the benefic influences it receives have kept the country at the top and by and large, its people happy and smiling.

Venus Dasa will come to an end within about 8 months after the elections. Venus, no benefic for Sagittarius Ascendant, turned the accent on material





values. Now the Dasa of the Sun will begin. As the 9th lord, the Sun is in the 7th with Lagna lord

Jupiter, Venus and Mars. Further, the Sun occupies the constellation of a benefic Jupiter. Such a disposition suggests a hearkening back to age-old wisdom and traditional values. There will be a tremendous change in the collective psychology of the people on the values of life and more and more men and women will opt for a regulated life of temperance. Religion will again come to the fore during the next few years. Promiscuous living, common law unions, teen-age pregnancies will fall rapidly and the institution of marriage will receive a revitalizing thrust. Youngsters will show a surprising trend towards respect for elders which has in the past decade shown a frightening decline.

America is in for a period of continued material prosperity. It will enjoy renown not only for its largesse but also for its military power. America's role in world-peace will be unique. The Sun's Dasa will be one of the best periods' in the country's history.

Gayatri Devi Vasudev.
Written: 9-9-1988.

NEWS AND VIEWS

[Continued from page 10]

anyone who wishes to know his future in simple words will find himself submerged in a plethora of imageries which he cannot really understand. **These readings appear more as an apology for ignorance, and effrontery to bamboozle the client rather than helping. It was psychology the other day and mysticism today and in either case the victim is the poor client!**

In this context our good old horoscope has been baptised by the American Astrological Church into being called hologram! Thank God, it is not holocaust! The word hologram is a new concept here and is meant to convey "the energy-structure which is exactly the same within all its parts" and seeks to unify. And people in the west claim to have taken holographic photography and perceived that reality is a series of energy fields! They have come to the conclusion, therefore, **that the astrological chart is a hologram, a unified energy field of conscious mapping** of the "energetics" of soul formation into matter, from birth to death! How do you like it?

— 161/165/123/162.88.

THE UNIQUENESS OF JAIMINI ASTROLOGY

[Continued from page 7]

There are certain sutras that admit of several relevant meanings. Some are too stiff to baffle attempts at translating. These difficulties must at first be obviated so that this marvellous system comes to light in its true perspective and pristine purity for the good of mankind.

With due deference to the ancient commentators who were undoubtedly masters in astrology I feel that lay people find the explanations sometimes confusing.

I find that very few professional or even amateur astrologers have been utilising the methodology of Jaimini in their practice. But here and there, there may be some calculating longevity according to Jaimini. If this system is increasingly pressed into service accurate results can be obtained.

Astrology being a practical science, one should take into consideration one's own experience by adopting such methods as have satisfied him.

Astrological prediction has to do with living beings. Therefore a mechanical application of the methods, Jaimini or Parasari, is not adequate to hit at correct predictions. The methods can give us only the foundation of the chart. But the superstructure i.e., prediction rests on one's experience plus intuition.

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DAILY GUIDE FOR NOVEMBER 1988

MIHIRA

[The ending moments of tithis and Nakshatras are accurately given. The timings are according to railway time (IST) with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity. - Ed., A.M.)

1. *Tues.*- Ashtami (8th tithi) upto 28h. 45m, then Navami (9th tithi). Pushya till 15h. 08m. then Aslesha. Whole day Siddha Yoga. Routine work only.

2. *Wed.*- Navami (9th tithi) whole day. Aslesha upto 17h. 51m, then Makha. Whole day Siddha Yoga. Good for testing instruments, for surgical operations.

3. *Thurs.*- Navami (9th tithi) till 7h. 12m. then Dasami (10th tithi). Makha and Amrita Yoga upto 20h. 55m., then Poorvaphalguni and Siddha Yoga. After 7h. 30m. good for buying cows or dogs, for purchasing or storing foodstuffs, for borrowing, for testing instruments, for deepening wells.

4. *Fri.*- Dasami (10th tithi) till 9h. 55m, then Ekadasi (11th tithi). Poorvaphalguni upto 24h. 06m. then Uttaraphalguni. Whole day Siddha Yoga. Good for borrowing, for writing accounts, for dealing with members of other sex.

5. *Sat.*- Ekadasi (11th tithi) upto 12h. 37m. then Dwadasi (12th tithi_. Uttaraphalguni till 27h. -8m. then Hasta. Whole day Marana Yoga. Only routine work.

6. *Sun.*- Dwadasi (12th tithi) till 15h. 05m. then Trayodasi (13th tithi). Hasta upto 29h. 53m. then Chitta. Whole day Siddha Yoga. Good for buying cows or dogs, for wearing new garments or ornaments, for patients to take first bath after recovery from illness, for gardening, for testing instruments, for fixing pumpsets, for taking medicines.

7. *Mon.*- Trayodasi (13th tithi) till 17h. 09m. then Chaturdasi (14th tithi). Chitta and Prabalarishta Yoga whole day. Only routine work.

8. *Tues.*- Chaturdasi (14th tithi) upto 18h. 45m. then Amavasya (New Moon). Chitta till 8h. 11m. then Swati. Whole day Siddha Yoga. Upto 8h. 11m. good for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for fixing pumpsets.

9. *Wed.*- Amavasya (New Moon) till 19h. 50m., then Prathama (1st tithi). Swati upto 10h. 00m. then Visakha. Whole day Siddha Yoga. Between 10h. 00m. and 19h. 50m. good for borrowing, for testing instruments.

10. *Thurs.*- Prathama (1st tithi) upto 20h. 25m., then Dwiteeya (2nd tithi). Visakdha till 11h. 20m. then Anuradha. Whole day Siddha Yoga. Upto 11h. 20m. good for borrowing, for buying house, for testing instruments.

11. *Fri.*- Dwiteeya (2nd tithi) till 20h. 32m. then Triteeya (3rd tithi). Anuradha and Siddha Yoga upto 12h. 12m., then Jyeshta and Marana Yoga. Till 12h. 12m. good for wearing new garments or ornaments, for travel, for dealing with members of the other sex, for appointing staff.

12. *Sat.*- Triteeya (3rd tithi) till 20h. 16m. then Chaturthi (4th tithi). Jyeshta upto 12h. 40m. then Moola. Whole day Siddha Yoga. Till 12h. 40m. good for surgical operations, for fixing pumpsets,. Between 12h. 40m. and 20h. 16m. good for testing instruments.

13. *Sun.*- Chaturthi (4th tithi) upto 19h. 39m. then Panchami (5th tithi). Moola and Amruta Yoga till 13h. 47m. then Poorvashadha and Siddha Yoga. Upto 13h. 47m. good for surgical operations.

14. *Mon.*- Panchami (5th tithi) till 18h. 42m. then Shashti (6th tithi). Poorvashadha upto 12h. 41m. then Uttarashadha. Whole day Marana Yoga. Only routine work.

15. *Tues.*- Shashti (6th tithi) upto 17h. 28m. then Saptami (7th tithi). Uttarashadha and Prabalarishta Yoga till 12h. 05m. then Sravana and Siddha Yoga. After 12h. 05m. good for testing instruments.

16. *Wed.*- Saptami (7th tithi) till 25h. 57m. then Ashtami (8th tithi). Sravana and Siddha Yoga upto 11h. 18m. then Dhanishta and Prabalarishta Yoga. Till 11h. 18m. good for driving new vehicles, for travel, for testing instruments, for appointing staff, for erecting sheds.

17. *Thurs.*- Ashtami (8th tithi) upto 14h. 09m. then Navami (9th tithi). Dhanishta and Siddha Yoga till 10h. 14m. then Satabhisha and Marana Yoga. Routine work only.

18. *Fri.*- Navami (9th tithi) till 12h. 06m., then Dasami (10th tithi). Satabhisha upto 8h. 54m.

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NOVEMBER CALENDAR

1. *Tue.* Ahayi Ashtami, Karnashtami, Kannada Rajyotsava (Karnataka)
5. *Sat.* Ramaa Ekadasi, Gowatsa Dwadasi
6. *Sun.* Dhana Trayodasi
7. *Mon.* Kali Chaturdasi
8. *Tue.* Naraka Chaturdasi (Purva Arunodaya), Hanumadjanma (Purva Arunodaya in North India), Deepavali (South India), Kalipuja
9. *Wed.* Deepavali (Divali), Lakshmipuja, Lakshmideepam, Kaumudi Deepam, Kedaragauri Vrata, Mahavira Nirvana (Jain)
10. *Thur.* Kartika Sukladi (Mahavira Nirvana Saka 2515 begins), Govardhana Puja, Balipuja, Annakuta
11. *Fri.* Yamadwiteeya, Bhrathridwiteeya (Bengal), Dwath Puja (Bihar)
14. *Mon.* Gnana Panchami (Jain), Children's Day
15. *Tue.* Prateehara Shashti or Surya Shashti (Chaat bihaar)
16. *Wed.* Kartika Puja
17. *Thur.* Goshashtami or Gusashtami, Lala Lajpatrai's Death Anniversary
18. *Fri.* Jagaddatri Puja, Akshaya Navami
19. *Sat.* Uttana or Devabrabodani Ekadasi (Smartha)
20. *Sun.* Tulasi Vivaha, Ekadasi (Vaishnava and Vidhava), Trishprisha Mahadwadasi
22. *Tues* Vaikunta Chaturdasi, Bharani Deepam, Patihaa Yoajdaahum (Muslim)
23. *Wed.* Kartika Pournami, Rasayatra (Vaishnava), Gurunanak's Birthday, Tripurotsava, Pushkaramela. Rathayatra (Jain), Hutri 3 days (Coorg), Rathayatre Krittikadeepam
27. *Sun.* First Advent Sunday (Christian)

then Poorvabhadrapada. Whole day Siddha Yoga. After 12h. 06m. good for borrowing, for testing instruments, for dealing with members of the opposite sex.

19. *Sat.*- Dasami (10th tithi) upto 9h. 47m. then Ekadasi (11th tithi). Poorvabhadrapada and Marana Yoga till 7h. 20m. then Uttarabhadrapada and Siddha Yoga upto 29h. 35m., afterwards Revati and Prabalarishta Yoga. Between 7h. 20m. and 29h. 35m. good for gardening, for repaying debts.

20. *Sun.*- Ekadasi (11th tithi) till 7h. 18m. then Dwadasi (12twelfth tithi) upto 28h. 42m. afterwards Trayodasi (13th tithi). Revati and Amrita Yoga upto 27h. 42m. then Aswini and Siddha Yoga. Good for buying cows or dogs, for wearing new garments, or ornaments for gardening, for taking medicines, for fixing pumpsets, for deepening wells.

21. *Mon.*- Trayodasi (13th tithi) upto 26h. 06m. then, Chaturdasi (14th tithi). Aswini till 25h. 49m. then Bharani. Whole day Siddha Yoga. Good fort buying cows or dogs for wearing new garments or ornaments, for purchasing or storing foodstuffs, for taking medicines, for fixing pumpsets.

22. *Tues.*- Chaturdasi (14th tithi) till 23h. 27m. then Poornima (Full Moon). Bharani upto 24h. 02m. then Krittika. Whole day Siddha Yoga., Good for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for writing accounts.

23. *Wed.*- Poornima (Full Moon) upto 21h. 23m. then Prathama (1st tithi). Krittika and Amrita Yoga till 22h. 32m. then Rohini and Marana Yoga. Till 21h. 23m. good for borrowing, for testing instruments, for writing accounts.

24. *Thurs.*- Prathama (1st tithi) till 19h. 35m. then Dwiteeya (2nd tithi). Rohini upto 21h. 26m. then Mrigasira. Whole day Marana Yoga. Routine work only.

25. *Fri.*- Dwiteeya (2nd tithi) upto 18h. 20m. then Triteeya (3rd tithi). Mrigasira till 20h. 54m. then Aridra. Whole Siddha Yoga. Till 20h. 54m. good for travel, for wearing new garments or ornaments, for appointing staff, for dealing with members of the opposite sex.

26. *Sat.*- Triteeya (3rd tithi) till 17h. 46m. then Chaturthi (4th tithi). Aridra upto 21h. 04m. then Punarvasu. Whole day Siddha Yoga. Till 17h. 46m. good for storing foodstuffs, for testing instruments,d for surgical operations, for erecting sheds.

27. *Sun.*- Chaturthi (4th tithi) upto 17h. 59m. then Panchami (5th tithi). Punarvasu till 21h. 58m. then Pushya. Whole day Siddha Yoga. After 17h. 59m. good for taking medicines, for buying foodstuffs.

28. *Mon.*- Panchami (5th tithi) till 18h. 59m. then Shashti

[Continued on next page

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TRAVEL GUIDE FOR NOVEMBER 1988

MIHIRA

(The periods against each dates are suitable for those born under different Nakshatras as given below:)

Aswini, Makha, Moola

6th till 29h.54m; 10th after 20h. 25m.; 11th till 12h. 12m.; 15th after 12h. 05m.; 16th upto 11h. 18m.; 19th from 7h. 20m. to 29h. 35m.; 20th till 27h. 42m.; 28th upto 23h. 38m.

Bharani, Poorvaphalguni, Poorvashada

4th after 24h. 06m.; 12th 12h. from 40m. to 20h. 16m.; 20th till 27h. 42m.; 21st upto 25h. 49m.; 25th till 20h. 54m.; 27th from 17h. 59m. to 21h. 58m.

Krittika, Uttaraphalguni, Uttarashadha

6th till 29h. 53m.; 10th after 20h. 25m/; 11th upto 12h. 12m.; 12th from 12h. 40m. to 20h. 16m.; 15th after 12h. 05m.; 16th till 11h. 18m.; 19th 7h. 20m. to 29h. 35m.; 21st upto 25h. 49m.; 28th till 23h. 38m.

Rohini, Hasta, Sravana

4th after 24h. 06m.; 20th till 27h. 42m.; 25th upto 20h. 54m.; 27th from 17h. 59m. to 21h. 58m.

Mrigasira, Chitta, Dhanishta

4th after 24h. 06m.; 6th till 29h. 53m.; 10th after 20h. 25m.; 11th upto 12h. 12m.; 12th from 23h. 40m. to 20h. 16m.; 15th after 12h. 05m.; 16th till 11h. 18m.; 19th from 17h. 20m. to 29h. 35m.; 21st upto 25h. 49m.; 28th till 23h. 38m.

Aridra, Swati, Satabhisha

6th till 29h. 53m.; 15th after 12h. 05m.; 16th upto 11h. 18m.; 20th till 27h. 42m.; 25th till 20h. 54m.; 27th 17h.from 59m. to 21h. 58m.

Punarvasu, Visakha, Poorvabhadrapada

4th after 20h. 06m.; 10th after 20h. 25m.; 11th till 12h. 12m.; 12th from 12h. 40m. to 20h. 16m.; 19th from 17h. 20m. to 29h. 35m.; 21st upto 25h. 49m.; 25th till 20h. 54m.; 28th upto 23h. 38m.

Pushya, Anuradha, Uttarabhadrapada

6th till 29h. 53m.; 15th after 12h. 05m.; 16th upto 11h. 18m.; 20th till 27h. 42m.; 27th from 17h. 59m. to 21h. 58m.

Aslesha, Jyeshta, Revati

4th after 24h. 06m.; 10th after 20h. 25m.; 11th till 12h. 12m.; 12th 12h. 40m. to 20h. 16m.; 19th from 7h. 20m. to 29h. 35m.; 21st upto 25h. 49m.; 25th till 20h. 54m.; 27th from 17h. 59m. to 21h. 58m.; 28th upto 23h. 38m.

Note: The respective *chandrashtama* periods should be avoided for travel.

DAILY GUIDE

[Continued from previous page]

(6th tithi). Pushya upto 23h. 38m. then Aslesha. Whole day Siddha Yoga. Good for buying cows or dogs, for purchasing foodstuffs, for taking medicines, for tasting instruments, for wearing garments or new ornaments.

29. *Tues.*- Shashti (6th tithi) upto 20h. 43m. then Saptami (7th tithi). Aslesha till 25h. 58m. then Makha. Whole day Siddha Yoga. Good for borrowing, for testing instruments, for surgical operations, for writing accounts.

30. *Wed.*- Saptami (7th tithi) till 23h. 01m. then Ashtami (8th tithi). Makha and Siddha Yoga upto 28h. 49m. then Poorvaphalguni and Amrita Yoga. Good for buying cows or dogs, for driving new vehicles, for testing instruments, for purchasing or storing foodstuffs, for borrowing.

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GENTLEMEN OF THE LONG ROBE

(The following Tables have reference to Mr. V.A.K. Ayer's article "Gentlemen of the Long Robe" appearing in THE ASTROLOGICAL MAGAZINE, September 1988 wherein it was inadvertently omitted. - Editor).

TABLE I
(RASI)

Sl.No.	Name	Aries 1	Taurus 2	Gemini 3	Cancer 4	Leo 5	Virgo 6	Libra 7	Scorpio 8	Sagitt. 9	Capri. 10	Aqua. 11	Pisces 12
1	P.N. Bhagvati						Sun Saturn Rahu	Moon Mercury Jupiter Venus		Mars			Ketu
2	Y.V. Chandrachud	Ketu	Moon	Sun Venus	Mercury Jupiter	Saturn		Mars Rahu					
3	V.B. Eradi			Sun Mercury	Venus		Jupiter Saturn Rahu		Mars				Moon Ketu
4	S.N. Fazal Ali	Ketu				Jupiter	Saturn	Rahu	Mercury	Sun	Mars Venus		Moon
5	A.N. Grover	Saturn Rahu	Mars					Ketu	Jupiter	Moon Venus	Mercury	Sun	
6	R. Jethmalani					Sun Mars Venus Rahu	Mercury Saturn	Moon Jupiter					Ketu
7	H.R. Khanna		Saturn	Sun Venus	Mars Mercury		Ketu		Jupiter		Moon		Rahu
8	F.S. Nariman	Jupiter	Rahu	Mars					Ketu	Sun Moon Saturn	Mercury	Venus	
9	N.A. Palkhiwala	Ketu			Jupiter	Saturn		Mars Rahu	Moon Venus	Mercury	Sun		
10	K. Parasaran		Rahu			Venus	Sun Mars	Mercury	Saturn Ketu			Moon	Jupiter
11	R.S. Pathak				Rahu			Moon Venus Saturn	Sun Mercury	Jupiter	Ketu	Mars	
12	A.K. Sen		Saturn	Mars		Venus	Sun Ketu	Mercury		Jupiter	Moon		Rahu
13	L.M. Singhvi				Jupiter		Ketu	Sun Moon	Mars Mercury Venus	Saturn			Rahu
14	V.D. Tulzapurkar	Venus Ketu				Jupiter Saturn		Rahu				Sun Moon Mercury	Mars

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GENTLEMEN OF THE LONG ROBE

TABLE II

NAVAMSA

No.	Name	Aries 1	Taurus 2	Gemini 3	Cancer 4	Leo 5	Virgo 6	Libra 7	Scor. 8	Sagit. 9	Capri. 10	Aquar. 11	Pisces 12
1	P.N. Bhagvati	Venus	Saturn		Mars		Ketu	Mercury Jupiter	Moon				Sun Rahu
2	Y.V. Chandrachud			Sun Venus		Saturn	Ketu			Mars Mercury		Moon	Jupiter Rahu
3	V.S. Eradi	Rahu	Jupiter				Venus	Mercury Ketu	Sun		Mars	Moon	Saturn
4	S.N. Fazal Ali		Sun Venus		Ketu	Mars			Jupiter		Mercury Saturn Rahu	Moon	
5	A.N. Grover	Mars Rahu			Mercury			Sun Saturn Ketu		Moon Jupiter Venus			
6	R. Jethmalani	Jupiter			Mercury	Mars Saturn	Rahu			Sun Venus		Moon	Ketu
7	H.R. Khanna					Mercury Ketu	Moon		Jupiter			Rahu	Sun Mars Venus Saturn
8	F.S. Nariman	Mercury Saturn		Jupiter		Ketu	Moon	Mars		Sun	Venus	Rahu	
9	N.A. Palkhiwala			Rahu			Moon Mercury Saturn	Mars		Ketu	Sun Jupiter Venus		
10	K. Parasaran			Moon	Sun	Mars Jupiter	Venus Rahu	Saturn				Mercury	Ketu
11	R.S. Pathak	Jupiter	Mars			Ketu	Sun		Venus		Ketu	Mercury Saturn Rahu	Moon
12	A.K. Sen				Rahu	Sun Saturn	Moon Jupiter		Venus	Mercury	Ketu		Mars
13	L.N. Singhvi	Sun Ketu				Mercury	Venus	Rahu	Mars Saturn			Moon	Jupiter
14	V.D. Tulzapurkur		Sun	Venus Ketu				Jupiter		Saturn Rahu		Mars Mercury	Moon

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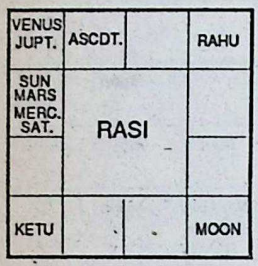
ASTROLOGY AND WOMEN'S WORLD

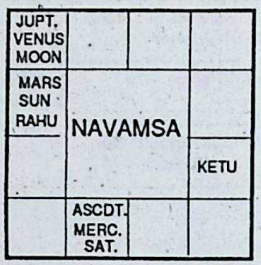
(Astrology and Women's World focusses on the problem of women only. Nothing in taboo. Write your problem to Arundhati, Astrology and Women's World, The Astrological Magazine, "Sri Rajeswari", 115/1, New Extension, Sheshadripuram, Bangalore 560 020, enclosing complete charts and other relevant details, quoting your subscription number. Only subscribers can avail of this service. No names will be published. No correspondence whatsoever will be entertained and due to the large number of mail received, selections by Arundhati will have to be necessarily limited. Allow 2 to 3 months for your solution.)

Q. My daughter started her own business during 1986-87 taking a huge loan. She wants to be a successful business woman and does not wish to marry.

Born 29-2-1964 at 10-30 a.m. (IST) at 22 N 42, 75 E 54.

Mrs. G.T.





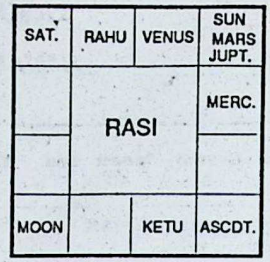
Ans: The Ascendant is Aries and its ruler Mars is vargottama in the 11th with 10th lord Saturn. This makes the girl very ambitious, dynamic as well as efficient enough to work for her goals. She is now running Rahu Dasa who is well-placed in the 3rd from Lagna in a mercurial sign. Both Mercury (Rahu's sign-dispositor) and Saturn (whose results Rahu is supposed to give) are in the 11th with Lagna lord Mars and 5th lord Sun (who rules investments). This is favourable for investing in business and shows good returns.

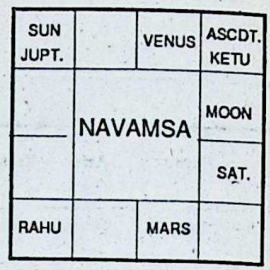
The 7th lord Venus is well-placed in exaltation in the 12th with 9th and 12th lord Jupiter. The combination occurs in the 7th from Chandra Lagna. These are favourable for a happy conjugal life and do not deny marriage. However, because of the current Dasa and the combination occurring in the 12th it may come about a little late.

Q. My daughter is a final year B.Sc. student. Do you think she should continue her studies and which of the following lines would be good for her - engineering, IAS, business management or business?

Born 2-7-1966 at 11-45 a.m. at 25 N 34, 84 E 40.

S.No. 15180





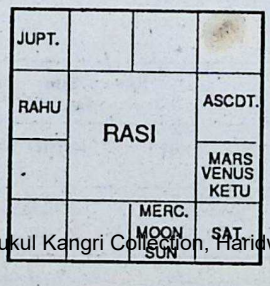
Ans: Your daughter's chart certainly warrants the high hopes you have on her future. The Ascendant lord is in the 11th. The full Moon has digbala. 3 planets occupy the 10th, the Sun and Mars with digbala. Saturn in the 7th is also strongly placed. The 2nd and 9th lord Venus is vargottama in the 9th and the majority of the planets are in the visible half of the zodiac.

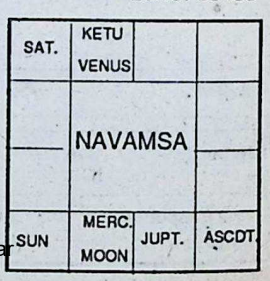
The Sun Dasa is now running and he is well-placed in the 10th with Mars and Jupiter and has a subhakartari yoga from Venus and Mercury flanking him on either side.

The Sun-Mars and Moon-Jupiter combine gives the girl management abilities and fits her for an executive's job. The best choice would be a course in business management or administration and a career in that direction.

Q. My wife's health suffers frequent upsets. Will her health be always like this? She has done her diploma in Business Administration and would like to start a business. What do you advise? Born 29/30-10-1951 at 1.00 a.m. at 13° 35'.

S.No. 16455





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Ans: The Ascendant is Cancer and its ruler Moon is in a kendra but weak due to his closeness to the Sun. This makes her constitutionally weak.

The Dasa of 6th and 9th lord Jupiter who is aspected by adverse Saturn has just finished. The Dasa of Saturn has just begun and Saturn is aspected by 6th lord Jupiter, but from the 9th. This is a positive aspect and indicates through effort, general health can be improved and the frequency of the recurring upsets reduced.

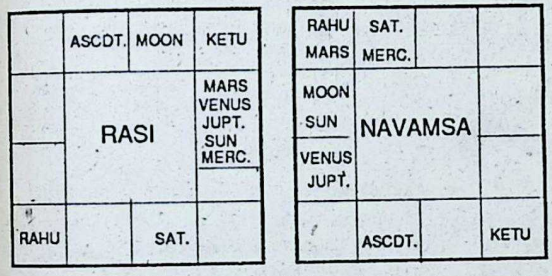
The 10th lord Mars joins 11th lord Venus and this seems to be a good combination for income. But 2nd lord Sun, though with Lagna lord Moon, is with 3rd and 12th lord Mercury and cautions against investments of any kind. In other words, business is not advisable.

Your wife can go in for a job that does not tax her physically such as coaching small children. Jupiter aspects Dasa lord Saturn and 10th lord Mars is in Cancer Navamsa, both of which favour a teacher's work.

Q. The girl is not married inspite of our best efforts. She is not employed, either. What does the future hold for her?

Born 11-8-1955 at 11.50 p.m. (IST) at 12 N 33, 76 E 57.

S.No. 16515



Ans: The chart is quite strong in certain respects. The Ascendant lord is in a kendra in the 4th with four other planets. The nodes are well-placed. The Moon is exalted. No planets occupy *dustanas*. The girl has, therefore, a good future.

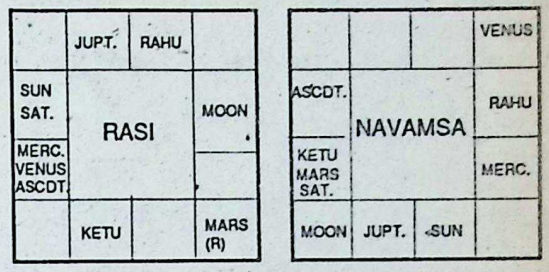
Most of the planets are combust but Lagna lord Mars, neecha but with *neechabhanga*, wins in *Grahayuddha* with the Sun. The 9th lord Jupiter joining Lagna lord Mars is highly favourable. Venus Bhukti of Rahu Dasa will finish in 1990. Transit Saturn is currently afflicting natal Moon. Therefore, around the last year of Venus Bhukti, just before Saturn leaves Sagittarius the girl is likely to get married.

Saturn exalted in the 7th is in Visakha, ruled by 9th lord Jupiter. So marriage is not denied. As 11th lord Saturn may give a slightly old widower or divorcee for a groom. The 4th house being powerful, the girl may lead a life of affluence after marriage.

Q. My daughter finished her M.B.B.S. in November 1987. Does her chart indicate further studies; if so, will it be in gynaecology or surgery?

Born 15-2-1965 at 5-10 a.m. (IST) at 26 N 12, 78 E 09.

S.No. 16514.



Ans: Venus Dasa has just begun. Venus is the 5th lord and the 5th house rules vidya or academic learning. He joins Mercury, the vidyakaraka and 9th lord in Lagna kendra. It would be best to let the girl continue her education. As to which branch would suit her, take the 10th house. Jupiter aspects the 10th house. Ketu and Mars form a papakartari yoga on the 10th and Mars being karaka for surgery, his adverse influences on the 10th can hardly recommend surgery. The 10th lord Venus is influenced by the Moon both in Rasi and Navamsa. Venus himself is feminine and his Dasa is on. Gynaecology would be fine. Pediatrics also can be tried with success due to the strong aspect of a waxing Moon on the 10th lord Venus.

Yours astrologically,

Arundhati

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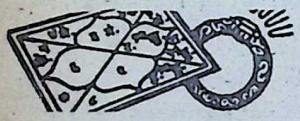

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THE
ASTROLOGICAL
MAGAZINE

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know Astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

VOL. 77 DECEMBER 1988 NO. 12

MY EARLY EXPERIENCES IN ASTROLOGY - XXVI*

MY involvement in Mundane Astrology became deeper as developments in the European war took different turns. Though I had been assured by the Law Secretary to the Government of Mysore that I could publish my predictions without fear, yet there were certain problems I had to contend with, *viz.*, frequent visits to my place of military personnel, Indian and British, and their veiled threats that publication of predictions not favourable to the Allies could land me in trouble. This made me uneasy, though the same officials would also seek my astrological advice about their own future.

The collapse of France and Hitler's agreement with Stalin and Mussolini's declaration of war on England also put me on guard that forecasts bearing on the war should be made with a greater sense of responsibility.

About June 1940, the heavens showed a strange array of planetary situations - Saturn from Aries aspecting Mars in Gemini and Mars aspecting Rahu in Virgo. Except Rahu all the planets were arraigned from Pisces to Gemini. This was the time when Germany, fresh with victory in France, was gathering for another attack. Italy was seeking the destruction of the British forces in the Meditarranean and Japan had started giving pinpricks to the British. Russia was bound to Germany by a war pact. This situation seemed to have alarmed even the United States.

It was at this time that I made a careful study of the horoscope of the German National Socialist State which came into existence on January 30, 1933 at 10 a.m. at Berlin ushering Hitler into power. It will be seen that the Nazis got into power through the betrayal of the German Republic by President Hindenberg. Hitler and Goebbles seemed able to make the isolated Germans believe anything they wished.

I found the chart of the National Socialist State intriguing. The Lagna and the Moon being aspected by the lord Jupiter could be a strong point but the most important factor *viz.*, both the Lagna and the Moon being aspected in addition by Mars and Saturn introduced a destructive element revealing the psychological structure of the persons at the helm of affairs, *viz.*, Hitler. There was plenty of nationalism in the world before Hitler and Mussolini, but deification of the State began in Germany, the Dictator claiming that he alone represented the nation, not indeed in its millions of ephemeral individuals, but in its imminent and permanent will. My analysis of this chart was somewhat on the following lines: "The 10th house is occupied by Venus, lord of the 3rd and 8th, and the 10th lord is aspected by an afflicted Moon. Therefore Hitler's

*Part XXV of the series has appeared in the *A.M.* April 1988.

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1989 ANNUAL NUMBER

(JANUARY 1989 ISSUE)

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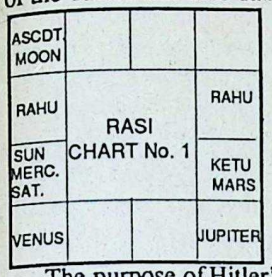
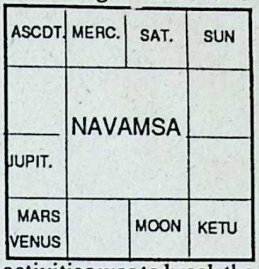
activities would find expression in destructive channels." This inference was further strengthened by his birth horoscope where Mars dominated the 7th house signifying aggressive designs and actions. The affliction of the 6th house by the situation of Mars and Ketu indicated not only peculiar psychological fixactions of the rulers but also danger and disgrace for them.

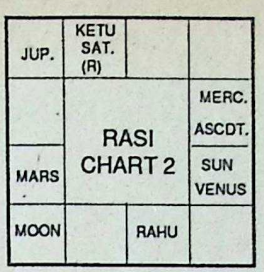


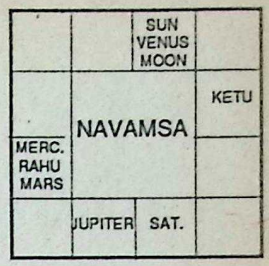


The purpose of Hitler's activities was to break the League of Nations, isolate France and Britain, foment insurrection in the surrounding states and organise anti-semetic bands. I reflected, "Venus lord of the 3rd and 8th ruling the 'length of life' no doubt occupies a Kendra, which is not quite recommended. But the Lagna and the Moon are blemished" and I felt that Hitler would not continue in power for long. I figured out that Mercury as lord of the 7th in association with two malefics, though placed in the 11th, could be a *maraka* in his Dasa. Juxtaposing this chart with Hitler's horoscope and other connected charts bearing on the war, I concluded that Hitler's state might collapse in the Sun's sub-period.

What was most depressing and causing terrible anxiety to the Allies was Hitler's agreement with Stalin just before Hitler started his aggressive compaigns.

In one of his meetings with me in the latter half of 1940, Kasturi Srinivasan wanted me to examine carefully the future of the Russo-German pact and whether Russia would join Germany in mounting a powerful assault on England. While the military implications of such a development could not be descernible to a lay person like me, I nevertheless took up the matter seriously. Though I had read a lot about European history and tried to understand the forces which shaped history - and my understanding had been mainly derived from a careful study of Gibbon's *Roman Empire* and Alison's *French Revolution* - my knowledge of communism was almost nil. Of course some of the newspapers described communism as the devil incarnate! So I thought within myself that after all the difference between Nazism and Communism was nothing. Both held that the





state was everything and the individual was subordinate to the state and hence detrimental to religion and spiritual values. Both the systems believed in the abolition of individual rights and spreading doctrines of atheistic materialism.

Analysing the chart of the Agreement I told the esteemed Srinivasan:"At the time the treaty was signed a formidable array of afflictions is focussed on the 10th house from the rising sign. Saturn and Ketu are in the 10th aspected by exalted Mars in the 7th. Jupiter's aspect on the Ascendant suggests that both Russia and Germany may co-operate with each other to defeat the British but at the same time each will do all it can to weaken the power of the other." Commenting on this subject in the May and August 1940 issues of THE ASTROLOGICAL MAGAZINE, I had said: "The significance of the Russo-German Pact is being overestimated by most people who will place the wrong values upon it. In due course it will prove valueless. The Russo-German agreement is not likely to last long. Stalin is under 7 1/2 years, Saturn influence and before Saturn leaves Aries the Russo-German Agreement will have been practically dead." It will be noted that Saturn entered Taurus on 7th June 1941 and Germany declared war on Russia on 22-6-194 !

The fulfilment of this prediction tempted me to make the following observations in the August 1941 issue of THE ASTROLOGICAL MAGAZINE:"The above prediction was not make by us without adequate astrological reasons. No other art or science in the world could have dared or claimed to anticipate such a contingency at the time the pact between Russia and Germany was signed in 1939. Astrology is therefore the most sublime of all sciences". Of course in these remarks there was a streak of egoism, which I could not resist displaying and which of course was excusable considering my age then and the importance of the prediction made.

In Mundane Astrology, the time at which a pact is signed is highly significant. The data collected by me during the past half a century bearing on

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different countries, when different types of political changes and establishment of different systems of government occurred, will be gradually revealed in these columns and in a book on Mundane Astrology, now under preparation.

How rulers and political leaders eat their own words and often treat important treaties as scraps of paper can be of great consequence to students of Astrology interested in predicting political events.

Reverting to my war predictions, the following observation extracted from the August 1941 issue of THE ASTROLOGICAL MAGAZINE will be found to be significant:

I had said: "Speaking on September 1, 1939 in the Reichsteg Her Hitler declared 'I am particularly happy to be able to tell you of one event. Germany and Russia have resolved to conclude a pact which *rules for ever* (italics mine) any use of violence between us. Astrology said that this eternal (?) pact of friendship would be torn into pieces within two years. But still the so-called scientists will not admit the claim of Astrology to the rank of a science. They may go a step further and say that Astrology is all quackery and humbug and that its principles have been exploded. Such vituperation if thrown at Astrology, does not give any colour of reason or argument and we leave our numerous learned readers to draw their own inference after they peruse our logic and marshalling of facts.

"Why did Hitler invade Russia? To save Europe and the world from the evils of Bolshevism? Realist that Hitler always is the catalogue of 'reasons' he has given for this atrocious invasion cannot fool any sensible man to take Hitler at his word. It is becoming increasingly clear that Hitler wants to dominate the world. No nation has ever said it began war for personal aggrandisement. The Nazis want the world to believe that in attacking Russia they are only fighting communism. German propaganda had even gone to the extent of describing the war against the Soviets as a crusade against Bolshevism. Hitler has put forward this canard to comoulf age his real objective.. He thought that in giving a pious objective to his new aggression he could keep Britain and America off the scent. But both these countries saw through the German game with the result the Anglo-Russian alliance has been signed and that America has promised all aid to Russia.

"Every nation which enters into war with its neighbours cooks up strong logic in its favour, flourishes it with saintly phraseology, glosses it with the velvet of political webs and charges the other breach of promise, aggression, tyranny, insult *etc.*

KETU MARS		ASCDT MOON JUPI.	SUN MERC. VENUS
	RASI CHART 3		
			RAHU

The world has seen enough of this tom-foolery and statesmen are not ignorant of these expressions of diplomatic codes. These facts are too glaring to escape the notice of even the casual observers of human psychology. World is what it had been and the world will continue to be what it is now. Germany is no exception. Hitler's 'treacherous attack' on the Soviet Union is yet another instance of his insatiable thirst for world mastery and world domination. At the time Germany declared war on Russia the following were the planetary positions.

"An examination of this chart suggests that Hitler commenced his attack at a time declared auspicious by his astrologers. Lord of Lagna is in the 2nd with lords of the 5th and 4th. In Lagna itself Jupiter is present with the Moon. In the 11th are posited Ketu and Mars. Astrologically these planetary positions seem to be good for the invader. But Hitler cannot be successful in defeating Russia according to his *blitzkrieg* methods just because Stalin has also a powerful horoscope.

"The potential of each horoscope is capable of being increased by bringing into contact with it another powerful horoscope by way of marriage, partnership or alliance. Thus it happens that individuals are lifted in position and affluence through their association with persons whose horoscopes are in sympathy with theirs. Therefore it follows that on account of the Anglo-Russian alliance, the horoscope of Stalin gets added strength. In Chart No.3, as the Lagna is a fixed sign and as Mars aspects Lagna lord, the fight would be a tough one and both sides are likely to suffer heavy losses. Till November 1941 Stalin will be having the sub-period of Venus in the major period of the Moon. The major and sub lords are in the 2nd and 12th from each other.

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This is a bad combination...

"In the coming years there will be economic troubles and misunderstandings. Russia will present a stiff resistance to the invader. The Red army will gain in prestige and power. We have several times examined the horoscopes of Hitler and the third Reich. Russia is governed by Aquarius, Saturn is transiting Taurus the 4th sign which in astrological language goes under the name of *Ardhashtama*. This is bad. This blemish is moderated just because Saturn happens to be lord of Russia's Lagna. Though directional influences are not quite favourable till November 1941, yet because Saturn and Jupiter are transiting the third from Stalin's Janma Rasi, the German expectation that Russia would be 'liquidated' soon cannot be fulfilled. Added to this however Russia's good fortunes have become fortified by the Anglo-Russian alliance. Owing to unfavourable directional influences there may be surprises in store for the world but the ultimate outcome of the struggle will be favourable to the Allies. According to Gochara Saturn and Jupiter are in the 3rd from Stalin's radical Moon. This is favourable and helps Stalin to present an united front to the invader. There are several conjunctions occurring in 1942. Their influences should be carefully watched. Russia will also collaborate with Britain in peace negotiations. Though planetary influences are somewhat unfavourable, yet with the help the U.S.A. and Britain have readily offered to Russia, it is hoped that Russia will throw back the invader and rid the world of Nazi tyranny. Planets only indicate and they do not compel. Astrology expects man to put forth his best efforts to counteract the evil indications so that success may be ensured. There are peculiar forces at work affecting Germany".

It will be interesting to note that in June 1932 in the British Press, Britain's Astronomer-Royal Dr. Harold Spencer Jones had written an article "challenging" astrologers to say in advance "What was going to happen" when "on 11th May 1941, Mercury will be in conjunction with Venus, Saturn and Uranus; Venus will be in conjunction with Jupiter and Uranus; it will be full Moon. Saturn will be in conjunction with Venus and Mercury and Jupiter will be in conjunction with Uranus a few days previously. Mercury, Venus, Jupiter, Saturn and Uranus will all be close to the Sun."

Like many astronomers of today his attitude towards Astrology was unscientific. Ignoring Uranus and Neptune which do not come within the purview of Hindu Astrology, the Sun and Saturn and Mercury, Jupiter and Venus were in conjunction respectively in Aries (ruling England) and Taurus: Rahu, placed in Virgo and the combination in Taurus was subject to the powerful aspect of Mars from Aquarius. There was also the *parivartana* (interchange) between Mars and Saturn. The British astrologers referred to the planetary situations mentioned by the astronomer as "the constellation of the heavens the like of which the world has not seen very often." Of course, my approach based on the Nirayana zodiac enabled me to forecast the developments in Europe and the attack of Germany on Russia. It was evident that in about a month's time from the date of this configuration, the German aggression would become a fact. On 27th May the President of U.S.A. declared a state of emergency and American troops occupied Iceland.

The nearness of Saturn and Jupiter in Taurus *plus* the mutual aspects of Mars, Rahu and Ketu, coinciding with Hitler's invasion of Russia suddenly altered the values and relationships of the war. The Russians were taken by surprise and initial disaster fell upon them but the powerful horoscope of Stalin and the malefic directions in the chart of Hitler enabled the Russians to face the new struggle with confidence. While western astrologers speculated about the outcome, Indian Astrology indicated that Hitler would not succeed in his attempts to subjugate Russia, thanks to the powerful horoscope of Stalin.

In the next part of this article, I propose to deal with the Budha Nadi, a reference to which was made in the last instalment of this series published in the April 1988 issue of the *A.M.*

Written 23-9-1988

(To be Continued)

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NEWS AND VIEWS

EKALAVYA

Emperor Hirohito

JAPAN is in the news; the longest reign in the history of her monarchy will end when her 87-year old Emperor Hirohito who is ailing from what appears to be a terminal ailment lays down office by choice or necessity.

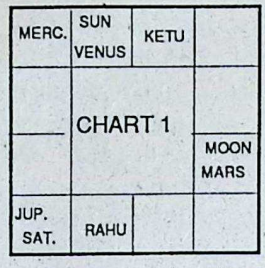
The origin of the land of the rising Sun is legendary. One, Emperor Jimmu is believed to have founded it in 660 B.C. and the different islands constituting the country were united in 1868 A.D. by Emperor Meigi; she had her first constitution in 1889, and her prestige among European powers rose after her victory in the Russo-Japanese War of 1904-05.

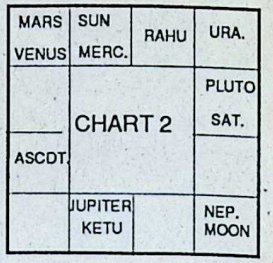
Emperor Hirohito who was born on April 29, 1901 became the regent in 1921 and ascended the throne on December 25, 1926 (Christmas day). Her new constitution which was approved in 1946 and came into effect on 3rd May 1947 interestingly provides for transfer of sovereignty from the Emperor to the people. In post-war Japan, sovereignty was restored on 28-4-1952.

Crown-Prince Akihito who had assumed formal powers in 1987 when the Emperor had an intestinal by-pass, has not been made regent yet. He and Crown-Princess Michiko wait at the wings with fingers crossed.

That the people love the Emperor enormously, there is no doubt about; they have been signing the register kept at the Imperial Palace and other centres in lakhs, wishing him speedy recovery; the newspapers and media are on tenterhooks with orbit material. In fact one of the papers did inadvertently publish it and apologised for it. It is a common belief that such premature publication augurs well for the longevity of the individual and let us hope it applies to Hirohito too.

In this context, it will be of interest to students of Astrology to examine the astrological pointers on the issue. As I said earlier, Hirohito was born on April 29, 1901. Alongside is given the Nirayana chart (Chart 1) of his birth sans Lagna for the reason that it is not known. We have to make do with the lunar Lagna whose lord Sun is exalted the in 9th and occupies own Navamsa while yogakaraka Mars occupies Lagna. Currently Saturn transits Sagittarius. Being 8th from lunar 10th, the latter is afflicted. Vargottama Mercury in the 8th accounts for his high longevity. Yet at the moment Mars is dangerously poised in it and aspects 3rd too, which is ominous.





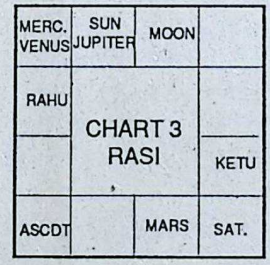
Let us next examine the Nirayana chart (Chart 2) of the New Constitution.

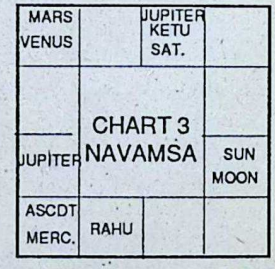
Data: 00.00 L.T. Tokyo (35° N 45'; 139° E 45'), 3-5-1947.

Till early February 1989, Jupiter Dasa Moon Bhukti operates. With reference to the 10th house, Bhukti lord occupies the 12th and he is *maraka* for the Lagna. By transit Pluto transits Libra the 10th and opposes natal Sun which presages dismantling of power.

Ayanamsa 20-07; Lagna 273-23; Sun 18-15; Moon 167-40; Mars 352-51; Mercury 3-46; Jupiter 211-02; Venus 345-53; Saturn 99-37; and Rahu 40-35.

Next let us examine the Nirayana chart for restoration of sovereignty.





Data 00-00 L.T. Tokyo. 28-4-1952.

Ayanamsa: 23-11; Lagna 268-43; Sun 14-06; Moon 53-52; Mars 198-38; Mercury 348-23; Jupiter 6-31; Venus 358-32; Saturn 166-33; and Rahu 304-02.

By transit all the three malefics Saturn, Uranus and Neptune occupy the Lagna. Saturn aspects the 10th house or the ruler. So does *maraka* Mars the 10th house from Pisces. The signals are there for a change.

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-Men's Lib

The long expected has arrived.

The Akhil Bharatiya Patni Atyachar Virodhi Morcha has unfurled its flags and its war drums have started sounding.

It is a Union founded by "battered, nagged, tortured, abused" husbands, committed to combat the "atrocities and crimes" by wives, in-laws and the ubiquitous police on husbands.

These crimes encompass physical and mental violence, false implication in dowry cases, suicides supposedly due to marital discord; even murders with the connivance of in-laws/paramour.

According to Mr. R.P. Chug, its Hon. General Secretary, the Union's demands include: immediate closure of the special tell-tale Cell for Crimes Against Women, an emphatic no to police bludgeon in matrimonial tangles, rationalisation of divorce proceedings and above all, instant action or reports of husband-baiting.

How far this organisation will make its efforts felt on the "jaundiced" law of the land where "the women enjoys preferential treatment in violation of equality before law," is a moot point.

What, however, should be apparent to neutral eyes is that **law is an ass, and it should not be allowed to descecrate the Garden of Eden of human life.**

Education of society will be a better unguent to our badly bruised concept of rights and duties.

In plain words, women's" Lib should be shown its place, or in the context of India, it will form an ugly chapter in the sober history of Indian culture.

Zia's Death

A question on the lips of many who would like to have a jibe at Astrology these days is whether President Zia's death in the plane crash of August 17 was anticipated/predicted by astrologers. To my knowledge it was not done openly. But the blame must lie squarely on other shoulders. There was no compulsion for him to do so. Yet, an academic discussion on its astrological aspects even if post-mortem will be of interest.

A verse in *Deva Keralam* states: When Saturn in its Gochara transits the Navamsa of Ketu or its trine closely in a nation's horoscope, loss of its military head should be feared. Below is given Pakistan's natal chart with planetary figures.

On the fateful day the Navamsa positions of both the Sun and Saturn were in Aries, the Lagna-tulya Rasi, and (Navamsa) Saturn was trine to Navamsa Rasi of Ketu in Pakistan's original chart. Incidentally, Navamsa Saturn also aspected the Navamsa 10th house of the chart ! Also, current Rasi position of Rahu-Ketu axis is identical with its Navamsa position of the original or natal chart. This is just to create interest in further study of the issue by scholars.

Pakistan came into being on the midnight of 14/15 August 1947, Karachi - Lat. 24-53, Long. 67-00. Ascendant 24-22; Sun 117-59; Moon 94-00; Mars 67-28; Mercury 103-41; Jupiter 205-52; Venus 112-34; Saturn 110-31; Rahu 35-04. Ayanamsa. 23-07.

Charts for Unknown Times

A reader wants to know of a rational method by which a fairly accurate Nirayana chart can be raised when the date and place of birth alone are known. The following data were provided:

Born June 6, 1958 between 6.00 and 9.00 a.m., lat. 30° N 11'; Long. 75° E. Major events: Education prematric; father's death 1972; motor cycle accident 1979; mother's death 1983; hernia operation 1986; intends to marry soon.

The proven method I know of is based on the theorem: If A = B, then B = A. In other words, if the horoscope proves events, events must produce the chart.

Step 1: Draw the chart for the given day for the given place from the ephemeris for the approximate time without the Ascendant.

Step 2: Start with the Sun sign. In the present case the Ascendant should be the last part of Taurus, Gemini full or first part of Cancer, Lagna being roughly of 2 hours duration each.

Step 3: In view of the position of the Moon, I opt to begin with Cancer, and provisionally check it in the context of known facts. Here, native is non-matric. For Cancer Lagna 4th house Libra is tenanted by Rahu, which is a defect. Karaka Mercury occupies 8th from it and obtains debilitation Navamsa.

Aspect by Mars to the 3rd house threatens motor cycle accident, which is not only 3rd house, but also ruled by Mercury - both pointing to commuting. Also 3rd from Moon is occupied by Mars.

In 1972 Saturn transited Taurus over the Sun in the chart, who is *pitrukaraka*, naturally causing his death. In 1983 Saturn transited Libra, *matrubhava* , causing

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the native's mother's death. In 1987 at the time of the hernia operation, Mars transited Sagittarius the relevant area, 6th lord Jupiter being karaka for intestines—hernia.

The native's business, I am told, is owning brick kilns, which is indicated by 10th lord Mars.

"Step 4: Mandi and Moon play a karmic role in human birth. Either of them can be used as a diagnostic factor. Here we take the Moon. The rule is: Lagna will generally be in trine to Rasi occupied by the Moon or to its 7th., Here, the 7th from Moon is Lagna itself, which is both *trikona* and *kendra*, which seems to confirm the choice of Cancer Lagna."

Ayanamsa 23-16. Lagna 92-26; Sun 51-39; Moon 285-36; Mars 335-56; Mercury 37-13; Jupiter (R) 178-43; Venus 12-26; Saturn (R) 239-45; and Rahu 185-50.

Rasi: Cancer - Ascendant; Virgo - Jupiter (R); Libra - Rahu; Scorpio - Saturn; Capricorn - Moon; Pisces - Mars; Aries - Venus and Saturn; and Taurus - Sun and Mars. *Navamsa:* Cancer - Ascendant, Venus and Sun; Leo - Mars; Virgo - Jupiter; Scorpio - Rahu; Pisces - Mercury and Saturn; and Taurus - Moon and Ketu.

Step 5: Now, the actual point of Lagna has to be determined. Knowing as we do that it must be the early degrees of Cancer, we must, by a process of trial and error arrive at a figure, which must answer the following requirement; the tentative Lagna longitude multiplied by 81 must produce the star of birth or its octave. In the present case I arrived at 2°26' in Cancer, which when multiplied by 81, gives 9s 17° 6', which gives Sravana - the birth star itself. This corresponds to birth time 8-33 a.m. yielding Cancer Lagna and Cancer Navamsa. The chart must now be made *pukka* as given above. It will now be seen that the Dasa-Bhukti allocations fairly indicate the actual happenings. While of course one cannot be too sure that this is the actual horoscope, there is every chance of its being the actual one, judging by known facts.

A Conundrum

I am thinking aloud in this piece over an issue in *Samudayashtaka Varga.*

All standard texts state that, for prosperity, 11th house should carry more *bindus* than 10th; 12, less *bindus* than 11th and Lagna, more than 12th.

Again, the statutory minimum *bindus* allotted to 11th is 24 while to 12th, 16 and incidentally 19 to 7th.

Now, the theorem on the subject as postulated by Prithuyasas states that more than 30 *bindus* in a Bhava causes its prosperity; between 30 and 25 middling and less than 25, failure.

Let me examine the 12th Bhava in the light of the above three statements.

The 12th house is expenditure. Surely its prosperity consists in its reduction, unless it is for expenditure tax.

If that is accepted, should not the *bindus* in it be more?

Apparently Prithuyasas saw through this conflict, and wrote a corollary to this theorem saying that the houses 6th, 8th and 12th are exempt from the general rule, implying its reverse.

On second thoughts, however it seems possible that when the elders including Siddhasena prescribed a smaller figure for 12th house, they were perhaps thinking in terms of more *Danas* and *Dharmas*, poor things!

Now 12th also represents *Moksha.* More *bindus* in it even if not comparative, appear to help that area too. Could they not?

Let me take the 7th house which too has been gifted the low figure of 19.

Again, the ancients, perhaps in their scale of values did so because, it is the house of *kama* which they didn't want to pamper!

But whether we in this age of Women's Lib will agree with that view is a different matter.

So, readers, it is now your headache to ponder over this conundrum.—214/209/179/197.88

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ASTROLOGICAL MISCELLANY

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

(In this feature, unusual and interesting Questions that occur in day-to-day life will be discussed astrologically. They may be about anything - birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless - so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to "Astrological Miscellany", THE ASTROLOGICAL MAGAZINE, Bangalore 560 020.)

Valiant Martyr

ALLURI SEETARAMARAJU was a valiant youth of Andhra Pradesh who laid his life down fighting the British Imperialistic Rule. He fought the British in the Agency areas of Vizag and East Godavari Districts. Any movement in those days against the Raj was dubbed a revolt and against the Crown and Seetaramaraju's was called "Seetaramaraju Fitouri". He organised the local Agency Tribal people into a guerilla army and died fighting the British. These and the birth-details of this great hero of the 1920's have been sent by reader Dr. Patnaik of Vijayawada.

Born 4-7-1897 at 4.00 p.m. at 18 N 7, 83 E 27.

Rasi: Scorpio - Ascendant and Saturn; Capricorn - Rahu; Taurus - Venus; Gemini - Sun and Mercury; Cancer - Ketu; and Leo - Mars, Moon and Jupiter. *Navamsa:* Scorpio - Ascendant; Pisces - Mercury; Aries - Rahu and Sun; Taurus - Venus and Mars; Cancer - Moon; Leo - Jupiter and Saturn (R); and Libra - Ketu with a balance of 0 years, 3 months and 27 days of Ketu Dasa at birth.

Those who are familiar with the life events of this courageous young man can astrologically trace his history. Death occurred in May 1924 when he was shot dead by the British. The 22nd Drekkana falls in the 2nd Drekkana of Gemini which is an Ayudha drekkana. The 8th lord is also placed in the same drekkana.

The 8th lord Mercury joins the Sun and this shows he was done to death by the government (ruler). The 8th lord Mercury is in Aridra ruled by incendiary Rahu and death came about through firearms.

Scorpio rising with Mars aspecting the Ascendant made him a man of dauntless courage and independent minded. Saturn in the Ascendant made him a man of destiny.

The Palm and Your Chart

"I would like to share some important details about palmistry with your readers. Sometimes, may be because of discrepancy in the time of birth, a prediction may go wrong in spite of thorough scrutiny. In such cases, it would be a good idea to make an assessment of planetary strengths from the palm", writes reader P. Balasubramaniam of Tiruchi.

Using the Mounts

"The Mounts in the palm will be depressed and marked with bad indications if the respective planets are in debility, combust or afflicted. On the contrary if the Mounts are exaggerated and marked with fine lines benefic influence of the concerned planets may be deemed to increase even though the planets occupy inimical signs in the chart. If Jupiter and Saturn are in mutual conjunction or aspect, and Saturn dominates over Jupiter then the Mount of Jupiter leans towards Saturn and *vice-versa*.

"If the Mount of Jupiter is set low in the palm and the index finger is bent towards Saturn, it signifies a difficult life of worry to the native. If a grille, a black spot or a star is found on the Mount of Saturn and the Life Line is broken or cut by influence lines which are not supported by sister lines (Line of Mars), it is a clear indication of death at the point of intersection.

"If there be three or more powerful planets in one sign, their Mounts will be equally well developed in the palm.

"Great business reputation is indicated when the Mount of Apollo leans towards the Mount of Mercury which is well developed and marked by good signs with a clear Line of Fate and a Line of Brilliance (the Line of Success or the Line of the Sun).

Ominous Clues

"If in the chart Lagna is occupied by a malefic lord and Lagna and its lord have no benefic aspects, it leads to a dangerous madness, particularly when the thumb is set low and the angle formed between the first finger and the thumb is very acute. On the contrary. if the 8th house receives no benefic aspect and Saturn by occupation becomes weak and evil the person will be executed for murder, particularly when the thumb is spatulate and short.

Neechabhanga

"If a planet is debilitated in the chart and the Mount of the concerned planet is exaggerated in the hand, the result is that his debilitation is cancelled and he becomes auspicious.

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"If the third finger is bent towards the second finger and the Mount of Apollo is set low dependence on others is indicated and the native's father will be short-lived when in the chart the 9th house and the Sun are badly placed.

"If in the chart the 7th house is critically placed and the karaka for marriage, Venus, becomes insufficient to do good one cannot marry at all when the Line of Marriage beneath the fourth finger is slightly curved upwards. If one line is forked at the termination upwards the death of the partner can be predicted. If one line is forked towards the Heart Line it indicates that separation is due and divorce between the partners will result when the fork ends in a cross, an island, a grille or a black spot, etc.

"If two or more planets occupy the 10th house which denotes one's profession, honour and pride, the most powerful benefic can be easily ascertained by a simple look at the palm. Since Rahu and Ketu are not taken note of in the palm their influences are to be judged from the houses they occupy, the lord of that sign, his position and power, etc.

"Any affliction to Mars in the chart, the significator of vehicles, will lead to fatal accidents when a line cuts the Life Line which runs from the Lower Mars, and the Mount of Mars is depressed. But if the Life Line is deep and vivid after the point of intersection and is supported by a good Mount of Saturn, recovery from the accident can be foretold.

"If one prong from the Lower Mars touches the Head Line after cutting the Life Line it denotes the native's head will be injured and he will become mentally affected, particularly when the Mount of the Moon is depressed and badly marked."

How I Traced My BirthDate

"A man does not face the same flow of fate always. Ups and downs are a certainty. From 1982 I was also a victim of deceptive fate; my link with THE ASTROLOGICAL MAGAZINE was broken, so much that I could not read the Magazine.

"THE ASTROLOGICAL MAGAZINE helps several readers in several ways. The help an individual reader received from the Magazine goes unknown to other readers.

"The March 1984 issue of THE ASTROLOGICAL MAGAZINE helped me to determine my correct date of birth in a very thorough manner.

"In the Government birth records and in the school/college records my birth date is given as 21st. A feature I havenoticed is all those who have played an important role in my life have been born on the 11th. A pandit had scribbled my birth data according to which the date was worked out to 18th October 1924, Saturday. He did not mention the English date.

"In THE ASTROLOGICAL MAGAZINE (March 1984), a learned writer had in his article given reasons for the failure of predictions. I agree totally with his conclusions. Timing is generally approximate and we have to consider several factors before delivering any judgement. He has mainly attributed the failure of predictions to time-factor. That is true. When I inquired about my birth-time from an old village lady, she said it was 'an hour preceding mid-night.'

"Ekalavya has quoted from *Phaladeepika* and has interpreted it in a particular way. My horoscope has the Moon and Pluto trine, Sun + Saturn trine Mars + Herschel.

"There is no doubt now that my birth was on the 18th. The birth time being 11th hour, there is a predominance of 11 in my circle of friends and persons who play an important role in my life. I am so convinced of this factor that if this article appears in THE ASTROLOGICAL MAGAZINE I can assure you, many of those who read this will have been born on the 11th. My parents had no male issues for a long time. Worship, rituals, etc. must have been performed for a male issue. I was born in a remote interior village where education was not at all possible. There was also no college within a radius of 100 miles.

"I was an eagerly awaited child. The relevant sloka of *Phaladeepika* predicts that I was to born out to be an unwanted child ,*i.e.*, I was to be brought up like an orphan. Though at birth I was a much wanted child afterwards I was brought up like an orphan. Actually the *sloka* suits the word 'orphan child'. When I was 6 years old, my mother expired and according to the *sloka* I became an orphan by the death of a parent.

"Birth time approximate 11 p.m. IST (Lahiri Ayanamsa) at 22° N 0', 79° E 30' and birthplace, an unknown village in the interior of the state.

"*Rasi:* Gemini - Moon 8-2, Pluto 29-21 and Ascendant 24-15; Cancer - Rahu 26-46 and Neptune 29-21; Leo - Venus 19-50; Virgo - Mercury 27-10; Libra - Sun 2-15 and Saturn 11-9; Scorpio - Jupiter 24-27; Capricorn - Ketu 26-46; Aquarius - Mars 6-54 and Herschel 25-29 (R); and Pisces - M.C. 16.55." This is how Prof. B.R. Soni of Durg worked out his birth date which he would never have found out otherwise.

Home Work

Readers can brace themselves up for a session of brain exercises. Write to us before 25-2-1989.

Case 1: Male born 11-11-1984 at 6.30 p.m. at Hindupur (Andhra Pradesh).

The physical growth is normal but the child does not respond to anybody. When hungry, it starts crying. It behaves like a three-month old infant.

Questions: Will the child become normal? Will it live long?

Case 2: Male born on 23-2-1988 at 3-38 p.m. at Mangalore.

The child had no anus at birth and this condition is medically known as *Anal Anomaly*. It was operated on 24-2-1988 between 10-30 p.m. and 12 midnight.

Questions: Will the operation prove successful in the long run? Will it suffer any disability in life? What combinations have caused this anomayly ?

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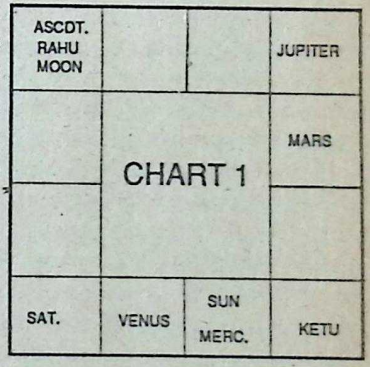
PATTERNS OF HOROSCOPE

BEPIN BEHARI

AN important aspect of every individual's life is to identify the area in which it would be significant. The horoscopic division of twelve aspects of life is very general. For an ordinary person whose life has not evolved in any special way all these twelve aspects of life may be important in a general way. When the ego or the soul begins to carve out its special destiny, it moves away from its general course and begins to evolve in a special way. In such horoscopes it should be possible to decipher certain uniqueness.

This uniqueness is not only the various combinations which are mentioned in astrological texts. Often we find that many auspicious (as well as inauspicious) yogas occur in a horoscope but their impact is not decisively felt. Sometimes one also comes across certain very interesting horoscopes in which the individual possesses every desirable quality and condition in life but one or two unhappy things destroy much of the pleasures of life. Many persons are obsessed with one or two major aspects of life around which their whole life-pattern is cast. In short, in case we wish to find out the central driving force in a person's life we shall have to search for indications beyond the usual combinations. When a person begins to function at higher levels of the evolutionary spiral, there are certain other factors which operate. For example, Sankaracharya was important because of his religious mission, Shivaji was known for his bravery and sacrifice to uphold the dignity of his faith, Akbar was a great empire builder. Albert Einstein was born probably to reveal certain so far hidden laws of nature. In order to find out such uniqueness in any one's life, one has to understand the celestial forces working on the individual so as to enable him either to learn the special lessons of life or to reveal to the world certain special feature of the divinity or of Nature. Some persons are born to suffer because they have to pay back the karmic debts, some individuals are there for the upliftment of the society, some individuals live a life in which certain special qualities of their soul are developed, thus each individual when he begins to evolve rapidly gets specialised. Patterns of horoscope would indicate this special fulcrum around which the entire action of the individual revolves.

Before I begin the subject proper, I would like to indicate the scope of the subject in order to make it realistic so that every reader could begin examining the cases for himself. Given below is a chart of a person who is a successful person in life in an ordinary way. He is happily married and is blessed with two sons and a daughter, all well mannered, healthy, good at studies and so on. He himself has very good academic degrees, foreign trained and educated. He has a good job and is in the higher category of income earners; his wife also is employed at a good salary. He has a house and a car. But, and this is a big *BUT*, he does not feel happy. He thinks he should have risen higher. He thinks he should have acquired more money; he wants a bigger house, a better car. His health is not good but he is more concerned about his promotion, more money and self exaltation. He belongs to an educated family where almost everyone is religiously inclined, but his interest in life's deeper aspects is superficial. Now let us look at his horoscope whether it is possible to discover this special feature of his life in its important propelling force in his life.. Telling him that we would be dissatisfied in life is not enough; unless the astrologer is able to give him some insight into his deeper psychological complexities and the importance of the same in *his* evolutionary course of life, Astrology would be showing the superficial face of the person.



In his chart, he has Pisces as the sign of his Ascendant with Moon and Rahu in it. Mars in debilitation is in the 5th house, but the planet which owns this sign is Moon, and the sign where Mars is exalted namely Capricorn. Saturn's sign, whose lord that is Saturn is in a *kendra* (an angle) from the Moon; this combination is good for affluence. The Sun and Mercury together gave Budha-Aditya Yoga which is a very good combination for fine intellect, but Sun is debilitated and that also in the 8th house. These planets are aspected by

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Mars from debilitation. The person has all his quadrants inhabited by planets and so are the trines. The 8th house is occupied importantly by two important planets. These are indications to show that the present incarnation of the person is very significant for the growth of his soul. This is the point we have to decipher, that is, we have to find out the manner in which Nature wants him to learn his next lesson.

There is no special way by which the pattern in the horoscope could be identified, but one has to use one's intuition. In this case, the planets whirl around Moon and Saturn in a significant manner. From the Moon which happens to be lord of trine, Mars yielding to auspicious yoga and Venus in the 9th aspected by any malefic are placed in an important manner which would suggest that his personal affluence is vouchsafed. There is no evil aspect on Moon except the affliction of Rahu.

Ascendant has Rahu; thus one axis of the horoscope is formed by Ascendant-Descendant and another axis by Rahu-Ketu but in this case both are coincident which implies that the life of the individual is very much the result of karmic forces. Scrutinised in detail, most of the important events would be taking place without his conscious control over them. Another important axis is formed by Saturn-Jupiter opposition. From Jupiter, debilitated Mars is in 2nd debilitated Sun is in 5th. Venus is in 6th and Saturn is in direct opposition. These imply serious impedimentS for the fructification of his creative impulses. In other words, he has not yet learnt the lesson of altruism. The Moon is 10th from Jupiter, indicating that the altruistic urges will be greatly impeded by his self-contredness which would cloud his intelligence. This would be one aspect of his life which will haunt him throughout his life. Second, his Saturn will often be brushed by Jovian ideas, Saturn itself in Jupiter's sign will make him see the desirability of giving up his selfishness but Venus is 12th from Saturn; the native should be inwardly in the clutches of Venusian urges. The Sun 11th from Saturn will often make his personality churn, he will feel immensely frustrated, being with Mercury his intellect will be shadowed by his personal considerations. Thus Saturnine impulses will dog him persistently. Thus there will be conflict between Jovian desirability, and Saturnine actual action. This would be the pattern of life transcending transitory events of life. The horoscope reveals the secret working of his life through this horoscopic pattern.

We may consider another horoscope. One finds that Saturn is exalted in the Ascendant, Jupiter is debilitated in 4th, Mars is in its own sign in the 7th, and Moon is exalted in the 8th house, whilst Mercury is exalted in the 12th. Thus there are three exalted planets and one debilitated planet. Three of his quadrants are occupied by planets which are important in their own way. Venus, the Ascendant lord, is in the 11th house which by itself is an auspicious combination. Then, we have Rahu in the 9th and Ketu in the 3rd houses. On the very face of it, the chart is very powerful in its own way. It implies that the individual's soul had taken the birth with some specific purpose to complete some special lesson he had left undone in his previous lives. These forces should guide the course of his most important life-stream. The pattern of the horoscope gives an indication to this course of his life.

	MARS	MOON	RAHU
	CHART 2		
JUPITER(R)			VENUS
KETU		ASCDT. SAT.	SUN MERC.

The native had been a Central Government officer and was considered very efficient in his work. He did not rise in his career as much as others in similar situation with comparable qualifications and efficiency in work did. The native has remained unmarried throughout his life. Though he has a few brothers whose education and settlement in life had been his lot, yet they did not share in shouldering family responsibilities. The marriage of his sisters as well as caring for a few of his family members who have been mentally unbalanced was looked after by him. The responsibility for maintaining his old parents also had been primarily his responsibility. Personally, he has been unhappy about his service conditions; his health had not been as well as it should be. He could be a very loyal friend but he has very few friends.

With this background if we examine his chart we find that the primary axis of his horoscope formed by his Ascendant-Descendant axis, and Saturn-Mars appear very prominently. The second axis formed by Rahu-Ketu also affects his horoscope in an important manner. From the first axis, namely from the Ascendant-Descendant axis the Sun is placed in the 12th and

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the Sun happens to be the lord of the 11th house thus becoming inauspicious for the native. His exalted Mercury which happens to be the 9th lord also has given him the gift of the pen but as a lord of 12th and partially as a result of its proximity with the Sun have stripped it of any sparkle that it should have got. From this axis, the Moon is also not very favourable as it is placed in the 8th house. It is to be noted that the two exalted planets namely Mercury and Moon have in this way been spoilt. The two luminaries are also spoilt. Implication of this condition being that the natural benefic rays coming to a native from the luminaries have been withheld for the person's upliftment and unfoldment. Rahu-Ketu form the axis joining the 3rd and 9th houses which implies that his family circumstances specially from the collaterals that is brothers, sisters and colleagues will not be conducive to his advantage. He has suffered his karmic limitations from them. Hiss spiritual unfoldment has not enabled him to grasp the inner forces working on him so that he could understand the occult forces operating on him and consequently overcome the detrimental influences. Saturn's aspect on Rahu, and Jupiter's placement in relation to this axis also strengthen this tendency. And his Ascendant lord Venus has been left untouched by any planet in an enemy's sign and being the lord of the 8th house as well it has not bestowed pecuniary benefits to him as much one would have expected.

The life-pattern of the person has been conditioned by the two axes that we have mentioned above. In relation to these axes almost every planet forms some important relationship. These have conditioned all his life style, thinking process and the general course of his life. On the background of this pattern of his horoscope, as if this forms the backbone of his chart, most of his experiences can be explained otherwise they remain isolated events without much significance. A close look of the chart would also suggest what ,course of life he *should* adopt to absorb the various experiences of life but that would take us to another aspect of the problem.

Let us examine another horoscope (Chart 3). It belongs top a rather eccentric person but a very eminent painter whose paintings contained superb mystical implications and on many occasion he was recognised by the Government and awarded many prestigious assignments. But in his personal life he, from the worldly standpoint, was a failure. His family members had almost left him and he was without wife and a child; he had no home, no settled existence. He would however always remain most well clad in European dress. His manners were extremely polished and he moved in the topmost echelon of the society. But he was almost penniless but he would not beg. He was unmarried but girls were not wanting in his life; there were many persons who would crave for his friendship and association. .He had psychic potentialities and had studied occult literature as well.

MARS	RAHU SAT.		
	CHART 3		ASCDT. MOON
	MERC. JUPITER	SUN KETU	VENUS

In his horoscope we find that the Sun is debilitated and so is Saturn. The Moon in the Ascendant is the Ascendant lord also. Jupiter and Mars, lords of the 9th and 5th houseS, the two important trines in a horoscope have exchanged places. Excepting Venus, all other planets are placed in quadrants and trines. As it appears from the very first sight, it is a very unusual chart and so was the person born under this conjuncture of stars.

His horoscope shows two kinds of major patterns: the first one is the Ascendant-Descendant axis, and the Rahu-Ketu axis, all these framed in relation to Saturn and Mars. The second pattern in this horoscope is that of triangularity: Ascendant and its lord formed the apex of the triangle, and the first base line was formed by Sun-Saturn as well as Ketu-Rahu axes, and the second base line was formed by Mercury and Jupiter on one base angle and Mars on the other. The triangularity of the pattern has another special feature which we shall for the time being postpone consideration (and shall take it up some time later, if the learned Editor permits us to do so) but shall presently see the implication of the first pattern that we are considering so far.

The pattern formed by the two axes that we are considering so far, involves the person with his general approach to life (as represented by the Ascendant-Descendant axis) and his emotion-social expression or what is commonly considered as his profession. Whatever happens to him results from and for certain influence on these aspects of his life. The 4th and the 10th houses are karmically involved. He is selfish to such an extent that all his altruism and artistic

[Continued on page 24]

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HANDS OF CHILDREN

P.M. WARTY

THE magazine "Soviet Union" [issue No. 7(376) 1981], published an article titled "Hello, Little One" which was an interview given by Prof. Nikolai Pobedinsky, Director of the Obstetrics Research Centre of the U.S.S.R., Ministry of Health. The article made interesting reading in which the learned Professor referred to the activities of the department of medical genetics. One of the methods referred to therein was the dermatoglyphic (according to the lines on the hand) method of genetic diagnosis. In support of the statement, a photograph of a palm print of a child was also given. The study of the hand with particular reference to the ridge patterns on the palm helped them to diagnose the behaviour pattern of the child. The research workers in other parts of the world particularly in U.S.A. and U.K. are conducting similar research but the only difference is that the Western countries emphasise not only the dermatoglyphic method but also the cheirognomic aspects of the hand such as the shape of the hand, the fingers, the thumb, etc., etc. Their study revealed that the hand of the child can give one an accurate reading of the frame of the mind, whether there is any abnormality and if so, how grave is the abnormality.

Psychiatrists recognise symptoms of the psychopathic personality in children at an early age and believe that this abnormality is inherited. Dr. Lauretta Bender, noted child psychiatrist, emphasized that the psychopathic component is present from birth but that symptoms seldom appear before adolescence; therefore, she suggests that a routine psychiatric examination of all school children could reveal indications of psychopathic personality as well as evidence of other emotional disorders. Dr.Eugene Scheimann, a noted medico-cum-palmist, believes "that routine examinations of the palm print of school children could help the psychiatrist recognise tendencies towards psychopathic personality. Since it is an established fact that hand prints can give clues to congenital and neurological disorders and mental retardation or disorder, there is no reason to dispute the assumption of a modern palmist that the hand could reveal a potentially psychopathic personality, sexual psychopath, or an individual harbouring other latent criminal tendencies".

Thus, the science of hand reading, popularly known as Palmistry can give an insight into the mind of a child. It is an old science like all other occult sciences. In olden days, the use of palmistry was restricted mainly to fortune telling though the science covered other important functions as well. But the later day palmists, particularly during the 19th and 20th centuries, concentrated their study mainly on psychological and medical aspects of the science. They made extensive use of this science in their research activities and had drawn certain definite inferences with the result that, palmistry can now be safely explained from the scientific angle supplemented by reliable statistical data. This has further helped to remove certain wrong notions which common man had hitherto entertained. As for example, it was an impression amongst the general public that the lines on the palm are nothing but the foldings on the hand. But recent research has revealed that the three main lines on the palm are formed as a result of the placings of the chromosomes in the human body. This also explains why defects both psychic and physical are mostly hereditary.

Psycho-palmistry is more useful in the case of young children whose abnormal mental frame can be studied well in advance before it assumes violent shape. The study done in a scientific manner exposes a child whether it is likely to develop any abnormal behaviour pattern indicating some psychic imbalance, leading to extremities *viz.* insanity and criminality. It is true, not many hands may reveal extremes but psychic abnormality of lesser degree can be noticed in a number of cases, creating serious problems in the development of personality. The subject can be further elaborated with more emphasis on the following:

1. How to judge abnormality in the palm;
2. Whether abnormality is hereditary and of permanent nature;
3. Whether it can be cured and if so, what are the preventive measures.

How to Judge Abnormality and whether it is of permanent nature

In the study of the hand, a number of factors are taken into consideration, but some of these undergo considerable changes such as minor lines and signs. Hence for this reason, while analysing the psychic

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mould of children more emphasis is given to non-changeable factors *viz.*, shape of hands, fingers, thumb and ridge patterns on the palm. The changeable factors do not give a correct picture of the psychic frame, because they do not show any marked variable trend. The psychic trend is inborn and is imbedded in the child from birth which can either be aggravated or curbed but cannot altogether be eradicated. It is aggravated when the child is not properly looked after; it can be curbed, if proper environmental forces are created for the child to reduce the effects of abnormality. But neither the environmental forces nor the family influence can altogether eradicate or mend any particular abnormal trait or replace it by a desirable trait. For example, a family might tend to make an innately timid child either more timid or less. But it is unlikely that the family would make the child brave. The inborn traits are difficult to overcome. Thus the family influences if properly employed may induce any inborn abnormal trait to remain dormant and the child in whom such a trait is noticed can develop into a decent citizen of the State. But the same child, even when it reaches the age of maturity, if provoked, can become violent and act like an insane person.

In the sphere of non-changeable factors, the fingers and thumb are of prime importance. The fingers on the hand should not be considered in a group but should be considered separately and each judged by itself. Every finger is named for, and partakes of, the qualities of the Mount under it. The first finger (index) is the finger of Jupiter; the middle finger, Saturn; the ring finger, Apollo and the fourth, Mercury. In examining the fingers, it is essential to note their length. The index and ring fingers should be of equal length to be in balance. To be of normal length, these two fingers should reach the middle of the first phalange of the finger of Saturn and the fourth finger should reach the first joint of the ring finger. The normal rule is that the longer the finger, the stronger it is, and shorter the finger, the weaker it is. There are other considerations also which determine the strength of the finger or Mount underneath the finger, *viz.*, the lateral bending of the fingers, elasticity, leaning towards other fingers, setting of the fingers, their tips and shapes, etc., etc. The thumb should also be studied simultaneously with special reference to its shape, setting, the three phalanges and elasticity.

The most scientific area of study in medical palmistry is that of the ridge patterns of the palm and fingers. This new area of study is called dermatoglyphics'. These marks or 'skin carvings' as one researcher calls them, develop in the first four months of a child's life in the womb, when the foetus is most susceptible to viral or other harmful conditions. If negative or unhealthy environmental factors interfere with the growth of the child in the womb, they later not only cause congenital diseases (such as heart defects, mental and neurological disorders, schizophrenia, etc., etc.) but also create abnormal palm-print patterns.

There are five main finger-print patterns: loops, arches, whorls, composites and tented types. The loop has a centre or core and a triangle which is called tri-radius. The tri-radii in the palm are more significant than those which are associated with finger-print patterns. There are two types: (1) the digital tri-radii are known as A, B, C and D located on the basis of the first, second, third and fourth fingers respectively; (2) the axial tri-radius, known as T, is located normally at the base of the palm between the Mounts of Luna and Venus. The lines drawn from A and D tri-radii to axial tri-radius 'T', form what is known as the A T D angle. The normal degree of the A T D angle is around 45 degrees.

In a normal hand, the loops and whorls are found more frequently on the fingers, and arches and tented types are most common on the palm. Therefore, if you find arches on the fingers and loops or whorls on the palm, you know that there is something unusual concerning the heredity of the individual. In the average hand there are no patterns on the Mount of Luna or on the Mount of Venus except on the base of the fingers. If you find patterns on the mounts, consider it an additional sign of genetic alteration.

If you find abnormality in the above patterns, you may conclude that the person has some congenital defects. This is more so if it is accompanied by a similar line.

The typical simian line is one straight, lower transverse flexion crease across the palm from side to side. Here there is no heart line. The similar line denotes extremism and single-mindedness. Persons with such a line have tremendous tenacity or intensity of character, for good or evil. In other words, persons with a simian line would sometimes act like a genius or an idiot. The abnormalities noticed in fingers, thumb and ridge patterns accompanied by simian crease line or defective lower (head line) and/or upper (heart line) transverse lines invariably denote phychic abnormality in the person.

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It is not possible to describe here the various different features of abnormality in detail for want of space. But suffice it to state that recent research has made it abundantly clear that deviations from the normal markings on the palm, as explained in the foregoing paragraphs, do indicate genetic aberrations leading to some kind of abnormal psychic frame of mind.

Whether Abnormality is hereditary

The psychic abnormalities sometimes are hereditary. It is therefore essential to study both the hands of the child. The left hand (in the case of the right hander) indicates the inherited traits or in other words the genetic make-up of a child. If the right hand also indicates similar traits, it would mean that the transfer of genetic abnormality has been very smooth and that the abnormality is beyond the state of repair. If the right hand does not indicate any such abnormality, the inherited traits visible in left hand remain very much in a dormant state and the child with intense will-power (thumb) and average intelligence (head line) may easily overcome any abnormal hereditary traits. But with the normal left hand and abnormal right hand, the adverse psychic traits are usually self-acquired but can be overcome if proper curative measures are employed.

The symptoms of any abnormal psychic trait are not visible in early age, but are usually noticed in adolescence. It is therefore difficult for any medical expert to diagnose the abnormality in the absence of any symptoms. Here Palmistry can score over medical science for it is easier for a palmist to diagnose the mental pattern at a very early age when the child does not give any semblance of abnormality.

Preventive Measures

The palmist, however, cannot offer any preventive medicine but can suggest certain preventive measures some of which are:

1. Create proper and congenial environmental surroundings for the child. A constant vigil should be kept over his activities and his associations with other boys without letting the child/boy know that he is being watched by his elders;
2. If the boy has younger brothers/sisters, no comparison should be made amongst themselves which would create a feeling of inferiority in the boy, eventually bringing inferiority complex and a feeling of intense hatred towards parents or substitute parents;
3. The mind of the child should be kept fully occupied and should not be allowed to remain idle;
4. The child should be encouraged to inculcate habits or hobbies which would help him to develop his personality;
5. Bad habits noticed should be discouraged. This should be done with great skill and diplomacy. Any nagging attitude may irritate the child who may revolt against constant doses of parental sermons.

A number of similar such preventive methods can be suggested. But it is left to the wise and more experienced parent to adopt suitable measures according to their social and family conditions.

The main purpose in presenting this article is to focus on the psychological aspects of the science of Hand Reading which would serve as a guide to the parents in determining the proper development of their children. —110.88.

IMPORTANT ANNOUNCEMENT

It has become necessary for us to reluctantly increase the price of THE ASTROLOGICAL MAGAZINE, effective from this (December 1988) issue from Rs. 5.00 per copy to Rs. 6.00 per copy; and annual subscription from Rs. 60.00 to Rs. 72.00, because of the abnormal rise in the cost of production — newsprint, printing charges, postage, etc.

It is hoped that the esteemed readers will appreciate our difficulties and continue to encourage us as hitherto.

Revised rates of subscription effective from December 1988 issue

India and Nepal	Single copy	Rs. 6.00
	1989 Annual Number	Rs. 16.50
	Annual Subscription	Rs. 72.00
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	(offer valid only upto 31-12-1988)	
Sri Lanka, Pakistan, Malaysia, Singapore, Thailand, Indonesia and Bangladesh	Indian Rupees	Rs. 260.00
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Europe and Africa	Sterling Pounds	23.50

The revised rates apply to all renewals and fresh enlistments.

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HINTS ON PREDICTIVE ASTROLOGY

R. LAKSHMANAN, M.A., B.L.

Vasumathi Yoga

NOW I propose addressing myself to another yoga of some importance. It is Vasumathi Yoga making for riches or wealth and in essence, it depends on the efficacy of "Upachaya houses". the epithet "Upachaya" is itself significant for it means storing or fathering, growth and improvement. These are the 3rd, 6th, 10th and 11th places. If the benefics Jupiter, Venus and Mercury are all in 3, 6, 10 or 11 from Lagna the person becomes exceedingly rich; if they are so placed from Chandra deemed as Lagna, the person is wealthy, if only 2 benefics are so placed the results are just moderate or average, and if only one, only poor wealth is indicated. But the yoga is certainly effective in cancelling bad yogas causing poverty like even Kemadruma yoga (vide *Brihat Jataka*).

Now let us examine this yoga. The 10th is not only a *kendra* (quadrant) but also an Upachaya and so even a planet like Saturn or Rahu if in 10 is good only; so that, a natural benefic like Guru or Sukra in 10 is of course very good. The 11th is a place good for all planets to occupy, not only for natural benefics. It is 3 and 6 that present some trouble. The 6 is a *dusthana* or bad house denoting debts, diseases, enemies and all misery. Even malefics, said to be good in 3, 6, and 11 are not very favourable, if in 6, unless they happened to be in exaltation or own house or more particularly with benefic aspect, especially Jupiter's. But it is very rarely good in the sense of "Upachaya". However, it must be remembered, that in some cases, at least though very rarely, even 6 "is "Upachaya". Let us study the following horoscope (Chart I) of a female native.

This is a tough horoscope which, too confess, baffles one a bit. One doubts if the child would even easily survive a month for the lord of 1 and 8 is in 12 and rendered *asthangatha* (combust) by the Sun and though with Guru's aspect, is in 12, with that Guru in 6. The Moon is eclipsed by Ketu, her special enemy, though in 4 and in own house and *vargottamamsa*. The only clear redeeming feature in one's eyes is Venus in a quadrant but one would think also of two natural malefics joining her. At the same time, one must feel, that, somehow, the native would live after all and if she did live and she does live. Sani Dasa, since, fortunately, there were only a few months of Guru Dasa remaining at birth, must be Rajayoga Dasa for the child's father and later for her husband too, for Sani as lord of 10 is in 10, combined with benefic Venus, and aspected by the lord of 9, Guru in 10 from 9, And Budha too, though it must give sickness as lord as a lord of 6 (but no financial debility as this is a case of lord of Lagna only weak but lord of 2 strong in 10) would on the whole be a prosperous Dasa for Budha though lord of 3 and 6, is in 11, in 9 from 3, but luckily in 6 from 6.

SUN MARS	ASCDT.		
MERC.	CHART I Rasi		MOON KETU
VENUS SAT. RAHU			JUP.

And I give below the purport of the correct reading verified in actual life justifying one's technical doubts, for, there is promised decent longevity though only till about 50 since good Jupiter, in *vargottamamsa* aspects the lord of 1 and 8 placed in Jupiter's house from his place in high Upachaya, *Undhuupajaya* I also strongly asserted and have been vindicated by the actual life, that after the expiry of the first period of Jupiter, Saturn who is in Sasa Yoga would firmly and once for all raise and elevate the native's poor father to a royal seat, position and dignity, and bless with prosperity the native's family, with elder children also, with permanent and unfailing wealth from the Government. The reason with which one boldly asserts the above yoga, though one must dismiss Jupiter's Dasa as very ordinary, is, that the lords of 9 and 10 are both in *Undhu* (high) Upachayas, and, in trine from each other, and Saturn, strong in his own house, enjoys the benevolent aspect of Jupiter who is "The Pun" in upachaya house as lord of 9 from his place, in *vargottamamsa*, in 10 from 9, It is here, in seeing in a flash with divine gift whether 6 in a particular case is *dusthana* or Upachaya that mere scholars have to bow to those like the late Prof. Suryanarain Rao with experience and even more, the intuitive gift. The whole trend of this reading assuring prosperity but speaking of serious illnesses only, even in Budha Dasa, shows that the determining factor in a discerning judgement about this chart is the presence of all the 3 benefics Guru,

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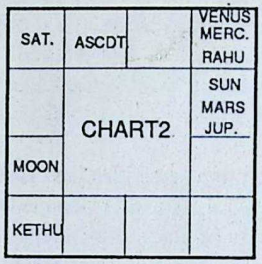
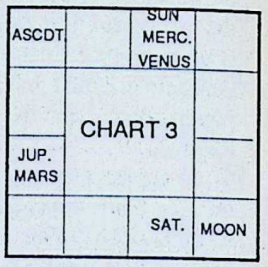
Sukra and Budha in Upachayas. Mark Guru in 6, Sukra in 10 and Budha in 11. I dare say that if Sukra and Budha were not also in 10 and 11, and the judgement would easily have been different and 6 might be declared as *dusthana* for Guru, instead of, as at present, a good *upachayasthana*.

The 3rd is, though in a lesser degree than 6, another hard nut for astrologers to crack: About natural malefics in 3 there is no difficulty because they are good for the native and benefic, when, placed there, though not like "Soumyas" good for younger brothers. But natural benefics like Guru or Sukra are normally very weak indeed when in 3, which is an 'Apoklima' house, among 3, 6, 9 and 12. Guru or Sukra in 3 makes a man thrifty but these planets are always better in *kendras* and *trikonas*, where alone they are strong and confer prosperity. At the same time benefics in 3 under this Vasumathi Yoga can be deemed to be in Upachaya. Let me take an illustration. For Mesha Lagna, if Venus in 3 is very poor, it is bad for education, and speech, represented by 2, and also for wife represented by 7 and 2 and by the *karakathwa* of Venus. But when this Venus and Mercury are combined in Mithuna, let us say, with another malefic Rahu also, a vexing and troublesome problem arises. The tendency of most astrologers will naturally, and, even pardonably be to condemn such a horoscope as poor, as causing *kalatra-dosha*, financial weakness; poor speech etc., for is not Venus, lord of 2 and 7 (a) in a poor house in 3 (b) combined with Mercury who is very baneful, as lord of 3 and 6 (c) joined with a malefic Rahu who is *vishakaraka* (poison). I agree that *prima facie* or at first sight, anybody may appear justified in inclining to such a view; but this view will be totally wrong, for though the native having this configuration may not have over-abundant wealth or marital happiness, in the sense of conjugal felicity with a strong and over-healthy wife or the profits and publicity of brilliant speech, due to Venus not being in a place like 9 or 10, the native will not however suffer Kalatra-dosha. He will, on the other hand, enjoy a good, faithful and long-lived, though weak and sickly wife, will be a brilliant speaker, though destined more to speak than to hear and will have, at the worst enough wealth to be above want. How and why? The answer is in the correct and capital position of Mercury, a 'soumya' and an intimate friend of Venus, forming Budha-Sukra Yoga in 3, in his own house as lord of 3, the house of human helps *(sahaya)*, self-respect, courage *(dhairya)* and of prowess in conquering enemies and in achieving victory *(vikrama* or *parakrama)*. Rahu too is benefic here as he is (a) in 3 and (b) in Mithuna. Thus Budha and Sukra in the 3rd house, Budha being in *swakshetra* in his better house 3 but not in 6, really constitute Vasumathi Yoga due to 'Upachaya positions. So the rule that a strong planet in 3 is a great "Shubha" as he aspects 9 and is better even than an Ocha planet should be applied. But for full "Vasumathi" the other planet Guru also must be in Upachaya, say in 11, and, as that is absent here in Rasi, only ordinary welath, enough and more, to cancel poverty can be predicted for this configuration alone.

See also theChart 3 for Vasumathi Yoga:





This native (Chart 3) has like the native to whom the previous horoscope belongs, both Rajayoga and Dhanayoga. But both the yogas here (especially the Dhana Yoga) are far more pronounced and greater, thanks to the lord of 2nd 9, Mars, in exaltation in 11 and thanks to Venus and Mercury in 3 in Vrishabha and Guru being in 11 in Neecha-bhanga. Mark excellent Guru-Mangala as Jupiter and Mars have combined ideally, Jupiter, a benefic, as lord of 1 and 10 being less strong than Mars, lord of 2 and 9, in ideal position in 11 in exaltation. Mark also the correct, capital and ideal position of Venus, for Meena Lagna, in this case. Venus lord of 3 nd 8 must not be in Kendras or in 2 etc. but at the same time Venus, as the Sanka-Nidhi and *karaka* the great *indra/bhoga-karaka* must not be in 6 or 8 or 12 either and, as such, Venus as lord of 3 and 8, in *Swakshetra* in 3 (and not in 8), avoid all the evil of the lordship of 8 and gives *sahayam* (help), courage *(dhairyam)* and prowess *(vikrama)* as lord of 3 in Budha-Sukra yoga.

Chart 2 above is that of a person who, after hard struggles and difficulties successfully worked his way

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[Continued on page 24]

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CHARA DASA —A NOVEL EXPOSITION

IRANGANTI RANGACHARYA

AYUR Dasas (timing longevity) and Phalita Dasas (timing events) are the two categories of the system of Jaimini Dasas, dealt by the commentators of *Jaimini Sutras*. Specific findings for each category of Dasas and for each Dasa of the same category are hinted for the correct fruition of Dasa results. Hence there could be no use of mixing the findings of the both, nor it would be fruitful to attempt the several different findings from the one and the same Dasa.

Chara Dasa is essentially a Phalita Dasa (timing events) which I would like to unveil together with specific clues for the presage of Dasa findings, and illustrate the points in the following horoscopic charts. This novel exposition of mine is based on the Sanskrit verse-commentary of Nrisimha Suri and Sanskrit Bhashya of Raghavabhatta.

Specific Clues

1. Libra, Taurus, Cancer, Pisces,Sagittarius, Virgo and Gemini Dasa give benefic results. Marriage, getting a job or promotion in job and such other auspicious things are probable in the above-mentioned Dasas. The best of the above Dasas is Gemini in the order shown above.

2. Leo, Aries, Scorpio, Capricorn and Aquarius Dasas give evil results. Aquarius is the worst of all in the order. Financial worries, litigations, troubles in job like suspensions, frequent transfers etc., insomnia, breaks in educational career, grief due to the death of a parent, are probable in the above Dasas.

3. Dasa of Scorpio is troublesome, till the period of Antardasa sign occupied by Ketu.

4. Dasa of Capricorn causes anxieties either in the beginning or at the end.

5. Dasa of a sign occupied by Rahu causes troubles related to job, buildings or lands. The native may be deprived of his house by any forced means. He may go to a distant place or he may be away from his parents or from his native place.

6. Dasa of Aquarius occupied by Rahu does good to the native. He may go abroad and make his earnings.

7. Dasa of Scorpio occupied by Ketu is beneficent to the native in matters of marriage, job etc.

8. Dasas of the 6th, the 8th and the 12th signs from birth ascendant are generally bad.

9. Dasa of the sign occupied by Ketu is good for benefic results.

10. If both the Moon and Venus occupy the 2nd of the Dasa sign, the native gets fabulous wealth or may have bright educational career.

11. If both the Moon and Venus occupy the 12th of Dasa sign, the native may lose his wealth.

12. If Rahu is in the 2nd of Dasa sign, the native will be deprived of his wealth or spends away his money for bad ends.

13. If Rahu is in the 12th of Dasa sign, troubles belonging to job like suspensions, depremotions and such punishments may be possible, occasioning loss of money.

14. If Mars and Ketu are associated in the 12th of Dasa sign, fire accident may be apprehended.

15. If a Dasa sign is hemmed in between two malefics in the 2nd and in the 12th, Bandhaka Yoga is probable. If that Dasa sign is also occupied by a malefic, the native certainly meets with a fatal accident, may be imprisoned, or may be killed.

16. The event of marriage can be timed in (1) Dasa Antardasa of the sign occupied by Darakaraka, Ketu, Venus, (2) in the 7th of birth ascendant or *Arudha Lagna*, (3) in the 7th of the sign occupied by Atmakaraka, (4) in upapada Dasa (5) in the 2nd of upapada, and (6) in Darapada Dasa.

17. The event of getting a job or promotion is probable (1) in thedasa sign occupied by the Sun or Venus, or by both, (2) in the dasa sing whose 5th or 9th sign is occupied or aspected by Venus, Jupiter or the Moon, (3) in the Dasa of the 10th sign, occupied or aspected by benefics, or own, or exalted planets and (4) in the Dasa sign whose 10th sign is occupied or aspected by benefics.

18. If the above-mentioned are connected with debilitated or malefic planets, transfers or troubles in job may be predicted.

Let me illustrate the points in the female horoscope (Chart-1) of Mrs. Indira Gandhi, who was assassinated on 31st October, 1984.

Her birth Ascendant is Cancer which is also her Arudha Lagna. Saturn is her Atmakaraka and the Moon is her Darakaraka. Cancer is also Dara Pada or Kalatra Arudha.

Reckoning Chara Dasa (in female horoscope): it begins from the 4th sign of the birth ascendant by

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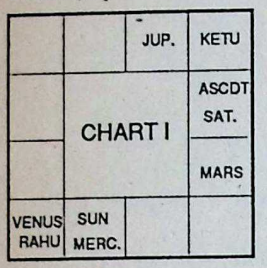
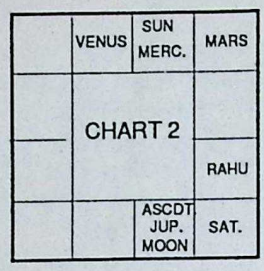
direct count if birth ascendant is odd, or by reverse count if the birth ascendant is even. But Dasas run from the 4th sign direct if that 4th sign is even reverse if that 4th sign is odd.

Hence Dasas begin from Aries, the 4th sign of Cancer, by reverse count. So Dasas from Aries





reversely are Aries, Pisces, Aquarius, Capricorn, Sagittarius, Scorpio, Libra, Virgo, Leo Cancer, Gemini, Taurus. Dasa periods are to be counted from Dasa sign lord to Dasa sign and subtract one year from the count to get the number of years of that Dasa sign. The count should be direct for odd signs and reverse for the even signs. Dasa sign gets 10 years if its lord is in its 7th sign.

Hence Dasa periods here are 8, 2, 7, 10, 7, 9, 10, 2, 9, 10, 7, 7 years respectively of the above-mentioned Dasas.

Dasa of Capricorn begins from 19-11-1934 for 10 years. In the beginning of this Capricorn Dasa, grief due to her mother's death in 1936 was experienced. This sad event can be timed only from the connected Ayur Dasa which should be dealt separately. Her marriage happened in this Capricorn Dasa on 26.3.1942. Please see the specific clue mentioned before. Capricorn is the 7th of the birth ascendant and Arudha Lagna. It is the 7th of the sign occupied by Atmakaraka, Saturn. Capricorn is also occupied by Darakaraka and Dasa karaka of Kalatrabhava, *viz.*, the Moon. Marriage took place in its Antardasa, Taurus which is the 2nd sign of Upapada, Aries. She became the President of the Indian National Congress in the period of Scorpio after its Antardasa of the sign Gemini occupied by Ketu in 1959. Rajayoga is bestowed in the period of Libra to become the Premier of our country. Libra is a benefic sign, the 10th from the birth Ascendant, Cancer, and aspected by benefic Jupiter. Libra is also the 10th from Arudha Lagna and from Atmakaraka. The malefic feature is the aspect of Mars and has redemption as Mars is the lord of 7th from Libra Dasa sign. Her power continued till her end of her life in Cancer Dasa with a short period of interruption *i.e.*, Dasa of Leo occupied by a malefic Mars. Cancer, her birth ascendant, is occupied by malefic Atmakaraka Saturn and is hemmed in between two malefics, Mars and Ketu, in the 2nd and the 12th signs. This itself is a clear indication of the tragic event in Dasa of Cancer.

Chart-2 belongs to Mr. N. T. Rama Rao, Chief Minister of Andhra Pradesh. His birth ascendant is Libra.

Reckoning is from Chara Dasa for a male chart: Chara Dasa commences from birth ascendant only. Dasas run from the birth ascendant directly if the birth ascendant is an odd sign and regular if it is a cardinal sign (every 6th if fixed, and the 1st, 5th, 9th is dual). Dasas run from the birth ascendant reversely if the birth ascendant in an even sign (regular if cardinal, every 6th is fixed, and 1st, 5th, 9th if dual).

Here birth ascendant is Libra which is an odd and cardinal sign. Hence Dasas are Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo. Dasas periods are to be counted from Dasa sign lord to Dasa sign, direct if Dasa sign lord is in an odd sign or reverse if Dasa sign lord is in even sign.

Hence Dasa periods are 7, 6, 3, 9, 8, 6, 11, 2, 12, 10, 10, 10, 9 years respectively of the above-mentioned Dasas.

Mr. N.T.R. became the Chief Minister in the period of Gemini, the best benefic sign whose 5th house Libra is occupied by Jupiter and the Moon. This Gemini Dasa is from 28.5.1975 to 28.5.1987. The next Dasa is Cancer which is hemmed in between two malefics Mars and Rahu in the 12th and the 2nd signs. This is a troublesome period, causing Bandhaa Yoga. According to Neelakantta's method known to the readers interested in Jaimini from *the Studies in Jaimini Astrology* of DR. RAMAN, Gemini Dasa is from 28.5.1973 to 28.5.1984. This method also is proved valid with regard to Gemini Dasa which made him Chief Minister. The next Cancer Dasa in its own Antardasa for nine months from 28.5.1984 proved shaky and troublesome. Again from February, 1985 for nine months, the Antardasa of Gemini is good. Antardasa of Taurus for nine months from November, 1985 to August, 1986 is not favourable. Next Aries Antardasa is good. Pisces again poses problems.

According to the method given by me, Cancer Dasa of four years which begins from 28.5.1987 is however a troublesome period.

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THE DIRECTIONAL STRENGTH OF PLANETS

R.M. BANERJEE

THIS note is intended to highlight directional strength of planets and to explore as far as practicable its significance in the context of judging the strength of a horoscope. First of all I must be very clear about my limited objectives. It is to delineate planetary positions in different houses and to demonstrate when the directional strength of a planet becomes very significant in a particular house. Secondly the note is meant for readers of THE ASTROLOGICAL MAGAZINE - the celebrated monthly which has braved the onslaughts of time and has pioneered research and independent thinking in Astrology - it is presumed that readers are already well entrenched into the subject and they do not need to bother about rudimentary definitions. I have therefore deliberately dispensed with these definitions. Thirdly I have developed some hypotheses which may very much need empirical support for their acceptance. This is inevitable in the development of scientific thought. THE ASTROLOGICAL MAGAZINE because of its long tradition and avowed objectives has always encouraged this process. All these briefly explain the scope, content and limitations of this paper.

It is known that different planets assume directional strength in different houses and they become devoid of such strength when they happen to be placed 7th to it. For instance Mars acquires directional strength in the 10th house and loses that strength when located in the 4th house. We will start with Mars because the house over which Mars has its lordship represents the first house of the zodiac.

Mars

Mars acquires directional strength in the 10th house and so also the Sun - both of them become very weak in the 4th. Any planet is capable of yielding good results if it is posited in the 10th from the Ascendant and a natural malefic becomes all the more capable if it is posited in the 3rd, 6th, 10th and 11th from the Ascendant. So, viewed from this angle, the position of Mars and Sun becomes all the more significant *vis-a-vis* other planets in the 10th but the full impact of Mars will be felt if it is placed in the 10th in Aries, Scorpio, its own houses, or in Capricorn in the house of its exaltation and that of Sun in Aries and Leo because of similar reasons.

Illustration I: Leo - Ascendant and Rahu; Capricorn - Saturn; Aquarius - Moon; Pisces - Jupiter and Ketu; Aries - Venus and Sun; and Taurus - Mars and Mercury. Here Mars a yogakaraka for the Ascendant Leo being the lord of 4th and 9th houses has exchanged houses with Venus the lord of the 10th. In addition, Mars is in the 10th house. This is an excellent position for Mars despite its placement in the house of a planet neutral to it. The native has risen very high in life from the lowest rung of the ladder.

Illustration 2: Libra - Ascendant; Aquarius - Ketu; Taurus - Saturn and Venus; Gemini - Sun, Jupiter, Mercury and Moon; Cancer - Mars in the 10th in a debility; and Leo - Rahu. The native got a fairly good government job in the beginning of his career. He left the job in the middle of his career and started business. He faced labour unrest and consequently a lock-out was declared in the factory. He is currently at his wit's and what to do. Mark the debilitated Mars in the 10th, being hemmed between Sun and Rahu. Mars has not been able to exercise its strength. The successive pushes it gave were to taper off in the future.

Illustration 3: Aquarius - Ascendant; Gemini - Saturn (R) and Rahu; Leo - Jupiter and Moon; Libra - Sun, Mercury and Mars; and Scorpio - Venus in the 10th. Here though Mars is not in the 10th it has exchanged houses with Venus and Venus due to transference of power has been functioning in Aquarius as Mars. The native is the Finance Minister of a State Government.

Hypothesis: A strong Mars in the 10th with aspect from benefics like Jupiter and Venus or its association with them is all very helpful.

Mars in 4th loses his directional strength. This dictum is especially applicable to those born under Aries with Mars - the lord of Lagna in the 4th in Cancer - its sign of debilitation. For Aries, Mars has something to do with longevity being the owner of 1st and 8th houses. The longevity of a man born under Aries with Mars in Cancer suffers particularly when such Mars gets afflicted through Saturn and Rahu without having any redeeming benefic aspect or association.

Illustration 4: Aries - Ascendant; Gemini - Moon; Cancer - Mars, Venus and Ketu; Leo - Sun and Mercury; Virgo - Jupiter;

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Capricorn - Rahu; and Aquarius - Saturn (R).

Mars is in the 4th house without *digbala* being the lord of 1st and 8th - both houses denoting longevity in addition to being afflicted through the aspect of Rahu. Though Venus, a natural benefic, is associated with it, he is the lord of 2nd and 7th houses, two evil houses from the point of view of longevity. So, Venus has failed to elevate Mars. The native is a chronic sufferer from various diseases. He has fragile health.

The Sun

Like Mars, the Sun acquires *digbala* in the 10th and loses completely his strength in the 4th. An exalted Sun in the 10th is very good for one's career but bad for one's father. It has been found that a man with Sun in the 10th has a frustrated father who despite his qualifications does not shine in life. I request readers to verify it.

Illustration 5: Libra - Ascendant; Scorpio - Mars and Rahu; Sagittarius - Jupiter; Pisces - Saturn; Aries - Moon; Cancer - Sun; and Leo - Venus and Mercury. The native's father despite his qualifications languished in the same post for more than two decades though the native started his career with a bang and has been cheerfully continuing in it. This is presumably because a planet destroys the house for which it is a Karaka. Perhaps also due to this reason Jupiter in the 5th is not good for progeny or Venus in the 7th unnecessarily delays a marriage. A weak Mercury is not conducive to the welfare of one's mother. May be, the Sun in the 10th destroys the prospects of one's father but because of its directional strength it promotes the native's own professional career. A weak Sun in the 4th without directional strength with Saturn and Mars is considered terrible for domestic bliss and happiness. This also I leave to readers for verification.

Jupiter

Jupiter's directional strength lies in its position in Lagna. Even a debilitated Jupiter in Capricorn Ascendant has not been considered as bad as the debilitated position of other planets in the Ascendant. Though such a Jupiter creates constant worries and anxieties, it furthers the prospects of the native with regard to health, progeny and general luck. A strong Jupiter in Cancer Ascendant is an excellent position.

Illustration 6: Cancer - Ascendant; Leo - Mars and Jupiter; Sagittarius - Sun, Mercury, Venus and Rahu; Capricorn - Saturn (R) and Moon; and Gemini - Ketu. Here the exalted Jupiter the lord of 9th is in association with the lord of the 10th and is involved in a complex relationship with the Moon and Saturn being the lords of 1st and 7th respectively. The native started his career as a revolutionary and ended as a saint gaining thereby worldwide fame.

Illustration 7: Cancer - Ascendant and Jupiter; Leo - Mars; Virgo - Ketu; Sagittarius - Saturn (R); Libra - Moon; Pisces - Rahu; Taurus - Venus; and Gemini - Sun and Mercury. Please mark the position of exalted Jupiter forming square with Moon which like Jupiter has also attained *digbala*. The native was the chief minister of a State, became later the finance minister in the Centre. Though he has resigned he is still in the struggle for power. The position of powerful Jupiter in the Lagna has given him tremendous physical energy and the strength of mind to fight against stiff opposition. The Moon's position in the house of Venus having *digbala* also is a contributing factor to mental poise and stamina.

Illustration 8: Cancer - Ascendant and Jupiter; Leo - Saturn; Virgo - Mars; Libra - Venus; Scorpio - Mercury, Sun and Ketu; and Taurus - Moon and Rahu.

The native occupied the highest position in government service. Though Jupiter is not singularly responsible for this rise, it definitely played a role in the process. A strong Venus in the 4th in its own sign is also a factor to be reckoned with. Jupiter is good in the Lagna especially for Cancer Ascendant. It is equally bad for that Ascendant in the 7th which incidentally becomes its sign of debility. There is a common saying that Jupiter destroys the prospects of the house where it is posited and elevates the house which it aspects. Jupiter in the 5th is not good for progeny. Jupiter in the 3rd no doubt gives a loyal brother but he creates constant trouble for the native and makes him a source of perpetual anxiety. (The dictum however does not apply to the placement of Jupiter in Lagna.) Following this logic, a debilitated Jupiter in the 7th does in no way enhance the prospects of marital life. Its lack of directional strength becomes an added handicap. To sum up, a weak Jupiter in the 7th afflicted through malefics has the in-built potentiality of lampooning the native's married life and happiness.

Saturn

What about Saturn in the 7th house where it reportedly possesses directional strength? Saturn is anti-marital, eunuch and impotent. Due to these traits it has been rightly considered fruitless in the 7th. So how can Saturn in the 7th

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with directional strength improve the prospects of the 7th house? This is the crux of the problem. The failure to appreciate the role of Saturn in the 7th house particularly in Capricorn, Aquarius and Libra is ingrained in the corresponding failure to appreciate aspects other than marriage and conjugal happiness with which the 7th house is concerned. The 7th house denotes partnership and being the 10th from the 10th it also denotes service and professional success. Saturn being the natural significator for service and profession has been observed to give a highly streamlined career if it is placed strongly in the 7th besides ensuring also a long life for the husband or wife no matter how discoloured the marriage life may be. A debilitated Saturn in Aries with Libra rising may create sudden upsets in service career as Saturn is the yogakaraka for the Ascendant Libra. Similar results are possible if with Aries rising. Saturn being the lord of 10th is posited in Lagna devoid of any directional strength here.

Illustration 9: Aries - Ascendant, Saturn and Jupiter; Virgo - Rahu; Sagittarius - Mars; Capricorn - Moon and Venus; Aquarius - Sun and Mercury; and Pisces - Ketu.

The native had a respectable start in his service career but suffered a setback in the middle with little but prospects for improvement in the near future. Please note that the exchange of houses between Jupiter and Mars could not remove the in-built deficiency in the horoscope due to debility of the 10th lord in Lagna. Moreover an afflicted Saturn in Lagna is as harmful as Mars in the 4th from the point of longevity because Mars and Saturn are no good in 4th and Lagna respectively.

Mercury

Mercury's directional strength arises like Jupiter *via* its placement in Lagna. This strength is lost when it is placed in the 7th house. A weak Mercury in the 7th in Pisces with Virgo rising may mar married life unless the weakness of the planet is recovered through other redeeming features. A strong Mercury in Gemini or Virgo in the Ascendant is an excellent position in a horoscope and gives the native a healthy physical and mental disposition unless the planet gets blemished through other adverse influences. A native blessed with this placement has a buoyant, dynamic and forward looking disposition which remains undiminished through time. A native with strong Mercury in the Ascendant looks younger than his age althrough his life. I request the readers to verify it.

Moon and Venus

This brings us to the concluding part of our note. The Moon and Venus get directional strength when they are strongly placed in the 4th house. Conversely they manifest their weakness in the 10th. A weak Moon in Scorpio in the 10th with Aquarius rising has been observed to give unstable service career with frequent job changes without any tangible benefit. This adverse result of Moon is also because of its ownership of the 6th house. Even an elevated Moon in the 10th with Leo as the rising sign does create some problems in service-life, so also Moon in Cancer with Libra rising.

Illustration 10: Leo - Ascendant; Libra - Mars; Scorpio - Rahu; Sagittarius - Jupiter; Capricorn - Mercury; Aquarius - Sun and Saturn; Pisces - Venus; and Taurus - Moon and Ketu. The native started service at a fairly high level but got involved into a nagging problem in the middle of his career. Note the placement of strong Venus the lord of 10th in the 8th house, Sun-Saturn conjunction and the placement of the lord of 12th exalted in the 10th, being aspected by Rahu. A strong Moon in the 10th rescued the native but after a frightful amount of sufferings. Since the Moon is the significator of mind, a man's mind remains fixed very much on aspects relating to the house where it is posited. This dictum applies with greater force to the Moon in the 10th because of its loss of directional strength in the house.

Illustration 11: Libra - Ascendant and Venus; Scorpio - Sun, Rahu, Jupiter and Mercury; Sagittarius - Saturn; Taurus - Ketu; Cancer - Moon; and Leo - Mars. The native enjoyed a fairly long service career and also played his innings fairly well with steady rise to successively higher posts. He, however, never had a peaceful atmosphere in his place of work. Due to the very nature of his work, he remained althrough gripped with a sense of uncertainty and insecurity. Conversely a strong Moon in the 4th gives longevity to the mother of the native and also blesses one with a helpful mother. A strong Venus in the 4th promotes affairs pertaining to the 4th house. Such a person easily acquires a good house, vehicles and other comforts despite deficiencies in the horoscope regarding current income, etc. Here a distinction is to be drawn between a man acquiring a house with high income and a man without it.

Illustration 12: Sagittarius - Ascendant, Jupiter (R) and Rahu;

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Aquarius - Saturn; Pisces - Venus; Aries - Sun, Mars and Mercury; and Gemini - Moon and Ketu. The native has a very ordinary job but chances to own a big house in a posh locality which does not fit well into the other details of his life. Similarly Venus in the 10th is not as good as a malefic - like Sun and Mars in the 10th. A native blessed with this position is assured of stable service and an assured income without any hazards of difficult posting but he does not rise as high as a man with Sun and Mars in the 10th. It may be argued that Saturn in the 10th makes a man rise from the log cabin to White House but abrupt fall from grace is also the contribution of Saturn. This setback is seldom experienced by a man with strong Sun and Mars in the 10th. An empirical verification of this hypothesis based on a cross-section data may be done by erudite readers. I hope my paper will be able to generate considerable criticism among the erudite readers. — 178.88.

CHARA DASA — A NOVEL EXPERIENCE

[Continued from page 21]

Conclusions

Selection of Dasa proper to a horoscope is as difficult as the selection of the proper drug in Homeopathy.

For a female horoscope, the method given in this article may be used. I am sure predictions do not fail if judged on the basis of the specific clues given. For male horoscopes the method given in this article or Neelakantta's method known from *Studies in Jaimini Astrology*" may be attempted. It is advisable to apply Chara Dasa for the birth ascendants which are cardinal (chara), if Neelakanta's method is selected. — 199-84.

HINTS ON PREDICTIVE ASTROLOGY

[Continued from page 19]

up, by pure merit and self-help and God's grace, as a lawyer to decent judgeship.

Chart 3 is that of a much luckier person who without any struggles, got into good service and became judge and is bound for the very highest in the line.

Thus Vasumathi Yoga like Adhi Yoga, though not be any means a great yoga, by itself single-handed, is a yoga, to reckon with, augmenting the value of a horoscope by definitely cancelling poverty even at its very worst and by giving great wealth at its very best.

(Reprinted from the *A.M.*, May, June and July 1940).

PATTERNS OF HOROSCOPE

[Continued from page 14]

expression and decent behaviour are linked with his selfishness. His abandonment from his family relations and not getting married or not having any regular money earning activity have resulted from his selfishness represented by his debilitated Sun. In his 10th house Rahu and Saturn have created all the problems. The lord of the sign is 12th from this house and in this house are placed the two mundane or the materialistic planets in order to teach him certain lessons which should turn him towards real occultism. Presently, because of debilitated Saturn which also happens to be the lord of the 8th house or the house of latent faculties, he has acquired *knowledge* of occult laws but in the absence of benefic influence from Jupiter he has not received any actual experiences; the placement of Mars has also denied him the courage to undertake the perilous path of occult training.

Thus this powerful ego will have a wasted life; one should mark, Jupiter is 8th from Rahu in the Rahu-Ketu axis and Mars is 12th. His sensibilities for higher perception of inner and deeper aspects of life have been destroyed by the placement of Venus from the Ketu side of the Rahu-Ketu axis. His Moon, the Ascendant lord, and the Ascendant occupant, remains a silent spectator of all the painful events of his life and occasionally gets an impulse from Jupiter that he should alter his life-pattern but the general pattern of the planetary conjuncture does not enable him to embark upon such a pilgrimage. He always remains moving in circles. He is given all opportunities for getting a settled existence, for getting rich, for getting married and for gaining rehown but his Rahu-Ketu axis in relationship with the Ascendant-Descendant axis together form special relationship with other planets which does not let him cut the shroud on his life. He therefore remains caged in his own cocoon.

From these examples, I had been endeavouring to show that the ego on getting specialised begins to evolve in a special way. The various events in the life-history of the person are woven in such a way that he could proceed according to the plan chalked out by his Soul. This is expressed by the various patterns in which the planetary configurations are made. By properly deciphering these patterns it is possible to uncover the Divine plan for the person which could indicate the central core of the individual's experiences. There are many kinds of patterns which are formed in this regard. Here we have endeavoured to present one of them. — 89.88.

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CHOOSING ASTROLOGICALLY DEITY FOR WORSHIP

VALLURU RADHAKRISHNA, B.A., B.Com.

RELIGION is the expression of man's soul-hunger to attain his God. Like bodily hunger, it grows by what it feeds on; but, unlike it, while it lasts, it makes for joy as ineffable as it is insatiable. The religious predicament is characterised by the longing of man to re-unite himself with God and is marked by his conscious and constant effort to attune himself in thought, word and deed to the God of his heart.

Such attunement is worship and constitutes a very vital part of the practice of religion. For, religion brings about relation between the devotee and the Deity and subsists in that relation. The process of establishing this relation from the human side is called *worship* and the same from the divine side is *Grace* by which the Deity annexes the devotee to Himself. It is by worship that man makes himself eligible for God's grace; for as has been so wisely observed, when man walks towards God, God runs towards man.

Eko devah sarvabhootantaratma

There is only one God; he exists in every heart.

Ekamevadviteeyam brahma

The Brahman is the only one without a second.

Ekam sadvipra bahuda vadanti

The truth is paramount, interpreted in many ways.

The modern Hindu feels sore that in spite of those exhortations from the *Sruti*, it is strange that we cling to and worship so many Gods in various forms, lovely or hideous, and even subject them to the limitations of sex and avarice.

God is formless, universal, all-pervading, supreme consciousness whereas the Deities or Devathas are egocentric having their restricted spheres of activity, performing certain functions as ordained by God.

God is infinite and everlasting; whereas the Deities are finite in *sukshma* (subtle) forms though invisible to the common man subject to all laws of cosmic existence. God has no name, for a name is only a symbol of some function or quality or *guna* or birth or distinctive mark which means limitation. Deities can be talked to or heard but God cannot be. God has no birth nor death, but these Deities are finite, limited by birth and death; God, therefore, is eternal and none of our senses can ever grasp him. And he exists in a state described in *Kathopanishad*

Na tatra suryo bhati na chandra tarakam

Nema vidyuto bhanti kutoyamagnih

There the Sun does not shine neither the Moon nor the stars; nor the lightnings blaze. Where from can Agni subsist? But Deities are comprehensible and to mortals, they alone are the powers that can be worshipped; for how can one worship an essence without name or form and which cannot be comprehended?

And then how and where do these Gods function? Any entity must have a location. And what is the relationship between them and humanity which is directed in the *Hindu Sastras* to worship them? The grand sarga in *Purusha sukta* answers thus -

Sahasra sheersha purushah
sahasraksha ssahasrapat
sabhoomim visvato vritva
atyatishtat dasangulam
Chandrama manaso jatah
chakshussuryo ajayata

The entire cosmos is described as the *sukshma sareera* (subtle body) of the Purusha and the creator therein to give it life and personality prior to him. The meaning of the song is clear that what duties these limbs perform in man, Gods perform in the cosmos.

One can see lakhs of devotees visiting Tirupati, the seat of the Lord of Seven Hills, Sri Venkateswara. But how many of them are being benefited with their offering of prayers to Lord Venkateswara? So also, every pilgrim centre attracts innumerable devotees from far-away places. The devotees pray to God for fulfilment of several desires all pertaining to mundane life. Very few and almost negligible number of devotees offer prayers with the aim of attaining *Moksha* or salvation. Just as some medicines are specifically recommended by doctors for certain diseases, propitiation of certain Deities is recommended to some to get relief. Accordingly the Deities to be worshipped by persons born in the 12 different Moon signs are suggested by astrological texts.

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Moon-sign (Rasi)	Deity to be worshipped
1. Mesha (Aries)	Mars and Sudarshana (The Divine Discus of Lord Vishnu)
2. Vrishabha (Taurus)	Venus and Sri Venu Gopala and Goddess Saraswati
3. Mithuna (Gemini)	Mercury, Sri Ganesa, Sri Hayagriva and Sri Dakshina Murthy.
4. Karkataka (Cancer)	The Moon, Sri Rama, Parvati and Lakshmi
5. Simha (Leo)	Lord Krishna, Narasimha and the Sun
6. Kanya (Virgo)	Mercury, Sri Dhanvantari (Divine Physician) and Sri Mahavishnu
7. Thula (Libra)	Venus, Sri Mahalakshmi and Rajarajeswari
8. Vrischika (Scorpio)	Mars, Lord Shiva, Goddess Kali and Hanuman .
9. Dhanus (Sagittarius)	Hayagriva and Jupiter
10. Makara (Capricorn)	Lord of Seven Holy Hills and Saturn
11. Kumbha (Aquarius)	Sri Varaha and Rahu
12. Meena (Pisces)	Sri Mahavishnu in Ksheerabdhi; Ketu and Jupiter

It is evident from the above that by worshipping Hanuman devotees born in Vrischika Rasi only can be prosperous. That does not simply mean He does not bless others. A medicine prescribed for eye disease can never cure cough or cold and *vice versa*. This does not mean that these two are not medicines; it simply means that they can cure only certain specific diseases but not all. So also a native of Capricorn cannot expect relief by being a devotee of Hanuman; instead if he worships Lord Venkateswara he will become prosperous.

Having known the Deity to be worshipped let us probe further. In praise of each Deity Maharshis have prepared two lists of names, *viz.*, Ashtottaram (108) and Sahasranamam (1008) which every devotee recites while offering his prayers either daily or occasionally. Again among them only certain names vibrate favourably to certain individuals depending upon their Janma Nakshatras. For all the 27 constellations there are 4 *namadhyaksharas* each viz., *chu, che, cho, la* - Aswini; *Lee, Lu, Le, Lo* - Bharani and so on upto Revati*. By giving an example I can make my point clear. Say, a native born in Vrischika Rasi wants to know the Deity to be worshipped and the name of the Deity which vibrates favourably with his birth star Jyeshta. First of all the Deity to be worshipped by Vrischika Rasi persons, as shown above is Shiva or Kali or Hanuman. The native prefers Hanuman to the other two deities. He wants to have first of all occupational progress - *i.e.*, the 10th house. For Vrischika Rasi the 10th house is Leo. In Leo there are Makha, Pubba and Uttara I; *namadhyaksharas* for Makha are - *Ma, Me, Mu, Me;* Pubba - *Mo, Ta, Tee, Tu* and Uttara - *Te, i.e.*, in all there are 9 syllables. Again for Jyeshta, in Tarabalam, the Sampath Taras are Aswini, Makha and Moola.

So out of these three stars Makha is common both for Sampath as also for occupation. Its syllables are *Ma, Me, Mu, Me.* So now among the 108 names of Hanuman - Maruti suits him best for his professional prosperity. Instead of reciting 108 or 1008 names of Lord Hanuman it is better if he concentrates on Maruti. On the other hand, he seeks success in his enterprises he should choose another name of Hanuman vibrating favourably with one of his Sadhana Taras - *viz.*,

Mrigasira ..... Ve Vo Ka Ki
Chitta ..... Pe Po Ra Ri
Dhanishta ..... Ga Gi Goo Ge

So Kapisha or Ramadoota etc., suits him admirably.

Likewise everyone can choose the appropriate name of the Deity to be worshipped and I am sure the Deity can easily be appeased to bless him or her with prosperity, both material and spiritual. — 123.76.

*See *Muhurtha* or *Electional Astrology*.

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APPLIED ASTROLOGY — A CASE STUDY

M.N. KEDAR

ASTROLOGY is a complete science, vaster in its stride than all sciences put together. To an ailing person, the period of his cure can be foretold by an astrologer, though it is the doctor that prescribes the medicine; to a man building a house indication can be given as to the time by which he can expect to have his house; childless couples, medically sound and defectless, cannot have children till astrologically the right time comes in their life. Here astrologers in India have played a sterling role.

The area of our research being marriage, our team has been working on three problems: the first is the delay factor in marriage; the second, tensions in married life, as per the valuable suggestion of Dr. Raman; and the third, post-divorce tensions also now.

Some difficulties encountered in our research must be mentioned. The first is that the feedback given is scanty or even misleading - the events that have taken place give us valuable points of research for future predictions. There have been instances when some vital facts were suppressed like a marriage having been fixed and broken. These days with the growing materialistic aspirations of all, particularly the middle classes, this research would have helped us advise people not to take to heart such hurts if it was indicated astrologically. A girl jilted in love suppresses it; and her parents, even if they know, do not reveal it.

The second is the persistent refusal of a girl to accept someone as suitable for her on the ground of her beauty, wealth or higher qualifications or better job than the groom's. In these cases marriage negotiations proceed to some extent and fail. Recently a lady told us she being unmarried till now, her fortieth birthday, the "boys" were rejecting her, the trend having got reversed.

The third is the case of a girl who refused to marry anyone other than the one she had liked or loved; but he got married elsewhere. She refused to marry till she found it difficult to reconcile herself to her state of married life, uncomfortably prolonged.

The fourth, the commonest type, is delay caused in marriage because the father of the girl did not have money for the dowry of his daughter's marriage.

A fifth reason which is the personal experience of Mr. S.N. Kapoor has had to decide legally cases of divorce is the vide publicity given to bride-burning cases in Delhi and other places. This creates a fear-psychosis in the minds of parents of marriageable daughters. This factor of delay, Mr. Kapoor insists, lurks in the background, but is real and substantial.

Such a back-feed would help our research. We are still succeeding in timing marriages fairly accurately. One of the predictions given by me on the insistence of Mr. K.N. Rao is being discussed as a case study in this article.

In discussing these factors, Mr. Rao insists, the emotions of ecstasy or agony expressed by the consultor, with the background and events must be narrated to put the prediction given in its proper perspective. The agony of a father at seeing his daughter growing up and remaining unmarried is one of the worst agonies of our society, Hindu, Muslim or Christian. It is the experience of all of us individually or collectively.

A prediction given sympathetically is emotion-sharing in a true sense, a humanitarian task. Each one of us works in areas that appeal to us most; my area is to work on not merely marriage timing but the delay factor as well. My failure so far has been in locating the most valid explanation for abnormally delayed marriage or no marriage, both of which are alike in a way.

Between abnormal delay and no marriage lie cases of more than normal delay. Now what is normal delay? In one region itself, from community to community and caste to caste it varies. In the Vaisya community in northern India marriages of girls are generally performed earlier than say in the families of Kayasthas. If region to region differences are seen, it seems in Bihar and Orissa early marriages of girls are more common than, say, in Delhi. We know of these differences more because of Mr. Rao's personal experience who, having lived in almost all parts of India, insists on discussing the sociological background of the problem of delayed marriage.

Against this background excerpts of a letter from a police officer from Puri (Orissa) may be seen. (The photocopy of the correspondence is sent with the article to the Editor.)

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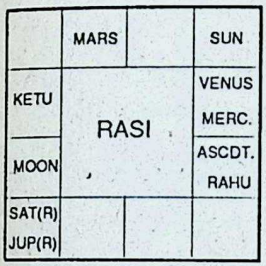
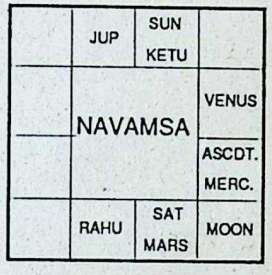
The police officer had met Mr. Rao when he had visited Puri a few days before his transfer from Bhuvaneshwar. He wanted to show his daughter's horoscope to Mr. Rao who because of his busy schedule could not see it but promised to do so later, from Delhi. And when he wrote from Puri to Mr. Rao the letter was passed on to me for testing the validity of my research on factors of delay in marriage.

A necessary background to the prediction is that this police officer reads keenly articles in THE ASTROLOGICAL MAGAZINE and from the hints available in the articles in them applies, particularly to his own family horoscopes; his problems as he stated were three: his bad health, his worry about an unmarried daughter which in Orissa looked delayed although it is the normal age of marriage of girls in Delhi; then a problem relating to his son.

In trying to find a solution to his problems he applied the hints to his family horoscopes and came to the conclusion that his daughter born on 11th July 1960 at 11 a.m. (IST) at Puri would remain unmarried. Now see the horoscope.





The factors of delay in this case are:

(i) The 2nd house and lord of the 2nd house representing Kutumbasthana are afflicted.

(ii) The 7th house has Ketu and is aspected by Saturn, lord of the 7th who is afflicted by the Sun. Saturn is also retrograde.

(iii) The 8th lord is also afflicted by Saturn and the Sun.

(iv) The 12th house is also afflicted by Mars and the 12th lord is hemmed in between malefics.

(v) In Navamsa also

(a) 7th lord is afflicted by Mars,

(b) The 8th lord is afflicted by Saturn and Mars,

(c) The 12th house is afflicted by Saturn, and

(d) Venus is also afflicted

(vi) In Rasi, Venus in Cancer is 0-26, hence within 5 degrees of the Sun and is in unfavourable situation.

On 21-6-1986 Mr. Balakrishna Mohapatra from Puri wrote to Mr. K.N. Rao, "During your stay in Orissa and visit to Puri in January 1986 I had met your goodself to know about the marriage prospect of my daughter. You had been kind enough to see to it during your next visit, but I came to know that you left Orissa on transfer. As a father I am much worried because all possible period of marriage, predicted by local astrologers, have passed. *I simply need a reply Sir, if she will ever get married*, especially when the Sun in Gemini and Saturn in Sagittarius a combination for denial of marriage, according to the principles discussed in recent articles, are fully present in the horoscope. Both Jupiter and Saturn are retrograde, the Moon and Venus bracketted by malefics unnerve me further."

I replied on 29-7-1986 "The combination, etc., discussed by you are all acceptable to me, but there is marriage of your daughter, though it is delayed. As you know Astrology, please note the following:

"(1) The 7th lord Saturn(R) is being treated as in Sagittarius and Scorpio is aspected by the Sun and Mars. Saturn has Ketu with no benefic aspect. But Jupiter with the 7th lord is good and favourable.

"(2) The 8th lord is afflicted by Saturn, the Sun and Mars. The 8th house has no aspect, though hemmed in between two malefics.

"(3) The 12th has Venus and Mercury aspected by the Moon (12th lord) - good but aspect of Mars is also there; and the 12th house is also hemmed in between malefics and as such cannot be ignored. Concluding I would say that because Jupiter is with 7th lord, 8th house is unafflicted and benefics are in the 12th and no malefic aspect is on the 12th lord, there is marriage, let Saturn enter Sagittarius, *i.e.* 16/17 December 1987."

On 9-8-1986 Mr. Mohapatra wrote: "I am however still doubtful about it, as Saturn will enter Sagittarius in December 1987 by which time she would have passed the sub-period of Saturn in the Dasa of Jupiter (by about mid 1987). I expect it to be a possible period of marriage *as the next period Jupiter/Mercury may not be helpful being in 6/8th position to each* other, *sade sathi* would then begin, though transit Jupiter would be in Aries (1988) and aspect radical Saturn (7th lord) while Saturn himself would aspect the 7th and Lagna lord (theory enunciated by Mr. Rao in recent issues of the *A.M.*). Can these transits prove helpful, without Dasa/Sub Dasa not being helpful. I simply quote my chart below for your reference. My

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only point is, will I be able to discharge my social obligations?"

On 16-8-1986 I replied: "I have explained to you in my earlier letter that your daughter will marry. Now the question is of time. The prediction given by you is quite correct. The marriage may take place before the Sun enters Sagittarius. Transit positions are there. Dasa/Antardasa are favourable.

"But according to the research we have done/and are still doing, the period of marriage starts only after the completion of 25 years."

But we cannot forget the following:

The 7th lord Saturn is aspected by the Sun, Venus is combust and presence of Kuja Dosha from the Moon. Venus, Mercury and the Moon favour early marriage. So the delay on these counts is also to be considered. The question again is how much delay? Transit positions favouring marriage came earlier also. Jupiter/Saturn Dasa running since 14-1-1985. Jupiter/Jupiter could also help marriage. *But according to our findings, we have to first find out what is the expected date for marriage, then take the help of Maha Dasa/Antardasa/Pratyantardasa and transit. When all these conditions are fulfilled marriage takes place.*

In our later articles we shall give a formula devised by us to calculate the probable age of marriage. For this chart, we would have not predicted marriage before the completion of 25 years of age.

"But whatever I could gather from the details of your chart given by you is that you would discharge your social obligations". - I wrote to Mr. Mohapatra.

After a lapse of 8 months on 3-5-1987 I wrote to Mr. Mohapatra requesting him to intimate the progress of marriage of his daughter. To console him, I wrote that the period has come, anytime this can happen, latest it may await Saturn's transit into Sagittarius. Saturn (R) (from 11-4-1988) *in transit is also* helpful (again a hint predicting marriage in April 1988) and requested him to inform when the marriage was solemnized.

On 7-5-1987 Mr. Mohapatra wrote saying "marriage of my daughter has not yet been settled. *I have little hope that it will be done because of her advancing age and mentally getting depressed. Who will arrange her marriage? Since December 1986 I am badly suffering with severe* mental depression and sleeplessness. In January 1987 I had a sudden nervous breakdown."

He went on describing his pathetic conditions and further said: "*In that case marriage may have to be delayed for one year. At any rate, I am waiting to see what really happens.* Three malefics in Lagna have an ominous effect. *I shall certainly write when the marriage of my daughter will be performed if I happen to perform the same by God's grace.*"

On 22-3-1988 Mr. Mohapatra wrote: "Earlier you had predicted that my daughter's marriage would be held soon after Saturn enters Sagittarius. In fact it was solemnized on 8-3-1988. My son's marriage was also solemnized on 6-3-1988. *I express my deep gratitude to you for the correct prediction. I should hope, you would continue to prosper in the line through Divine Help.*"

The above details are given as this is a sort of academic discussion between two astrologers on a point and not to blow our own trumpets. We are always ready to welcome advice, if any, given to us by the readers. Being researchers and not professional astrologers we always look for the comments of readers to improve our research—62.88.

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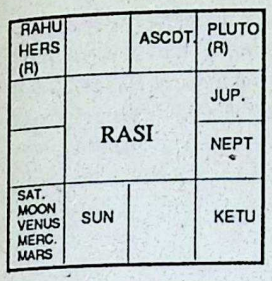
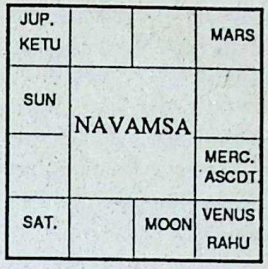
HOROSCOPE OF SRI RAJNEESH

NARENDRA KUMAR DIXIT, M.A.

RAJNEESH, Bhagawan to his disciples, was born on 11-12-1931 at 17 hrs. 32 mts 41 seconds (IST) in Kuchwada, District Raisen (M.P).





Balance of Venus Dasa at birth: 6 years, 2 months and 12 days.

Ashtakavargas: Sun - 2, 5, 4, 4, 5, 5, 5, 4, 4, 4, 2, 4, 4. Moon - 6, 5, 5, 3, 3, 5, 7, 0, 2, 3, 7, 3. Mars - 3, 5, 3, 4, 2, 3, 6, 1, 3, 2, 3, 4. Mercury - 3, 4, 4, 5, 5, 5, 7, 1, 6, 4, 4, 6. Jupiter - 5, 6, 4, 3, 6, 6, 6, 3, 3, 7, 4, 3. Venus - 6, 4, 2, 4, 6, 3, 3, 3, 6, 5. Saturn - 2, 8, 2, 2, 3, 3, 6, 5, 2, 0, 5, 1.

In the *A.M.*, July 1981, page 546, the horoscope of Rajneesh was discussed eruditely by the late Y. Keshava Menon but the birth time was shown slightly incorrect. The birthplace was also given wrong. I have obtained birth details from Mr. Narayanprasad Tiwari, a professional astrologer of Gadarwara, whose father prepared the horoscope of Rajneesh.

The main purpose of a study of this interesting horoscope is to underline the importance of Ashtakavarga and Nadi principles as well as of planetary configurations which have made him a multi-dimensional genius. The conglomeration of lords of Lagna, the 3rd, the 5th, the 9th and the 12th houses in the house of death is a clear indication that the native is indubitably a spiritual figure.

In the Ashtakavarga of Mercury, there are 6 *bindus* in the sign occupied by Mercury. "One becomes a great logician when Mercury with 5 (or more) *bindus* conjoins Jupiter or is in association with or aspected by Mars." Sharpness and strength of the native's logic are admired even by his critics and enemies. Apart from this, Mercury trine Neptune is also responsible for the scintillating discourses which he delivers almost every day.

Herschel is trinally placed both from the Sun and Jupiter. Due to this the native has the ability to delve deeply into any subject of his choice. As the native is born in Vriddhi Yoga, the halo of his charisma is still undiminished in spite of mud-slinging on the part of priests and politicians.

The Moon and lord of the 9th house are in the third Drekkana of Sagittarius. It is very interesting that the shape of this Drekkana as described by Varahamihira most appropriately reflects the native's appearance and soul. Mr. Bootilal Marwaha's translation of the above-mentioned Drekkana's description is as follows (vide *A.M.*, September 1981, page 702):

"A man with many a long hair grown
A champak gold complexion; and
He sits on a seat in silken robes
A deer-skin on, a stick in hand."

The fair complexion of the native, his majestic flowing beard, his love of gorgeous robes, his spiritual authority symbolised by deer-skin and his fearless and merciless exposure of the wickedness of priests and politicians so beautifully symbolised by 'a stick in hand' - who, except Varahamihira, could describe so succinctly and poetically the appearance and soul of our native whose Moon and lord of 9th house are situated in the third Drekkana of Sagittarius? Another significance of 'a stick in hand' is the native's affinity with *Zen Buddhism* where the symbology of the stick recurs constantly.

In the Ashtakavarga of Saturn, 2 *bindus* are associated with the sign occupied by Saturn. Incarceration and ill-health were the results when Saturn transited the sign of Scorpio which is associated, with only 17 points in the Sarvashtakavarga. It is to be noted that when Saturn was transiting Libra (associated with 43 *bindus*), the native was immensely successful in ful-

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filment of his dream of establishing a city devoted to his mission. The city of Rajneeshpuram (U.S.A.)was the cynosure of many admiring eyes but also sore to the jealous eyes of the politicians and priests of vested interests. When Saturn transited Scorpio, these anti-Rajneesh forces became successful in ousting him after humiliating him by unlawful incarceration. As Jupiter is with 3 *bindus* in his own Ashtakavarga, the native suffered from ear trouble and loss of energy in Jupiter Dasa, Venus Bhukti (Venus also having only 3 *bindus* in his Ashtakavarga). The malady precipitated an operation in 1987 because Rahu was transiting near natal Rahu in the 11th house and in the horoscope of the native there is an aspect of Mars on Rahu situated in the 11th house.

Exchange of houses between lords of the 3rd and the 8th suggest powerfully that the native has enormous capacity to communicate on spiritual and occult subjects. As there is a quincunx aspect between lord of 9th house and Jupiter (governing priestly class) this explains satisfactorily why the native, time and again, criticizes the priestly class condemning them as enemies of true religion. The square aspect between the Moon and Herschel explains his revolutionary ideas regarding women's emancipation. This also explains the native's susceptibility to asthma and allergy and speaks eloquently of his hyper-sensitive nervous system. The opposition aspect between Pluto (R) and Saturn conjunct Moon has given innumerable enemies to this godman.

In Navamsa, Mercury being the dispositor of Mars, Venus and Rahu is situated in the Ascendant. This explains why this genius is a protagonist of love marriages and even physical relations without the sanction of marital bond.

In Saturn's exaltation sign, Libra, there are 43 benefic points. This explains the spiritual profundity of the native's consciousness.

The Atmakaraka Jupiter is with Mokshakaraka Ketu (in Navamsa) in the 8th house. In Navamsa, there is Brahmagnyana Yoga due to the aspect of a benefic planet (Venus) on Jupiter situated in the 8th house. Jupiter and the Sun (lord of the 9th from the Moon-sign) are in trine aspect. All these are positive indications of the spiritual calibre of the native.

Now we come to verification of some Nadi principles. The learned readers are requested to refer to the article 'Nadi Principles behind Saturn's Transit' by Mr. Chandulal S. Patel (*A.M.*, January 1988). On 14-9-1985, the native was deserted by his Secretary, Maj. Anandsheela. On this date Saturn was in Libra 29-46, *i.e.*, trine natal Pluto. On 29-10-1985, the native was arrested in U.S.A. On this date, Saturn was in Scorpio 4°-7' trining natal Rahu. As per *Chandrakala Nadi* and *vide* page 145 of January 1988 *A.M.*, physical pain, mental agony, relations with government strained, setback in health, reputation at stake, food-poisoning, shifting of residence to a distant place, etc., were to be expected and precisely the same results were experienced by the native. The two happenings occurred in Mercury Bhukti of Jupiter Dasa (Jupiter being lord of 8th and 11th and Mercury being dispositor of Ketu and Pluto- also being lord of 2nd house). Jupiter and Mercury are karmic control planets and this is why the Bhukti gave inordinate troubles to the native.

From 19-9-1987 to 5-11-1987, the native was fighting death. During this period, Saturn moved from Scorpio 21-36 to 25-16. The radical Sun is 7-25-34. *Vide* page 144 of *A.M.* (January 1988) results: troubles to the native, prestige at stake, troubles in vocation or service, setback in service or business.

Rumours that the native was suffering from AIDS were in the air in November 1987. Hence prestige at stake was indeed due to the conspiracy of planets.

In February-March 1990, Saturn will transit near and over radical Saturn. The native's health may suffer a serious setback during this period.

It is worth mentioning that there are two books consisting of discourses of the native on the subject of Astrology, "Jyotish -Adwait Ka Vigyan" and "Jyotish aur Adhyatma". The native has delivered discourses on several religious texts of Hinduism, BuddHism and Christianity. His discourses on "Vigyan Bhairav Tantra" appeared as "Book of Secrets" which is a valuable contribution to Tantra literature. A large section of literate people in India and abroad still hold him in high esteem in spite of false propaganda continuously being launched by both priests and politicians against him. — 74.88.

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RAILWAY ACCIDENTS — AN ASTROLOGICAL STUDY

K.K. PATHAK, B.A.S.

TWELVE years back in my article "Traffic Accidents - An Astrological Study" published in August 1976 of The Astrological Magazine, I had explained how astrological factors worked behind the occurrence of major traffic accidents. Important points of that article are highlighted again for the convenience of readers. They are as follows:-

(1) Experience shows that during adverse planetary transits in sensitive areas the number and incidence of traffic accidents show a significant increase.

(2) Certain planetary configurations and dispositions at the commencement of a new year in the chart of a country or a region are likely to bring about disasters and calamities of various kinds.

(3) Solar and lunar eclipses could occasion disasters in certain areas. If solar and lunar eclipses occur in the same month, intensity of disasters would be severe and widespread. The impact of a solar eclipse may be felt for three to four months both preceding and succeeding. One month before and after a solar eclipse is the most vulnerable period. So also in the case of lunar eclipses, a month preceding and succeeding is the vulnerable period. Hindu sages were of the view that in certain cases these eclipses may have an impact of even bigger durations. Even scientists have now confirmed that eclipses inflict severe blows when Mars, Uranus and Saturn pass across or oppose the eclipse-affected areas.

(4) According to the American scientist Mr. J.H. Nelson, when two or more planets are in conjunction or opposition or square to the Sun magnetic storms occur that increase the number and intensity of such accidents. Scientists like Dr. A.K. Podshibyakin, Prof. Kaminski, Dr. Edward R. Dew and Dr. Tomanchek are of the view that there is a close relationship between traffic accidents and solar flares. Violent magnetic storms caused through eruption of solar flares occasion major disasters of various kinds including traffic accidents that may increase by as many as four times the average. These scientists point out that solar flares produce an immense amount of ultra-violet radiation that increases the ionization of terrestrial atmosphere such that communication on the earth is disturbed and cause deep effects on the human metabolism and the human mind. Error of judgement, imbalanced mind, distorted vision, imbalance in gravitation and surface of the earth are the probable results that generally cause traffic accidents on a large scale. Dr. Tomanchek further felt that Jupiter, Pluto and Uranus by their configurations always cause earthquakes and other serious disasters.

Hindu Astrology uses Nirayana system and considers sign positions. Western astrologers and a section of astrologers in India use the Sayana. But relative distances among the planets will remain the same irrespective of their being Sayana or Nirayana. This method of considering only the relative positions of planets is not able to explain all the phenomena, we may have to lean on other methods based on our past experiences even though we may not be able to explain their rationale.

In my previous article I had shown the astrological reasons behind the traffic accidents in 1975. Now I shall discuss the probable astrological reasons behind major rail accidents during the past ten years in India.

(1) 9th May 1979

In a train-bus collision near Cochin 40 passengers were killed. It was a Wednesday. The *tithi* was 12th *cum* 13th of the bright Moon. The Sun was in Aries 24th degree. The Moon was in Virgo 18th degree. Mercury was in Pisces 4th degree. Venus was in Pisces 26th degree. Mars was in Pisces 2nd degree. Jupiter was in Cancer 9th degree. And Saturn was in Leo 24th degree. Saturn became direct on 9th May itself. Uranus was in Libra 26th degree in retrogression. Retrograde Neptune was in the 27th degree in Scorpio. Retrograde Pluto was in Virgo 24th degree. Rahu was in Leo 22nd degree. It is clear that on 9th May Jupiter squared the Sun and Uranus opposed the Sun. That was enough to cause solar flares leading to traffic accidents. The Sun was in a martian sign and Mars was behind the Sun pushing ahead for a collision.

On 26th February there was a solar eclipse in Aquarius and on 13th March there was a lunar

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eclipse in Leo. Mars was passing over Aquarius and Saturn was opposing the Sun at the time of the solar eclipse. At the time of the lunar eclipse Mars was opposing the Moon and Saturn was passing over Leo. A solar eclipse on 22nd August in Leo and a lunar eclipse on 6th September in Aquarius were to take place. Thus, eclipses were also responsible for causing the above rail accident.

(2) 21st October 1980

Near Itarsi, the Punjab Mail collided with a goods train in which 20 persons were killed.

(3) 31st October 1980

The Sangama Express on the way to Meerut collided against a goods train killing 35 persons.

Both dates are close-by. The former was the 12th/13th *tithi* of the bright half, the latter being 8th/9th *tithi* of the dark half. The Sun and Mercury in Libra; Venus and Jupiter in Virgo; and Mars, Uranus and Neptune were in Scorpio. Such planetary positions cannot be said to be so good. Except the Moon all planets were moving within a radius of 45 degrees from the Sun. Uranus and Saturn were close to the Sun. Such planetary proximity was enough to cause solar flares on 21-10-1980. The Moon was in Aquarius and on 31-10-1980 the Moon was in Cancer where Rahu was also transiting. On the 10th August there had occurred a solar eclipse in Cancer, a quadrant from Libra in which the Sun was transiting at the time of both these railway accidents. So, both the accidents are astrologically explained.

(4) 6th June 1981

A major railway accident took place when the Samastipur-Banmankhi Express fell down into the Kosi river in Saharsa district of Bihar in which more than 600 persons died and about 100 persons were seriously injured.

(5) 16th July 1981

In Balasore division a goods train had a head-on collision with a passenger train in which 41 persons were killed.

(6) 18th July 1981

The Delhi Mail on its way to Ahmedabad derailed in Mehsana district killing 34 persons.

Within less than 1 1/2 months three major railway accidents took place which is significant. On 17th July a lunar eclipse occurred in Sagittarius and on 31st July a solar eclipse took place in Cancer. All the three railway accidents occurred within the influence period of the two eclipses. On 6th June, the Sun was at 22 degrees in Taurus while the Moon was at 20 degrees in Cancer. Retrograde Mercury was at 2 degrees Gemini. Venus was at 7° in Gemini. Mars was at 7°in Taurus. Jupiter was in Virgo at 7°. Saturn was also in Virgo at 9°. Uranus was at 3° in Scorpio. Neptune was in Sagittarius 1°. Retrograde Pluto was in Virgo at 28°. Rahu was in Cancer at 9°. It is clear, on the 6th June the Sun was conjoined with Mars and Uranus was opposing both the Sun and Mars. The Moon was in the 3rd from the Sun. The 3rd house govern travels. The Moon was afflicted by Rahu in Cancer. Solar flares must have been high at that time. While Mars and Uranus caused derailment of the train from a railway bridge, Moon-Rahu in the 3rd in a watery sign from the Sun appear to have caused the train to fall in the Kosi river. The cause of this railway accident is still unknown. Some say that it was caused by a bomb-blast. The positions of Mars, Uranus and the Sun support the story of the blast explosion and sabotage while Moon-Rahu in the 3rd from the Sun lends support to the version that the driver was misled by seeing something which was ghost-like on the railway track.

As regards the railway accidents of the 16th and 18th of July it is remarkable that one occurred a day before and the other a day after the lunar eclipse which was to be followed by a solar eclipse only within a fortnight. If two eclipses take place at an interval of 14 days it is quite harmful according to the Hindu sages. On 16th July the Sun was in conjunction with Mercury and Mars in Gemini. The Moon was opposing them. On 18th July the Sun was in Cancer where it was afflicted by Rahu and the Moon was in Capricorn opposing the Sun. All these factors appear to have caused the two railway accidents on dates very close to the lunar eclipse point.

(7) 27th January 1982

The South Express on its way to Delhi collided against a goods train near Agra Cantonment Railway Station in which 64 persons were killed. On 25th January, a solar eclipse occurred in Capricorn. Jupiter was in Libra. Mercury and Venus were also in Capricorn. Pluto was in Libra. On the solar eclipse day and on the day of the accident the Sun, Mercury and Venus conjoined in Capricorn and they were squared by Jupiter and Pluto. These factors must have been responsible for the accident.

(8) 16th August 1984

At about 150 kms from Jabalpur, the Jabalpur-Gondia passenger train fell into a swollen water canal in which 104 passengers died and 100 others were seriously injured. This date fell within

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the range of the solar eclipses of 30th May and 22nd November. In August the Sun had just entered Leo and was opposed by the Moon in Aquarius. The Sun was also conjoined with Mercury and Venus in Leo. Mars was in Scorpio squaring Sun-Mercury-Venus and also the Moon. Uranus in Scorpio was also squaring them in the same way. Rahu in Taurus and Ketu in Scorpio were also squaring them.

(9) 10th February 1985

In Haryana near Bahadurgarh a passenger train collided with the Punjab Mail killing 34 persons. A total solar eclipse in Scorpio on 22nd November preceded it and a total solar eclipse on 4th May in Aries was to follow. The Sun was in Capricorn on 10th February. Mercury and Jupiter were also in Capricorn. Uranus and Saturn were crossing over Scorpio in which the November eclipse had occurred. Thus, the conjunction of Sun-Mercury-Jupiter stimulated solar flares and the crossing over the preceding solar eclipse sign by Uranus and Saturn could be said to be responsible for this accident.

(10) 14th June 1985

Chhatisgarh Express on its way to Bilaspur collided against a goods train killing 40 persons. This accident was preceded by a total solar eclipse on 4th May. On the day of the accident the Sun was opposed by Uranus. Pluto was opposing Moon-Rahu and Venus was transiting Aries which was the sign in which the solar eclipse had occurred.

(11) 10th May 1986

Near Khagaria in Bihar a passenger train collided against the Assam Mail killing 50 persons. The accident was preceded by a partial solar eclipse on 9th April. The Sun was opposed by Pluto on 10th May. Pluto was crossing over Libra in which the lunar eclipse took place.

(12) 6th August 1986

The 162 Down Amritsar-Tata Nagar Express jumped down from a bridge into a river in Palamau district of Bihar in which 52 persons were killed.

(13) 11th August 1986

A train-bus collision in which 31 passengers were killed occurred near Itanagar

There was a total solar eclipse on 3rd October and a total lunar eclipse on 17th October within an interval of only 14 days. On 6th August the Sun was in conjunction with retrograde Mercury. The two were squared by Pluto. On 11th September the Sun was again in conjunction with Mercury. The Sun-Mercury were opposed by retrograde Jupiter and squared by Saturn and Uranus. The affliction to the Sun in a watery sign on 6th August may have been the cause of the train falling into the river.

(14) 9th July 1987

The Hyderabad Nizamuddin Express derailed near Hyderabad on account of sudden heavy floods in which 53 passengers were killed. This accident was preceded by a total solar eclipse on 29th March in a watery sign Pisces and was followed by another solar eclipse on 23rd September in Virgo. The Sun was in conjunction with retrograde Mercury and Venus at the time of the accident. This was opposed by watery Moon and Neptune and turbulent Uranus. Rahu and Ketu squared Sun-Mercury-Venus. The planetary positions indicated high solar flares. Watery planets Moon, Neptune and Venus opposing or conjoining with the Sun explain the flood waters damaging the railway track.

(15) 8th July 1988

The Island Express train derailed near Quilon in Kerala at noon while crossing Perumon bridge on Ashtamudi Lake. Nine bogies along with the engine fell into the lake. More than 200 passengers were killed and about 500 persons injured. Different versions of the cause of this accident are in the air and one version is the applying of sudden brake by the driver on seeing some ghost-like thing on the rail-track while crossing the bridge. About 6th June 1981 accident also in Saharsa district similar things were said. Whether ghosts do exist or not may be a debatable point but one thing is sure that during periods of solar flares illusions of visions are more rampart. During June and July 1988 several road accidents with heavy casualties have occurred due to visual illusion rashness and negligence caused by high solar flares. In other parts of the world also serious accidents have took place. ,In June there were a serious rail accidents in France and Russia. On 3rd July a bus in Bangladesh fell into a river in which more than 100 persons were killed. On 3rd July 1988 the U.S. Navy in the Persian Gulf shot down an Iranian air bus killing about 300 passengers along with the crews. On 6th July a heavy explosion took place on a floating bridge oil platform in the North Sea. The accident took place at a place 120 miles east of Scotland. 171 dead bodies were recovered and the death toll was placed at 280.

These accidents of June and July were preceded by a lunar eclipse on 3rd March in Leo and a total solar eclipse on 18th March in the watery sign of Pisces. On

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27th August a lunar eclipse again occurred in Aquarius and a solar eclipse occurred on 11th September in Leo. July was caught between these four eclipses. On 8th July the Sun was conjoined with Mercury. The Sun and Mercury in Gemini were squared by Mars in Pisces and opposed by retrograde Saturn, Uranus and Neptune in Sagittarius. Involvement of Leo and Pisces signs in the two preceding eclipses explain the explosion, the shooting-down, and water associations like lakes, seas etc. Transit of Mars through watery Pisces and association of Saturn and Neptune with Uranus in a fiery sign also confirmed that accidents would be explosive in nature but would be associated with water also.

Between 16th August and 16th September when the Sun transits Leo squaring Jupiter there may be more explosive calamities. But a still worse period appears to be the period when the Sun will be transiting Sagittarius and will be conjoined with Saturn, Uranus, Neptune and Mercury on one hand and on the other hand be squared by a retrograde Mars in Pisces. Serious traffic accidents are not ruled out at that time.

Conclusion

From this discussion it is confirmed that eclipses play an important part in major accidents. If two eclipses occur within an interval of 14 days, they pose more dangers. The impact of eclipses may be felt within 3 to 4 months both before and after. If the sign in which an eclipse occurs is crossed by the superior planets accidents may take place at that time. Even if solar and lunar eclipses are not visible in some parts of the world, they will have their impacts in all such areas.

Apart from eclipses, if a number of planets conjoin with the Sun or if the Sun is opposed by or squared by such planets serious accidents are likely. Involvement of superior planets Mars, Jupiter, Saturn, Uranus, Neptune and Pluto is more essential for solar flares though inferior planets Moon, Mercury and Venus may also cause solar flares of a milder nature. Planets moving on both flanks of the sign occupied by the Sun may also give results akin to the configuration of planets in the same house if they are not very far away from the Sun.

Fiery planets Sun, Mars, Jupiter and Uranus may cause collisions, derailment, explosion, etc. Watery planets Moon, Venus and Neptune may cause accidents related to water. Fiery signs Aries, Leo and Sagittarius may give results like fiery planets. Cancer and Pisces signs may have to do with water accidents. Scorpio and Capricorn signs may also at times be associated with water. Gemini, Libra and Aquarius signs may be associated with winds, gases and space.

It is true, we cannot specify in advance the areas in which accidents may take place. Also, it is true that we cannot stop traffic during vulnerable periods. But drivers of trains and other vehicles may be forewarned to remain careful during such vulnerable periods. In a busy society it is difficult to travel only on certain auspicious days. If we are to follow rules of travel as laid down in astrological works we shall stand nowhere today. But vulnerable periods of traffic accidents must be made known to the public. By proper vigil on the part of concerned people chances of accidents can be minimised if not eliminated altogether. Most of the accidents are the result of human errors and the same can be minimised. What, however, is beyond human control, has to be endured. — 146.88.

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ASTROLOGY AND CANCER DISEASE — IV*

V.M. NATU

(14) Outcome of Statistical Study

A TOTAL number of 88 cancer cases were available in my records when taken for analysis as per distribution below based upon the part of body involved.

Brain 3, eyes 1, face, mouth, throat 13, arms and shoulders 3, lungs 5, blood 9, breasts 7, spine 1, abdomen 19, female organs 14, male organs, kidneys and rectum 8, hips and legs 2, and skin 3. Total 88 numbers.

The analysis has been carried out on Rasi charts, Navamsa charts, Shashtamsa charts which have a bearing on health, and on asterism occupations based on availability. Out of 88 cases, it was possible to erect Navamsa charts for 59 cases only and thus asterism occupation could be also taken for the same number of charts. It was possible to erect Shashthamsa charts in 39 cases only.

The outcome is given in the following tables.

Table VI - Details of charts - Rasi positions.

Table I - Sign positions - frequencies.

Table II - House positions - frequencies.

Table III - Comparison - prominent Rasis for Ascendant and planets in Rasi, Navamsa and Shashtamsa charts.

Table IV - Comparison - prominent house positions for nine planets in Rasi, Navamsa and Shashtamsa charts.

Table V - prominent asterism occupations for Ascendant and nine planets.

By study of Tables I and II it will be possible to understand the importance of different signs and houses occupied by the Ascendant and 9 planets in cancer cases. From the last columns in these Tables importance of different signs and houses considering total occupation will be clear. By a study of Tables III and IV prominent Rasi and house positions for Ascendant and nine planets in Rasi, Navamsa and Shashtamsa charts will be clear and from Table V prominent asterism occupation in cancer cases studied will be known. Some further remarks based upon these Tables will be also made in subsequent paras.

An effort has also been made to understand any special importance of the Ascendant lord, the Sun and the Moon occupying 6/8/12th houses in these cases. Nothing special has been observed. Considering the mutual Rasi positions of the Sun and the Moon, it has been observed that the Sun and the Moon in conjunction or mutually in 2/12 or 5/9 Rasi positions are important in cancer cases. It will be thus clear that the Moon weak in digits near new Moon creates proneness for cancer. Occurrence of Mars-Saturn mutual aspects is found to be more than normal expectation. Mars and Saturn are found mutually aspecting in 28 cases. Considering Jupiter-Venus mutual aspects nothing special has been observed. Considering positions of planets and Ascendant in signs even signs, common signs and watery signs are found to have comparatively higher occupation. Kendras and trines are found to have relatively higher occupation considering positions of planets in different houses.

Some further striking points in Rasi, Navamsa and Shashtamsa charts are given below:-

Rasi Charts : The Ascendant is prominent in Cancer, Leo and Aquarius signs , *i.e.*, in signs owned by two luminaries, and by Saturn. It is interesting to note that 'Cancer' sign is prominent as Ascendant in 'cancer 'disease. The same has been observed by Mr. Kharegat also as given before. Mercury both in exalted and in debilitated positions is equally prominent. Jupiter in the signs of his enemy, *i.e.*, in Taurus and Libra, owned by Venus and in Gemini and Virgo, owned by Mercury, indicates tremendous proneness to cancer. In 55% cases Jupiter is in these signs. Jupiter being planet of growth, his occupation in enemy's signs creating abnormal and malignant growth is noteworthy. It is interesting to note that in Taurus it is 14 times and in Libra 12 times but in adjacent signs of Mars, who is his friend, it is only 2 times in Aries and 5 times in Scorpio in 88 cases, *vide* Table I. Saturn occupies his own signs or his exaltation sign Libra in 35% cases. Mars in the signs Cancer and Leo owned by luminaries or in the watery sign Pisces owned by Jupiter and Rahu occupying watery sign Cancer are noteworthy. Considering total occupation, Cancer sign again and two signs of Jupiter play an important part with other two signs Virgo and Libra. The Sun in Lagna or 2nd, the Moon in Lagna and two trinal houses, Mars in 2/12th or in 6/7/8th house (7th house Mars being very prominent in these), Mercury in 12th or 4th, Jupiter in 2/12th or in trine 5/9th, Venus in Lagna, 2nd or 7th, Saturn in Lagna or 4th and Rahu in

(Continued on page 40)

*Part III of the article has appeared in the November 1988 issue of *A.M.*

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VIEW POINT

PROF. P.S. SASTRI, M.A., Ph.D, D.LITT

Status of Mercury

ACCORDING to our mythology Mars is the son of Earth, while the Moon has Mercury as his son. About Mars being a planet there can be no doubt. The sidereal period of Mars is roughly 687 days, synodic period is 780 days, mean daily motion is 31' 26".52, and eccentricity is .093. It has a diameter of 6794 km. and has two satellites. Possibly because of its proximity to and similarity with the earth, Mars is said to be the child of the earth. Its rotation period is only 37 minutes more than that of our planet.

The known facts about Mercury pose a serious problem. Is it a planet or a satellite? The mythological relation of Mercury to the Moon suggests fickleness, instability of mind, and a kind of listlessness. It may imply more. Its sidereal period is 87.969 days, synodic period is 115.878 days, and its mean daily motion is 4^0 5' 32".49. Its eccentricity is .20563, more than that of any other astral body. The sidereal period is a little over three times that of the Moon, and the synodic period is 4 times. These are intriguing factors. Even the temperament of Mercury is flexible and convertible.

Astrologers prefer Mercury to be in association with some planet or other, as if it were a satellite or a shadowy planet. Never being away from the Sun by more than 28 degrees, Mercury raises some controversial issues. The conjunction of Mercury with the Sun is praised by Indian astrologers as a good yoga. In so praising they seem to ignore the effect of combustion. Satyacharya has denied combustion in this case. Raphael's *Guide* states that "for clear sound intuition, perception and deep contemplation Mercury is best away from the Sun". But there are famous thinkers whose charts show a close conjunction of these two.

Associated with malefics, he is treated as a malefic. Left alone or with a benefic, he is a benefic. This variability does not hold good of the two benefics Jupiter and Venus. And yet Mercury is debilitated in the house of a natural benefic.

The conjunction with the Moon gives intellectual and imaginative powers. Mercury conjunct Mars is condemned indirectly in some *Nadi* texts. Though he is debilitated where Venus is exalted, the two together bestow good spirits and a clear mind. With Jupiter he gives good intellectual advantages, though one may become stubborn and self-willed. With Saturn he gives variable results.

Said to own the 6th house of the natural zodiac, Mercury can give rise to various ailments, physical or mental or both. He is taken to regulate the respiratory system, lungs, nerves, speech, brain, parathyroid, relationships, travels, writing, changes of thought and occupation, and Astrology. His exaltation degree is in trine to Aldebaran and in sextile to the dangerous Anatares. True to this variable character, he refers to the throat, nose, itches, falls and prison (like Rahu).

These are some of the factors which give rise to serious doubts about Mercury. Is he a planet or a satellite of some unknown planet? Indian and Western traditions treat him as a planet. Curiously enough, in Greek mythology he is the messenger of the Gods (Hermes) and also a patron of thieves. He is really Mercurial. It is for research scholars to clarify the doubts of a layman about the actual status of Mercury in our solar system. — 150.88.

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Ancient Classical Writers of Astrology

BALABADRA MISRA

K.R. KRISHNAMURTHI

General

BALABADRA was the son of Damodara Misra of Bharadwaja Gotra belonging to Kanyakubja. By his own personal efforts and as a disciple of Rama Daivagnya, he made remarkable strides in the field of Astrology, which helped him to gain the friendship of Shah Shuja, the second son of Shah Jehan. He seems to have followed Shuja, when the latter left for Bengal to assert his hold over the territory. He was born in the Saka year 1514 (1592 A.D.) and wrote his astrological work *Haayana Ratna* when he was 50 years old, in 1642 A.D. He begins the work with his *pranams* to his Guru Rama Daivagnya and then to Damodara his father.

Family History

At the beginning of his astrological work *Haayana Ratna*, based on Taajika or Varshaphala form, reflecting the beliefs of ancient authors, Balabadra traces his family details from his grandfather Sri Laala, in the following slokas:

1) *Bhagirathitheera Virajamane Sri Kanyakubja Nagare Athiramye*
Bharadwaja Maharshivamse Abooth Sri Laala Nama Ganakoshna Dhamaa

2) *Thasyaathmajaaha Pancha Baboovuresham Sri Devidaasa Prathamo Bhabhoova*
Vyakthe cha yaho Sripathi Paddhathi cha Teekaam Vyadaath Sishyaganasya Thushtyy

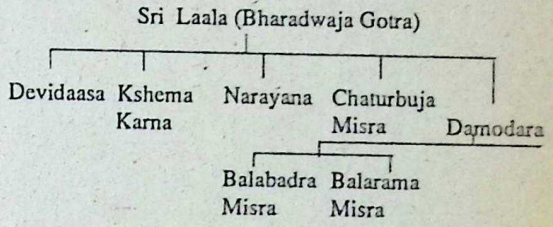
3) *Thasmaath Laghu Khetavichara Dakshaha Prakhyatha Keerthi Vijothari Pakshaha*
Sree Kshemakarno Atha Thathaha Kanishto Narayano Vyakarne Patishtaha

4) *Nyayecha ya Suraraja Poojithanibho Vedanthinaam Agrani Meemamsadhi Samastha Sastra Kamalaproth bodhane Bhaskaraha*
Srimath Bhoopathi Vrinda Vandhithapado Bhoodevà Moordhamanihi Sriman Misra Chaturbujaha Sambhavath Thasmaath Laghu Dharmavith

5) *Thasmaath Laghu Sakalasastrakala Patishtaka Damodara Samabhavath Krithinam Varishtaha*
Yo Bhaskaro Dhithapithaamaha Karma Thuryam Vrithim Vyadaath Niroopamam Krithinaam Hithaaya

6) *Dhamodarasya Thanayow Jathow Balabadra Balaramow*
Balabadrena Cha Kimchith Prakasyathe Tajikam Guroho Kripayaa

According to these slokas the family chart of Balabadra Misra would be as follows:



By the first sloka the author clarifies that his grand father Sri Laala, a good mathematician and astronomer lived in the city of Kanyakubja by the side of the holy river Bhageerathi, belonging to Bharadwaja Gotra. The second sloka tells us that Sri Laala had five sons of whom Devidaasa was the eldest, who wrote a commentary on the astrological work of Sripathi called *Sripathi Paddhathi*'. Later on a Teeka on *Bija Ganitha*, to satisfy his disciples. The third sloka speaks about the learned Kshema Karna, younger brother of Devidaasa and adds that Narayana the next brother was a scholar in Sanskrit grammar. The fourth sloka speaks about the younger brother of Narayana called Chaturbuja Misra, who was a versatile scholar, who was widely respected for his remarkable proficiency in *Nyaya, Vedanta, Mimamsa* etc. The fifth sloka tells us about Damodara the youngest brother of Devidaasa, who was well known for his wide scholarship like his immediate elder brother, Chaturbuja.

By the sixth sloka Balabadra informs us that his father Damodara had two sons, he being the eldest and the next one Balarama was his younger brother and adds with humility that he has written *Taajikam* only by the Gurus' blessings.

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His Work

Balabadra furnishes the weekday, the tithi, Nakshatra and year of the work in an indirect way by the use of a sloka as follows at the end of his work:

Yogo Maasakrithehe Samaha
Kharahato Yogas Tithi
Syaththithisrithrigni Varamithi
Thath Ardasamdrisam Bham Sarvayoge
Yuthaha
Bhoobanaaksha Kubihi (1564) Bhaveth Saka
Mithe Granthasya Thaam Veththi Yastham Manye
Ganitha Dwagnyakamala Prod Bodhane
Bhaskaram

From the above sloka we learn that he wrote the work in Saka year 1564 (1642 A.D.) in the first month of the year, in the first yoga, second tithi sixth weekday, in the third Nakshatra (Total 13).This would mean that he wrote the work on Friday, in the month of Chaitra, in Vishkamba, in Dwithiya, Krittika Nakshatra, (giving the total 13), the year as above.

This reminds us of a similar sloka handled by Divakara (1606 A.D.) in the closing chapter of his work *Ganitha Tatwa Chintamani* to indicate the date, etc., of this work.

Among our ancient astronomers, a few of them are known to have been benefited by royal patronage, while a few others at the hands of Moghul kings of Delhi. Krishna Daivagnya for example, was associated with the court of Jehangir and seems to have been benefited by his friendship with Nawab Abdur Rahim (Khan-i-Khaanaan) son of Bairam Khan. Neelakanta was one among the Vidwans in the court of Akbar. Rama Daivagnya, author of *Muhurtha Chintamani,* seems to have been benefited by his gaining the friendship of Todarmal, a confidante of Akbar. However, we have no means of knowing the quantum of actual benefit derived by our astronomers at the hands of their benefactors.—126.88.

ASTROLOGY AND CANCER DISEASE—IV

(Continued from page 37)

Lagna or 3rd are prominent positions. Considering total occupation Lagna and 12th house are important.

Considering planetary conjunctions repeating in Rasi charts, Moon-Mars combination is formed in all the three cases of skin cancer. Other important conjunctions repeating in Rasi charts are Sun-Mercury-Ketu, Sun-Mars-Mercury, Moon-Mars, Moon-Mars-Saturn, Moon-Venus, Moon-Saturn, Moon-Node, Mars-Jupiter, Mars-Saturn, Mercury-Venus-Saturn, Jupiter-Rahu, Venus-Rahu and Saturn with a Node.

Navamsa Charts : Ascendant in bad watery sign Scorpio or in Jupiter's sign Sagittarius, covering 25% cases, the Sun in Virgo in 17% cases next to that in the saturnine signs, Mars in Cancer in 17% cases, Jupiter in Aquarius, Venus in watery signs Cancer or Scorpio or in own sign Libra, Saturn in own sign Aquarius in 17% cases, are prominent Navamsa-Rasi positions. Considering total occupation Cancer and Aquarius signs are found prominent. Mars in 2nd or 3rd, Mercury in 11th, Rahu-Ketu axis in Lagna-7th are prominent house positions noted in Navamsa. Considering total occupations 3rd and 11th houses being found prominent.

Planetary combinations found repeating in Navamsa charts are - Sun-Saturn, Sun-Ketu, Moon-Mercury, Moon-Jupiter. Moon-Node, Mars-Jupiter, Mars-Venus, Mars-Saturn, Mars-Rahu, Mercury-Jupiter, Mercury-Rahu, Jupiter-Node and Venus-Node.

Shashtamsa Charts: Ascendant Aries in 20% cases, the Sun in watery signs Pisces and Cancer and in inimical saturnine signs, the Moon in Aries in 20% cases, Jupiter in bad Scorpio, Venus in Scorpio in 20% cases, Saturn in Gemini in 20% cases, Rahu-Ketu spoiling Jupiter's sign Pisces are prominent Rasi positions. Libra sign of Venus appears prominently in total occupations. The Sun in 8th, Venus in 12th, Saturn in 6th and 12th, Rahu-Ketu in 3rd and 6th houses are prominent house positions noticed. The 6th and 12th houses are found heavily loaded in total occupations. Planetary combinations found repeating in these charts are Sun-Jupiter, Moon-Saturn, Mars-Jupiter, Mars-Rahu-Ketu and Mercury-Saturn.

Asterism Occupations : The Ascendant and the Sun in the stars of Mars, the Moon in Ketu-stars, Mars in the asterism of Saturn and Ketu, Mercury in jupiterean and own stars, Jupiter the planet of growth in the asterisms of Rahu, Mars and Venus, Venus very prominent in stars of Saturn (Jupiter in Rahu-stars and Venus in Saturn stars found in 20% cases), Saturn in Rahu-stars, are important positions observed. Considering total occupation the stars of Saturn are maximum occupied. In 25% cases Ascendant lord occupies asterisms of Ketu and in 17% cases it occupies martian stars. The Moon-sign lord in Mercury-stars and Sun sign lord in Rahu-stars are prominent. In 25% cases 8th lord occupies the asterisms of Rahu and in 20% cases Jupiter's asterisms. The 6th lord in 15% cases is found in the stars of the Sun, and 12th lord in 20% cases is found in jupiterean stars. Planets in Ascendant are prominent in the Venus-stars; those in Moon-sign in Jupiter and Rahu's stars, those in Sun-sign in Jupiter's, Moon's and Venus' stars, those in 6th house in Ketu, Mars and Mercury's stars, those in 8th house in Mercury's and Rahu's stars and those in 12th house in Saturn's and Mercury's stars. *(Concluded)* — 107.87.

[For tables see pages 63 and 64]

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LETTERS TO THE EDITOR

Surya Prakash Memorial Number

I

Sir,- I congratulate you for giving the opinions of experts in Astrology on an important aspect of modern education in your magazine. The September 1988 issue is dedicated to the legal profession, and is a masterpiece for us laymen in Astrology.

I must make a special mention of articles by Messrs. V.A.K. Ayer, C.A. Kothari, P.S. Sastri, H. Sundara Rajan and Mrs. Mridula Trivedi besides the editorial article by Mrs. Gayatri Devi Vasudev.

I pray to Him to give you long life, health and wealth so that we will be guided by you in future.

Dombivli (West) *R.D. Ranade.*

II

Sir,- I am very glad to see the September 1988 issue is on the subject "Planets, the Bar and the Bench". I heartily appreciate your efforts to deal with matters which are not dealt with in old books on Astrology. It is necessary for the progress of any *Sastra* or branch of science to deal with the rules as applicable to changing times in society.

Your endeavour for the progress of Astrology is praise-worthy.

Aurangabad. *C.K. Patni.*

III

Sir, - It was particularly gratifying to read "Planets, the Bar and the Bench" (*A.M.*, September 1988) which carried the birth charts of many legal stalwarts. Almost all the articles in this issue stressed on the Jupiter/Saturn relationship; however I will here provoke the readers to a novel approach to judge the birth charts of judges and advocates, Mercury/Moon relation either by mutual aspect or through exchange of houses. I find the mutual aspect is better.

The Moon governs the mind, the psycho-physiological consciousness while Mercury relates to intelligence, wisdom, speech, oratory, shrewdness etc. The mutual relationship between the two may provide one with the capacity to think quickly, perfectly and success in understanding a situation or a case history rapidly. This combination is good also for teachers, politicians, statesmen or those who work with facts.

A trio of Jupiter-Moon-Mercury is also beneficial for an intellectual. The horoscopes of law students I have cast carry some or almost all the combinations your magazine provides and the Mercury-Moon combination also as an additional qualification.

Calcutta.

Chapales Bandyopadhyay.

IV

Sir, - I am a regular reader of THE ASTROLOGICAL MAGAZINE which gives precious information on Astrology. The number on legal profession (*A.M.* September 1988) has given a lot of information. Kindly convey my regards to the authors of the articles in this issue. I request you to kindly give articles on different professions.

Jammu (Tawi). *Tarun Arora.*

Errors in Computer Horoscopes

Sir,- First of all let me congratulate the learned Associate Editor for her excellent editorial in the *A.M.*, September 1988. The selection of the subject for the "Surya Prakash Memorial Number" has been very useful.

Till now we had been believing that computer horoscopes were satisfactory so far as the calculative portions are concerned. But with regret, I wish to bring it to the notice of learned friends that these may also be checked for correctness. Otherwise the mistake in the programming of computers will bring a bad name to the "divine science". For example, a horoscope prepared by a local organisation shows Saturn as combust on 5-7-1946 and Mars as combust on 13-3-1951.

Gurgaon. *V.K. Choudhry.*

Saturn in the Tenth

Sir,- In the editorial "Planets and Political Careers" (*A.M.*, August 1988) the last discussed chart is not correct. Saturn alone in the 10th can never be a Rajayoga karaka unless one is born in Taurus Lagna. Saturn in the 10th is a *Rajabhangakaraka* and if such a Saturn is squared by Mars, fall from power may be sudden and violent provided there is Raja Yoga present in the chart. For Virgo Lagna Mars in Lagna or Saturn in the 10th is never a Raja yogakaraka. As no Raja Yoga is formed in the chart, Rahu in the 11th in its Dasa and Bhukti will be giving economic prosperity but not any Raja Yoga. Of course, the latter part of Rahu Dasa has been considered as taking back the gain of earlier part in many cases. But there are several instances when political heads have enjoyed

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FROM OUR OLD READERS - NOVEMBER 1948

Sudden Financial Gains

Sir,- With reference to Mr. Gadgil's report appearing in page 529 of THE ASTROLOGICAL MAGAZINE (August 1948 issue), I herewith submit my views on the subject, which I hope shall interest many a subscriber of your esteemed monthly.

Astrologically speaking, mysterious gains, or "windfalls" from 'local' sources are enquired on the 8th house of a native whereas those from 'outer' sources are revealed from the 12th house. "Outer or Outside" in the context means the place or places without the native's own birth-place. Therefore, if the 12th lord has anything to do with the 8th or its lord or *vice versa*, we can safely infer that there would be "gains from outer sources" or for that matter "windfalls" also.

In the birth chart under examination, the position of Mercury (2nd and 11th lord) with the Sun, the lord of Lagna, in the 4th house, suggests 'easy gains' which planet, in turn, in strong and beneficial aspects to Mars (4th and 8th lord) further suggests "easy fortune".

As there should be a "cause" for every "effect", this "cause" has to be enquired of planets having to do with the 8th lord. This, here is revealed from the Moon (12th lord) signifying "outer sources" and Saturn (6th and 7th lord) signification of "gambling, speculations, lotteries and all so-called illicit gains" - both conjunct Mars (9th lord). Thus the "windfall through gambling" was clearly indicated in the nativity.

How this came to happen on 10-3-1946 will be seen from the planetary positions obtaining on this date. After the usual custom obtaining with I.W., all the first prize winners are notified telegraphically. So if the information was received *on 10-3-1946, the telegram should have been received a day before - when actually the results of the Crossword should have been broadcast.

The Sun, Mercury and Mars in conjunction in 7th aspecting Ascendant, Jupiter strongly and beneficially aspecting the 8th house, with its exalted aspect on 12th and trine Saturn, with the Moon in 2nd, naturally caused the "windfall".

I herewith give another horoscope** to justify the above said fundamentals, chiefly in respect of 8th and 12th lord.

Note the exalted aspect of Saturn*** (12th lord) on 8th house and exalted Mars (9th lord) in Saturn's own house aspecting Saturn, and Mars (9th lord) with Mercury (4th lord).

It will be worthwhile noting that Mars and Saturn's exalted position and aspect were responsible for the mighty difference in the prize-money bagged. This native got Rs. 2,50,000.

Mathura, U.P. *Bhagwan Das Mital.*

*Taurus - Rahu; Cancer - Saturn; Leo - Lagna; Virgo - Mars; Scorpio - Jupiter and Ketu; Capricorn - Venus; and Aquarius - Sun, Mercury and Mars.

**Bhava Positions: Aries - Saturn and Jupiter; Leo - Moon; Capricorn - Mars and Mercury; and Pisces - Sun, Venus and Lagna.

***It is not clear what the writer means by 'exalted aspect of Saturn'. In fact Saturn is debilited but gets *neechabhanga*. —Ed., *A.M.*

power throughout Rahu Dasa. I only want to emphasize that Virgo Lagna cannot make the native here a political head.

Patna. *K.K. Pathak.*

The Year 1989

Sir,- For the chart cast in accordance with the Sayana system for the New Moon of 6th February 1989 (7-38 G.M.T.) Gemini 12° rises at Delhi. Mars in Taurus 10° is placed in the 12th house. On 15th February 1989 transit Mars will be in opposition to Pluto in the New Moon chart. On 20th February 1989 it will be in occultation with the fixed star Algol (conversion of R.A. into longitude without latitude). In my opinion the underworld of crime will come to surface and unexpected developments may take place in Delhi and Dacca.

Transit Saturn will be in opposition to the aforesaid conjunction and Jupiter will be in quadrature during the 3rd week of March 1995 when a terrible economic crisis will prevail in the world.

The trans-saturnine planets cross over for the first time the Sun's position of 311° 48' (Tropical Sayana) held on January 31st and February 1st 1992 which is in direct line on the same side of the Sun as follows: Saturn on 20th February 1992 and Uranus on 30th March 1988, 7th July 1998, 17th July 1999.

In my opinion the aforesaid transit of Uranus in particular could create a world crisis during 1998-1999 and if the events of the 12th century may be considered for our region — the dormant

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volcano of Afghanistan which has been disturbed by our leaders' (Zia-Rajiv) policies could erupt and wipe off the existing Afghan/ Indo-Pak borders, while we are approaching the Aquarius Age in *Kali Yuga.*

Karachi. *C. Sam.*

The Accident Paradox

Sir,- This has reference to the train accident in Bombay on 3-7-1988 discussed by Ekalavya (*A.M.*, September 1988, pages 6-7). The chart discussed is for 9.55 p.m., the time of departure from Bombay of the Minar Express which was involved in a rear-collision with the Sidheswari Express. The chart may indicate unfavourable features for travel, as per some classical texts. But are such indications adequate to render advice to States, knowing that the concerned authorities have to take follow-up action on receipt of warnings?

On 3-7-1988, 19 DN Dehradun Express left Bombay Central (Western Railways) at 10.15 p.m. and reached its destination safe. There is a regular luxury bus service between Bombay and Pune every 15 minutes. Between 9.45 p.m. and 10.30 p.m., on that day, 4 buses left Bombay and reached Pune running through the difficult and rain-affected ghats-section. Besides, many State Transport buses (on long distance routes) leave Bombay, daily between 9.30 and 10.30 p.m. The charts for the time of departure of the Dehradun Express and the Pune-bound buses are the same as those of the two ill-fated trains. Starting on an inauspicious day (Marana Yoga) and Muhurtha some met with serious to fatal accidents, and some reached their destination safe!

The above case is not an exception. There were other instances of buses or trains leaving a station within a few minutes of the departure of an ill-fated bus/train. Accidents have happened on days of bad yogas as well as good yogas. Obviously, there is need for extensive statistical study for evolving an objective and reliable method of accident-prediction for operational purposes.

Pune. *T.R. Natarajan.*

Impossible Phenomenon

I

Sir,- This has reference to Mr. V.A.K. Ayer's "Chronology of Ramayana" (*A.M.*, August 1988). The constellation of Punarvasu extends from 80° to 93° 20' on the ecliptic. If the Moon is at 80° on Shuddha Navami day, the Sun must be at 344° *i.e.*, in Meena Rasi on the ecliptic. Even if the Moon is at 93° 20', the Sun can be only at 357° 20', *i.e.*, also in Meena Rasi since a minimum of eight *tithis i.e.*, 96° (8 x 12°) must elapse. It is therefore wrong to show the Sun in Aries Rasi in the chart of Lord Sri Rama.

Hyderabad. *M. Laxman.*

II

Sir,- Mr. V.A.K. Ayer says that Lord Rama was 12 when he was married. Sita can be 12 or below, a very tender age when a child could never be expected to possess any mature sense even in *Treta Yuga.* The wise king Janaka, Sita's father, would never arrange *Swayamvara* which means 'free choice to select the husband' for his child of 12 or below, who could not have had any power of judgement. *Swayamvara* was arranged to give free choice to a mature girl for selecting a husband. Sri Rama was married in Mercury-Venus during 24th year. Retrograde lord of 7th, Saturn, and Mars aspecting both luminaries, Lagna and 9th lord can never give an early marriage. After one year he went into exile. Sita could be over 18 at least at the time of marriage. The Sun's Dasa period starting he went into exile. This is an undeniable fact.

Ahmedabad. *N.C. Trivedi.*

III

Sir,- Mr. T.D.V. Raman (*A.M.*, May 1988, page 37) states that Navami had Punarvasu on 2-10-1885. Unfortunately for him it was not *Chaitra masa* and not even the bright half. In 1988 also we have Navami in the bright half with Punarvasu but the Sun is in Pisces. 1831 March 22 does not show Sun is in Mesha as Chaitra Sukla Navami ended before Punarvasu.

It is clear that on March 22 the Sun will be in Nirayana Meena (Pisces) only. Does the writer take Sayana Mesha as the resort? Then the Sayana Moon will be 24° 0' Cancer.

Nagpur. *Dr. P.S. Sastri.*

"View Point"

I

Sir,- Prof. P.S. Sastri in his "View Point" (*A.M.*, October 1988) has stated that during the great Mahabharata war, Ketu was in Pushyami (*i.e.*) in Cancer sign, and so, Rahu was in Capricorn sign. But at the time of Bhishma's demise, Rahu was in between Chitta and Swati (*i.e*) in Libra. Bhishma died 58 days after his fall. He fell on the 10th day of the war (*i.e.*) he died after 68 days of the beginning of Mahabharata war.

How could Rahu traverse from Capricorn to Libra (*i.e.*) 3 signs in a matter of 68 days?

Hyderabad. *Dr. K.N.S. Patnaik.*

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II

Sir,- The meaning of the *Sloka pada "Nakshatra Graha Taranamadhipah"* is not correctly given by Dr. P.S. Sastri (*A.M.*, October 1988). The lords from Krittika to Poorvashadha and Uttarashadha to Bharani Nakshatras are the Sun, the Moon, Mars, Rahu, Jupiter, Saturn, Mercury and Ketu. The Sun is *Grahadhipah* or lord of all *grahas* and thereby, lord of *Grahataranamadhipah*.

I hope this is the correct meaning of the *sloka pada* given by him from *Aditya Hridayam*. Hope the existence of nine *grahas* is there in full.

Arasavalli. *B. Gopala Rao.*

III

Sir,- The theory adduced by Prof. Sastri in his *View Point* (*A.M.* July 1988) for showing the result of Moon-Mars conjunction is not convincing. He opens the article with the statement that there are contradictory opinions expressed by different classical writers. In support of the claim, he quotes the result of this combination given by *Saravali*, Kalyanavarma, Varahamihira, Dr. Raman etc. In case, we examine the results of this combination, they are not contradictory, but on the contrary, they are supplementary to each other. Of course, in certain cases, it tends to vary but that is the result of different placement and ownership of planets involved.

Further to substantiate his theory he tries to amalgamate two distinct theories of Astrology *i.e.*, doctrine of exaltation and theory of friendship. These theories are complete in themselves and work independently. He says that Mars in the company of the Moon does not give congenial results, perhaps because Mars is debilitated in the sign (Cancer) owned by the Moon. No classical writers or neo-classical writers including Dr. B.V. Raman have tried to generalise their statement on the basis of the theory of exaltation/debilitation and theory of friendship of the planets involved.

Finally, as in all other sciences, in Astrology as well, there are fundamentals given by our ancient seers. These are the basic premises of Astrology on which the whole science revolves. There may be addition or alteration in the fundamentals but it should not alter the theory drastically, which will damage the science itself and perhaps it would lose its credibility.

Nadiad. *R.A. Parmar.*

A Request

Sir,- The article "A Novel Approach to Aroodha Lagna" (*A.M.*, January 1988) by Mr. Y. K. Rao is very interesting. He has used the charts of 6 famous people as illustrations. I have been reading the *A.M.* for the past 20 years and although many famous personalities are discussed astrologically, charts of film stars are not analysed. I request you to give an astrological assessment of India's great showman-*cum*-actor Rajkapoor, born, according to the newspapers on 14-12-1924 at Peshawar.

Calcutta. *B.N. Roy.*

Wrong Information

Sir,- This has reference to Arundhati's answer to a question (*A.M.*, September 1988). From the details, the birth was definitely in Gemini between 1° and 2° and not in Taurus. Secondly, gallstones are in no way connected with the kidney. These stones are formed in a sac called gall-bladder situated in the undersurface of the liver. On the contrary if bile gets access to the kidney it appears in urine and leads to jaundice and sometimes it is fatal. Stones formed in kidney are called *renal calculi*. Arundhati's statement of the two organs is wrong. I am in the medical profession as a qualified government registered practitioner for 39 years. Arundhati also mentions the 6th house as involved in disease of stomach and abdominal region.

Incidentally the kidney is also an abdominal organ and not outside the abdomen. As the gall-bladder is connected with intestinal tract the 6th house involvement is correct and Gemini Ascendant may prove to be correct. Thus the Ascendant will be Gemini. Gallstones not being connected with kidneys, Taurus does not fit in.

Bombay. *Major Majumdar.*

Appreciation

Sir,- Your thoughts on Science and Relevance of Indian Culture (*A.M.*, April 1988, page 6) are thought-provoking. Please let me know whether Indian Culture provides the rational foundation for modern science. Rather, can spirituality be the foundation for modern science?

Bangalore. *V.R. Scindia.*

Uniformity in Astrological Data

Sir,- Generally I do not wish to impose my views on other readers when they are already sure of their stand, but the various letters appearing in connection with my article on 7th house (*A.M.*, May 1988) have made it imperative for

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me to clarify my position so as to clear some confusion regarding the astrological approached to the great fount of occult learning.

I admire the learned Editor of *A.M.*, for his great openness of mind and ever readiness to provide full scope to the views of others. In this connection, I wish to draw the attention of the readers to the fact that DR. RAMAN has given the Ascendant of U.S.S.R. as Leo on the basis of which he discussed the events in that country. But in the *A.M.*, January 1985 he published Mr. K.K. Pathak's reasons for his stand. In October 1986, Mr. S.K. Kelkar has with much justification assumed the Ascendant of this country as Gemini. To say who is right and who is wrong is extremely difficult and a modest student of Astrology can certainly probe into these reasons but they should accept the possibility of differing views on matters which are not very reliably recorded and much depends upon one's understanding and available source materials.

As far as my article on the 7th house is concerned, there are two parts of the same, the first dealing with the main theme and second, the various illustrations. I would have greatly admired and learnt if some of the readers had come forward refuting my arguments for taking the 7th house into account in dealing with the 10th house affairs of an individual. Unfortunately the readers have been very silent on this point. If some one had showed that my analysis was faulty in that regard I would have felt greatly obliged to those readers and would have corrected my stand.

The second part dealt with illustrations to substantiate my basic analysis. The horoscope of Aurobindo that I have used contains Pisces as the Ascendant. Some readers have taken objection to that. When I was working on my study on *Astrological Occultism* I came to understand that there are many aspects of traditional Astrology which are mere blinds to reveal something deeper. Even now, the rationale of astrological prediction, apart from empirical studies, has not been explored fully. If that is done, we would know that our understanding of various houses and the nature of various planets requires to be understood differently. Anyway, even in the present case, one finds that the horoscopes of many great men are based on some second-hand information and the truth and falsehood of the data depend upon the availability of correct information. In many cases, the research student has to go by the available material and his own judgement as what to choose. In the case of Aurobindo, DR. B.V. RAMAN has given the Ascendant as Cancer on the basis of a letter received from the Secretary of Aurobindo Ashram, Pondicherry, but he does not indicate how much research work the Secretary had undertaken in finding out the correct birth data of this great man. After the lapse of several years it is extremely difficult to ascertain very correctly such details. For example, in this case, Mr. V.A.K. Ayer has given Aurobindo's Ascendant as Pisces (*Everyday Astrology*). Another authority on the subject Mr. Devaki Nandan Sinha whose *Jyotish Ratnakar* is still considered a pioneering work on the subject for the last 54 years has given Aurobindo's Ascendant as Pisces (illustrative horoscope No. 43). Having seen all these works, the present writer had to make up his mind and he has ample justification, to feel that Aurobindo's Pisces Ascendant is more in keeping with his greatness. But in his case, the writer is willing to retract if it is authentically proved that the fact is otherwise.

The most important point is to have uniformity as far as it is possible with regard to various astrological data, and then work out the rationale of astrological principles and always be on the look out for new approach and new interpretations. There is much to discover in traditional Astrology if we could have the openness of approach. If I were preparing a study on Aurobindo or Rajendra Prasad, probably my approach could have been different and I would have given the various justifications for my believing them as pertaining to any specific Ascendant. But I am still prepared to change provided the authenticity of data is proved. But in the present case what is important is the analysis of 7th house in relation to 10th house affairs that should be pinpointed.

New Delhi. *Bepin Behari.*

"Marital Prospects from the Mount"

Sir,- I congratulate Mr. Bandla S. Giri for his article (*A.M.*, August 1988).

I would like to ask him to write more such articles concerning the 10th house (Law of Karma) based on the Mounts.

Vizianagaram. *T.D. Tewari.*

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Arundhati's Assessment Wrong?

Sir,- There are blatant mistakes in Arundhati's advice to the unfortunate subscriber No. 10451 by stating that the native was running Dasa of Venus (as on 30-4-1988), which could not be the case for one born on 3-9-1964 with a balance of 11 years, 3 months and 24 days of Saturn Dasa (Please see pages 67 and 68 of the *A.M.*, May 1988). That is a *faux pas* indeed.

Arundhati's assessment of Venus in the chart and the general discussion leave much to be desired.

The subscriber has been wrongly advised. I am afraid Arundhati has precious little to say in defence of her stand.

Madras. T. Ramaswamy Iyengar.

Arundhati replies:

I am sorry about the error in the Dasas. Mercury Dasa is running now. Mercury occupies the 10th and as 8th lord, he is Vargottama and, thereby strong. The 8th house is afflicted by Mars and Rahu but the 8th house itself is protected by a *Subhakartari Yoga*. Therefore it is unlikely the marriage will break up. Even now, the solution is to work patiently and tactfully to bring the couple together. The Karaka and 7th lord Venus as well as 7th house being well-placed, the lady will be able to lead a normal married life. Mr. Ramaswamy Iyengar is free to interpret the chart as he pleases but I emphasise my conclusion made in the May issue which does not materially change even now.

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YOUR TECHNICAL DIFFICULTIES SOLVED

MIHIRA

(In the letters THE ASTROLOGICAL MAGAZINE receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few queries together with answers. If some similar doubts are puzzling you, why not write to us about them? A reader can put only one question at a time. This service is free to all readers of THE ASTROLOGICAL MAGAZINE. Ed., A.M.)

Q1. In spite of three Vipareeta Rajayogas present in the chart and powerful Saturn is in the 7th house, why is the native suffering from unemployment so far? Rasi: Ascendant 44-05; the Sun 294-43; the Moon 153-12; Mars 247-20; Mercury 278-50; Jupiter 193-16; Venus 263-31; Saturn 234-30; and Rahu 195-54. Balance of Sun Dasa 3 years, 8 days from 7-2-1958.

J.P. Bajpai, Kanpur.

Ans: Vipareeta Raja Yoga is too feeble to be taken serious note of; it can supplement other good yogas in the shape of unexpected gains as in lotteries, legacy, etc. It has little relevance to employment as such. On the contrary the Sakata Yoga present in the chart and 7th (10th from 10th) lord in the 8th are definite deterrents that obstruct employment. And Saturn causes delay.

*Q.2. **Husband: Rasi:** Capricorn - Ascendant and Jupiter; Aries - the Sun, Rahu, Venus and Mars; Taurus - Mercury; Cancer - Saturn and the Moon; Leo - Saturn; and Libra - Ketu. **Wife: Rasi:** Leo - Ascendant and Mercury; Virgo - Ketu, Saturn and Venus; Scorpio - Mars; Aquarius - Jupiter (R); Pisces - Rahu; and Taurus - the Moon. Even after 13 years of marriage, the couple has no child. Is it because 5th lord Venus is combust, while the 5th lord from the Moon, Mars, is with Rahu? Or, will 5th lord Jupiter in the wife's chart help?*

S.No. 12014.

Ans: In the husband's chart, the 5th lord Venus is not only combust but occupies 12th from 5th and enjoys the company of Rahu. From the Moon, 5th lord occupies 6th from it and is possibly combust. In the wife's chart, 9th represents the house of children. Its lord Mars occupies 8th from it, although own house. From Jupiter, the 9th lord Venus is neecha and occupies 12th from the 9th. These are some of the reasons.

*Q.3. **Rasi:** Libra - Ascendant, Saturn (R) and Ketu; Capricorn - Jupiter; Pisces - the Moon; Aries - Venus and Rahu; Taurus - the Sun; Gemini - Mercury and Mars. This boy died on 14-7-1985 and his mother died after three days on 17-5-1985. He was born on 12-6-1985. Why did this happen?*

Rajesh Kumar Rajnish, Bhagalpu.

Ans: Both the Sun and the Moon occupy adverse houses indicating the intrinsic weakness of the chart and Mars' aspect to the 4th house indicates danger to mother.

*Q.4. **Rasi:** Gemini - Ascendant and Rahu; Mars in 3rd house; Venus in the 4th; the Sun in the 5th; Mercury in the 6th; Ketu in the 7th; the Moon and Saturn in the 9th house; and Jupiter in the 11th house. (a) What is the significance of Ketu in the 7th? Does that give a love marriage? (b) Will Jupiter's aspect on the 7th house harmonise the marriage or will the 6/8 relationship between the Lagna and 7th lords create difficulties?*

Ms. Swaty, Nellore

Ans: (a) Ketu in the 7th is a weakness for marriage, particularly as karaka Venus is also debilitated. (b) Jupiter's aspect to 7th salvages the situation. It indicates need for care in the choice of spouse; love-marriage is not the correct way of bringing it about. It may prove the dictum: Marry in haste and regret at leisure!

***Q.5.* (a) From the native she wanted to become a doctor but she was denied a seat in Medicine in 1984 as she got just below cut-off marks in science and so she joined law studies. I think Mercury is not as strong as Mars in this chart and the Moon and Mercury are not aspecting each other to grant her medical profession. As Mars, the 10th lord in a quadrant (4th house) is powerful, it appears Mars has landed her in law studies. Is this inference correct? If not, what is the reason for the change of subject of her present study from science to law? (b) Will she be successful as a lawyer after completion of law studies or has she to take up some administrative post due to presence of exalted Jupiter in Cancer Lagna and due to Gajakesari Yoga? Propitiation by the native during her Sukra Dasa-Sani Bhukti to run from 30-3-1986 to 30-5-**

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1989. Rasi: Cancer - Lagna and Jupiter; Leo - Venus (R), Mercury and the Sun; Libra - Mars and Ketu; Pisces - Saturn (R); and Aries - the Moon and Rahu.

Parthasarathy, Madras.

Ans: Law study was dictated by exalted Jupiter in Lagna aspecting 7th, the house denoting Legal affairs. The Lagna lord in 10th causing Gaja Kesari Yoga is an asset for a lawyer. Rahu in 10th constitutes a Raja Yoga and aspected by 10th lord Mars suggests some administrative type of work too, for which qualification may be required. Venus and Saturn being 8/6, propitiation of the latter is welcome.

Q.6. Rasi: Aries - Ascendant; Taurus - Ketu; Cancer - Venus; Leo - Jupiter and the Sun; Virgo - Mercury (R); Scorpio - Rahu and Saturn (R); Sagittarius - the Moon; and Aquarius - Mars (R). Navamsa: Leo - Ascendant and Saturn; Virgo - Rahu and Jupiter; Libra - Venus; Sagittarius - the Sun and the Moon; Pisces - Ketu; Taurus - Mars (R); and Gemini - Mercury (R). (a) The native has made 2 earlier attempts to pass M.Sc.(Maths). There was failure. Why? Will she ever be a post-graduate? (b) The native also has no issues even after 2 years of marriage. When will she become a mother?

Ms. Kashyap, Janardhana.

Ans: (a) The 4th house and Mercury are the significators for education. The former carries Venus who is *maraka* for the Lagna; and 4th lord occupies 6th from it. Mercury himself occupies 6th, although own and exalted house. Further Saturn's seven-and-half years are in progress. All these account for the suffering. (b) Jupiter appears to be combust. If so, it must be propitiated for issues. As 9th carries the Moon, children are there.

Q.7 Rasi: Capricorn - Ascendant and Rahu; Aquarius - Mercury and the Sun; Pisces - Mars and Venus; Aries - Jupiter; Cancer - Ketu; Leo - the Moon; and Libra - Saturn. For 2 years I was suffering in lot of problems, like domestic, illness, court cases, etc. Was it due to transit Saturn in the 4th from natal Moon?

Mani Kant Pathak, Barauni.

Ans: Your guess is correct; it must have started even while Saturn was transiting Libra itself, when it aspects your 7th too.

Q. 8. Rasi: Pisces - Ascendant 11-9 and Jupiter 24-25; Gemini - Venus 7-0, Mercury 14-11, the Sun 21-32 and Rahu 27-7; Leo - Mars 25-13; Sagittarius - Ketu 27-6; Capricorn - the Moon 1-30 and Saturn 28-50. As Mars is in the 6th and four planets are aspecting the 10th house and Saturn and the Moon in the 11th causing Sasa Yogas, does it show a career in IAS or IPS (as I am 5' 8" tall) or banking service or Income tax?

Ms. V. Sunita, Hyderabad.

Ans: Sasa Yoga no doubt is caused, but Mars' placement in the 6th is contra-indication for IAS or IPS; indeed for administration. The four-planet conglomeration suggests emotional imbalance which is not suitable for the above cadre. Jupiter in Lagna favours banking job.

Q.9. Rasi: Scorpio - Ascendant 3-24 and Jupiter 0-57; Sagittarius - the Sun 0-7 and Mercury 19-46; Aquarius - Rahu 3-22; Aries - Saturn (R) 23-12; Gemini - Mandi 10-54; Cancer - the Moon 5-48; Leo - Ketu 3-22; Libra - Mars 12-24; and Venus 20-21. In this chart Venus and the Moon occupy their own houses and all others, the Sun, Mars, Mercury, Saturn and Jupiter are exalted in Navamsa. But Mandi occupies the 8th house while Rahu and Ketu occupy the 4th and 10th houses respectively. Lagna lord is in the 12th and is afflicted by Mandi in Navamsa. Also Lagna lord is aspected by Saturn, lord of 8th and 11th houses. Mercury is in the 2nd. (a) What is your opinion regarding the longevity of the native? Does she face any danger during the Mercury Dasa? (b) The native is very brilliant. Does she have a bright future? (c) What is the effect of the exaltation of 5 planets in Navamsa and Swakshetra occupancy of 2 planets as described above?

Harikumar, K.C., Ahmedabad

Ans: (a) Mercury, lord of 8th is vitiated by Mandi, he is a benefic, occupies maraka house. Naturally he must pose danger in his Dasa. As both Lagna and 8th lords occupy movable signs, the chart belongs to the long-lived. (b) It all depends on the Dasa operating and coming, which are not vouchsafed. Usually exalted Navamsa indicates progressive life. (c) More than average. But Lagna lord's occupation of 12th suggests lack of personality.

Q.10. How is Samvatsara reckoned (lunar year)? The sixty names of Samvatsara repeat itself. At Gwalior there many traditional almanac makers, some of them are depicting the "Krodhana" Samvatsara and some of them are showing "Bahudhanya" Samvatsara for 1985-86. But many of them are in favour of Krodhana. But I am unable to understand how some others are using Bahudhanya Samvatsara. Let me know how it is reckoned and which is the correct method?

Ramesh Waygancor, Gwalior

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Ans: According to Barhaspatya year, the new year commences on Aswini 20. Therefore from the corresponding English dates of October 12, 1988, Chitrabhanu prevails now, *i.e.*, in 1988-89. Hence in 1987-88 Vikrama and 1986-87 Pramaathi and in 1985-86 Bahudhanya prevailed.

Q. 11. ***Rasi:*** *Taurus - Ascendant; Pisces - the Moon; Leo - the Sun; Cancer - Jupiter; Gemini - Ketu; Virgo -.Mercury; Libra - Venus and Saturn; and Sagittarius - Mars and Rahu. What is the significance of Mars and Rahu in the 8th?*

A.K. Behera, Calcutta.

Ans: Among others, it is a health hazard, especially when either of the planets happens to rule either by Dasa or adverse Bhukti.

Q. 12. Rasi: Scorpio - Ascendant; Sagittarius - Jupiter and Saturn; Aquarius - Mars; Pisces - Venus, Mercury and Ketu; Aries - the Sun; Virgo - Rahu; and Libra - the Moon. *Navamsa:* Pisces - Ascendant; Aries - the Sun; Cancer - Jupiter and Ketu; Leo - Mercury; Libra - Venus; Scorpio - Saturn; Capricorn - the Moon and Rahu; and Aquarius - Mars. (a) Please tell me whether Mercury gets neechabhanga (debility cancellation)? (b) Are Mridanga, Vasi Parijata, Adhi Yoga and Akhanda Samrajya Yogas present in the chart? If yes, when they are likely to materialise?

Navin Chandra Jain, Baraut.

Ans: (a) Yes, because Venus the exaltation lord accompanies. (b) Mridanga Yoga is present. (c) Vasi will not fructify as Ketu too occupies 12th. (d) Here again Ketu spoils the yoga. (e) Not present. (f) No. Effects of Yoga will materialise when the Dasa of the planet involved operates.

Q.13. ***Rasi:*** *Aquarius - Ascendant; Pisces - Saturn; Taurus - Ketu; Leo - Venus; Virgo - the Sun and Mercury; Libra - the Moon; Scorpio - Rahu; and Sagittarius - Jupiter, Mars and Mandi. Navamsa: Scorpio - Ascendant; Sagittarius - Jupiter and Rahu; Capricorn - the Moon; Aquarius - Mercury; Gemini - Ketu; Cancer - the Sun and Mars; Virgo - Saturn; and Libra - Venus. (a) Does the presence of Mandi in the 11th house spoil the merit of Jupiter? (b) Is the position of Mandi in 11th house for the Aquarius Ascendant good or bad? (c) Retrograde Saturn receives full aspect of the Sun. Does it help Mercury is in Virgo along with the Sun?*

M.C. Veerachari, Hyderabad.

Ans: (a) and (b) Mandi in the 11th usually is innocuous, but it does spoil the effect of planets associated with it. (c) The Dasa of powerful Mercury in 8th will help redemption of debts, etc. The other factor mentioned by you has no effect on Mercury.

Q. 14. Rasi: Aries - Mandi 29-42; Taurus - Ascendant 12-14 and Mars 26-30; Cancer - the Sun 20-03, Mercury 26-45 and Rahu 16-43; Virgo - the Moon 7-51 and Venus 3-51; Capricorn - Saturn (R) 15-53 and Ketu 16-43; and Aquarius - Jupiter (R) 19-04. Are there any indications of delayed marriage and if so, when will marriage take place?

K.N. Murthi, Ranebennur.

Ans: Aspect of Saturn to the 7th house (and possibly Venus - not given) always delays marriage.

Q.15. One horoscope of a boy has Visha (Kanya) Yoga in full (tithi-star-day combination). It has affected him very badly. I do not find any remedy in texts. Please enlighten me as to what propitiation is to be done for this to get over the bad results (authority if available may please be indicated)?

S. Seshadri, Srirangam.

Ans: Usually this Yoga is applicable to women. However, the impugned tithi, star and day lords may be propitiated with appropriate *mantra, japa* and *homa*, to overcome defects.

Q.16. ***Rasi:*** *Libra - Ascendant and the Moon; scorpio - Mars; Sagittarius - Venus and Ketu; Capricorn - the Sun and Mercury; Pisces - Saturn; Gemini - Rahu; and Leo - the Sun. Navamsa: Capricorn - Ascendant and the Sun; Taurus - Venus and Mercury; Aries - Ketu; and Libra - Saturn, Jupiter and Mars. Will the native have peaceful and comfortable life in Venus Dasa being Lagnadhipati Dasa?*

K. Kuppu Rao, Kumbakonam.

Ans: Normally it should, but the Rahu-Ketu axis along it may give rise to storms in the tea-cup.

Q.17. ***Rasi:*** *Aries - Ascendant 10-51; Taurus - Ketu 34-30, Mercury 31-13 and the Sun 51-03; Gemini - Venus 80-45 and Mars 66-20; Leo - the Moon 124-23; Scorpio - Rahu 214-30; Aquarius - Jupiter 312-12; Pisces - Saturn 353-53 and Mandi 355-47. What we are unable to understand is how the person was arrested in the sub-period of Venus when Venus is so good to him. Please let me know what will be the outcome of the criminal case.*

J.S. Tandon, Visakhapatnam.

Ans: Who told you that Venus is good to Aries? Is he not the lord of 2nd and 7th - maraka houses and a benefic at that? Saturn with Mandi in 12th is indicative of incarceration. Jupiter's as[aspect to Venus and 7th house promises favourable outcome of the case.

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[Continued on page 62]

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"THE ASTROLOGICAL MAGAZINE" EPHEMERIS FOR DECEMBER 1988

*NIRAYANA POSITIONS OF PLANETS AT 5.30 A.M. I.S.T.

Date	Day of the Wk	Sid Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupiter *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Neptune	♇ Pluto
		h. m. s.	d.m.s.	d.m.s.	d.m.	d.m.	d.m.	d.m.	d.m.	d.m.	d.m.	d.m.	d.m.
1	Thur	16 41 24	226 45 23	133 40 54	344 14	226 32	37 44	196 56	249 43	317 10	247 39	256 32	201 17
2	Fri	16 45 21	227 46 13	145 29 12	344 36	228 07	37 36	198 10	249 50	317 07	247 42	256 34	201 20
3	Sat	16 49 17	228 47 05	157 17 00	344 57	229 41	37 28	199 24	249 57	317 04	247 46	256 36	201 22
4	Sun	16 53 14	229 47 57	169 09 41	345 20	231 15	37 20	200 39	250 03	317 01	247 49	256 38	201 24
5	Mon	16 57 10	230 48 50	181 12 10	345 43	232 49	37 12	201 53	250 10	316 58	247 53	256 40	201 26
6	Tues	17 01 07	231 49 45	193 28 23	346 06	234 23	37 04	203 08	250 17	316 54	247 56	256 42	201 28
7	Wed	17 05 03	232 50 42	206 01 11	346 29	235 57	36 57	204 22	250 24	316 51	248 00	256 44	201 31
8	Thur	17 09 00	233 51 39	218 51 55	346 53	237 29	36 49	205 37	250 31	316 48	248 03	256 46	201 33
9	Fri	17 12 56	234 52 38	232 00 27	347 17	239 06	36 42	206 51	250 38	316 45	248 07	256 49	201 35
10	Sat	17 16 53	235 53 37	245 25 11	347 42	240 40	36 35	208 06	250 45	316 42	248 10	256 51	201 37
11	Sun	17 20 50	236 54 37	259 03 25	348 07	242 14	36 27	209 20	250 52	316 39	248 14	256 53	201 39
12	Mon	17 24 46	237 55 38	272 51 55	348 32	243 49	36 20	210 35	250 59	316 35	248 18	256 55	201 41
13	Tues	17 28 43	238 56 40	286 47 30	348 58	245 23	36 13	211 50	251 06	316 32	248 21	256 57	201 43
14	Wed	17 32 39	239 57 42	300 47 33	349 24	246 58	36 06	213 04	251 13	316 29	248 25	256 59	201 45
15	Thur	17 36 36	240 58 44	314 50 16	349 50	248 32	36 00	214 19	251 20	316 26	248 28	257 02	201 47
16	Fri	17 40 32	241 59 47	328 54 32	350 17	250 07	35 53	215 34	251 27	316 23	248 32	257 04	201 49
17	Sat	17 44 29	243 00 51	342 59 42	350 43	251 42	35 46	216 49	251 34	316 18	248 36	257 06	201 51
18	Sun	17 48 25	244 01 55	357 04 56	351 11	253 16	35 40	218 03	251 41	316 16	248 39	257 08	201 53
19	Mon	17 52 22	245 02 59	11 08 56	351 38	254 51	35 34	219 18	251 48	316 13	248 43	257 10	201 55
20	Tues	17 56 19	246 04 03	25 09 32	352 06	256 26	35 28	220 33	251 55	316 10	248 46	257 13	201 57
21	Wed	18 00 15	247 05 07	39 03 41	352 34	258 01	35 22	221 48	252 02	316 07	248 50	257 15	201 59
22	Thur	18 04 12	248 06 12	52 47 48	353 02	259 36	35 16	223 03	252 09	316 04	248 54	257 17	202 01
23	Fri	18 08 08	249 07 18	66 18 21	353 30	261 11	35 11	224 18	252 16	316 00	248 57	257 19	202 03
24	Sat	18 12 05	250 08 24	79 32 22	353 59	262 45	35 05	225 32	252 23	315 57	249 01	257 22	202 04
25	Sun	18 16 01	251 09 30	92 28 08	354 28	264 20	35 00	226 47	252 30	315 54	249 04	257 24	202 06
26	Mon	18 19 58	252 10 36	105 05 22	354 57	265 54	34 55	228 02	252 37	315 51	249 08	257 26	202 08
27	Tues	18 23 54	253 11 43	117 25 22	355 27	267 28	34 50	229 17	252 45	315 48	249 12	257 28	202 10
28	Wed	18 27 51	254 12 51	129 30 50	355 56	269 01	34 45	230 32	252 52	315 45	249 15	257 31	202 11
29	Thur	18 31 48	255 13 59	141 25 38	356 26	270 33	34 41	231 47	252 59	315 41	249 19	257 33	202 13
30	Fri	18 35 44	256 15 07	153 14 29	356 56	272 05	34 36	233 02	253 06	315 38	249 22	257 35	202 15
31	Sat	18 39 41	257 16 16	165 02 37	357 26	273 36	34 32	234 17	253 13	315 35	249 26	257 37	202 16

*For local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-12-1988 is 22° 15 '25"

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ASTRONOMICAL NOTES FOR DECEMBER 1988

AGASTYA

*Sayana positions of planets at 5.30 a.m. I.S.T. on 1st December 1988.

Planets (Grahas)	Sphuta (Long.)	Dhruva (RA)	Vikshepa (Lat.)	Kranti (Decl)
RAVI	249 01	247 19	0 N 00	21 S 48
CHANDRA	155 56	157 50	0 N 19	9 N 38
KUJA	6 30	6 07	0 S 24	2 N 12
BUDHA	248 48	246 58	0 S 47	22 S 32
GURU	59 59	58 01	1 S 01	19 N 10
SUKRA	219 11	217 22	1 N 45	12 S 54
SANI	271 59	272 09	0 N 45	22 N 40
RAHU	339 26			

THE SUN

Starting from 17° Scorpio the Sun moves forward, enters Sagittarius on 14th and ends at 18° there. The south declination of the Sun increases from 21° 48' till it reaches a maximum at 23° 27' on 22st. Then the south declination decreases to 23° 01' at the end.

THE MOON

The Moon starts from 14° Leo, makes one complete circuit of the zodiac and ends at 27° Virgo. The north declination of the Moon decreases from 9° 38' till the Moon crosses the equator to the south on 2nd; then the south declination increases until it becomes a maximum at 28° 09' on 9th; afterwards the south declination decreases till the Moon crosses the equator to the north on 16th; thereafter the north declination increases reaching a maximum of 28° 09' on 22nd; afterwards the north declination decreases till the Moon crosses the equator to the south on 30th; then the south declination increases to 10° 43' at the end.

MARS

Mars continues its forward motion in Pisces from 14° to 28° at the end. The north declination of Mars increases from 2° 12' to 8° 24' at the end.

MERCURY

Starting from 17° Scorpio Mercury moves ahead, enters Sagittarius on 9th, Capricorn on 28th and ends at 5° there. The south declination of Mercury increases from 22° 32' till it attains a maximum value of 25° 25' on 10th; then the south declination decreases to 22° 34' at the end.

JUPITER

Jupiter continues to be retrograde in Taurus from 8° to 4° at the end. The north declination of Jupiter decreases from 19° 10' to 18° 33' at the end.

VENUS

Venus moves forward from 17° Libra to 26° Sagittarius entering it on 11th. The south declination of Venus increases from 12° 54' to 22° 04' at the end.

SATURN

Saturn continues to move forward in Sagittarius from 10° to 13° at the end. The north declination of Saturn decreases from 22° to 22° 36' at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 317° 10' to 315° 32' at the end.

Uranus moves ahead from 247° 39' to 249° 30' at the end.

Neptune also moves forward from 256° 32' to 257° 40' at the end.

Pluto too moves ahead from 201° 17' to 202° 18' at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times in I.S.T. noted:-

Pluto at 20h. 56m. on 6th; Venus at 26h. 02m. on 6th; the Sun at 11h.06m. on 9th; Mercury at 19h. 55m. on 9th; Uranus at 10h. 24m. on 10th; Saturn at 15h. 00m. on 10th; Neptune at 25h. 41m. on 10th; Mars at 19h. 06m. on 17th; Jupiter at 23h. 08m. on 20th.

PLANETARY ASPECTS

The Sun: Square the Moon 1st, 16th, 31st; conjunction Mercury 1st; parallel Neptune 4th; parallel the Moon 7th, 12th; parallel Saturn 7th; conjunction the Moon 9th; trine the Moon 18th, 28th; conjunction Uranus 22nd; opposition the Moon 23rd; conjunction

*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-12-1988 is 22° 15' 25".

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Saturn 26th; parallel Mercury 30th; conjunction Neptune 31st.

Mars: Opposition the Moon 3rd; square Neptune 7th; trine the Moon 8th, 26th; square the Moon 10th, 24th; conjunction the Moon 17th;squares Mercury 25th

Mercury: Square the Moon 1st, 16th; parallel Saturn 1st; conjunction the Sun 1st; parallel Uranus 4th, 28th; conjunction the Moon 9th; conjunction Uranus 14th; conjunction Saturn 16th; trine the Moon 19th, 26th, 30th; conjunction Neptune 20th; opposition the Moon 24th; square Mars 25th; parallel the Sun 30th; trine Jupiter 31st.

Jupiter: Trine the Moon 3rd, 12th, 30th; opposition the Moon 7th; square the Moon 14th, 27th; opposition Venus 16th; conjunction the Moon 20th; trine Mercury 31st.

Venus: Conjunction Pluto 4th; conjunction the Moon 6th; square the Moon 14th, 29th; opposition Jupiter 16th; trine the Moon 16th; opposition the Moon 21st.

Saturn: Parallel Mercury 1st, 31st; square the Moon 3rd, 16th, 30th; parallel the Sun 7th; conjunction the Moon 10th; conjunction Mercury 16th; trine the Moon 19th,. 28th; opposition the Moon 23rd; conjunction the Sun 26th.

Uranus Square the Moon 3rd, 16th, 30th; parallel Mercury 4th, 28th; conjunction the Moon 10th; conjunction Mercury 14th trine the Moon 18th, 20th; conjunction the Sun 22nd; opposition the Moon 23rd.

Neptune: Trine the Moon 1st, 19th, 28th; square the Moon 3rd, 17th, 31st; parallel the Sun 4th; square Mars 7th; conjunction the Moon 10th; conjunction Mercury 20th; opposition the Moon 23rd; conjunction the Sun 31st.

Pluto: Conjunction Venus 4th; conjunction the Moon 6th; square the Moon 13th, 26th; trine the Moon 15th, 24th; opposition the Moon 19th.

I. New Moon: Sukla Paksha (bright fortnight) begins at 11h. 06m. on 9th for all places on earth.

Nirayana Longitudes of Planets: The Sun 237° 47'; the Moon 237° 47'; Mars 347° 23'; Mercury 239° 28'; Jupiter 36° 40'; Venus 207° 08'; Saturn 250° 40'; Rahu 316° 44'; Uranus 248° 08'; Neptune 256° 49'; Pluto 201° 35'.

Cusps (Mid Points) of Houses for New Delhi: The 1st 296° 03'; the 2nd 330° 37'; the 3rd 4° 51'; the 4th 39° 15'; the 5th 64° 51'; the 6th 90° 27'; the 7th 116° 03'; the 8th 150° 27'; the 9th 184° 51'; the 10th 219° 15'; the 11th 244° 51'; the 12th 270° 27'.

Full Moon: Krishna Paksha (dark fortnight) commences at 10h. 59m. on 23rd for all places on the earth.

Nirayana Longitudes of Planets: The Sun 249° 21'; the Moon 69° 21'; Mars 353° 37'; Mercury 261° 33'; Jupiter 35° 10'; Venus 224° 20'; Saturn 252°17'; Rahu 315° 59'; Uranus 248° 55'; Neptune 256° 19'; Pluto 202° 03'.

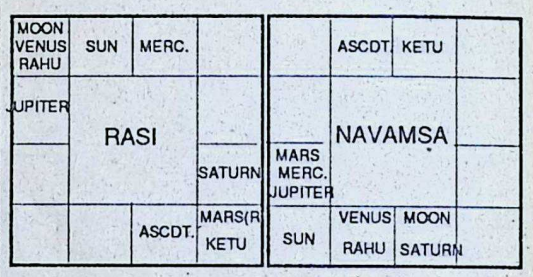
Cusps (Mid Points) of Houses for New Delhi: The 1st 311° 42'; the 2nd 344° 40'; the 3rd 17° 38'; the 4th 50° 36'; the 5th 77° 38'; the 6th 104° 40'; the 7th 131° 42'; the 8th 164° 40'; the 9th 197° 38'; the 10th 230° 36'; the 11th 257° 38'; the 12th 284° 40'.

BRAIN TEASER

BRAIN TEASER

BRAIN TEASER

Born 12-5-1950 at 6-08 p.m. at 14 N 07, 75 E 00.



Born in a family of a large number of girls, the native finally got married. Was the husband

(1) a bachelor

(2) a widower

(3) divorced before

(4) a very old man.

Solution Next Month

Solution to our November Teaser

Karaka Venus in the 6th is strictly taboo in a marriage muhurtam.

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FARMERS' GUIDE FOR DECEMBER 1988

MIHIRA

(In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all cultivators. Ed. A.M.)

1. Only routine work.
2. Good for testing instruments.
3. Good for disposing off agricultural products, for testing instruments, for storing paddy, wheat, corn, dhall, etc.
4. Good for buying oxen or sheep, for disposing off agricultural products, for testing instruments, for fixing pump sets, for deepening wells.
5. Good for testing instruments, for buying oxen or sheep, for purchasing or storing paddy, wheat, corn, dhall, etc.
6. Good for sowing, for fixing pump sets.
7. Good for buying oxen or sheep, for disposing off agricultural products, for sowing, for borrowing, for purchasing paddy, wheat, corn, dhall, etc.
8. Upto 11h. 29m. good for repaying debts; after 11h. 29m. good for testing instruments.
9. Good for borrowing.
10. Good for testing instruments.
11. Good for borrowing, for testing instruments, for writing accounts.
12. Only routine work.
13. Good for testing instruments.
14. After 15h. 37m. good for buying oxen or sheep, for sowing.
15. Good for buying oxen or sheep, for sowing, for purchasing paddy, wheat, corn, dhall, etc.
16. Routine work only.
17. This day also only routine work.
18. Good for buying oxen or sheep, for disposing off agricultural products, for ploughing, for sowing.
19. Upto 9h. 14m. good for fixing pump sets, for buying oxen or sheep, for purchasing or storing paddy, wheat, corn, dhall, etc., for sowing, for disposing off agricultural products.
20. Till 8h. 06m. good for borrowing, for testing instruments, for deepening wells.
21. Between 7h. 08m. and 13h. 03m. good for ploughing, for sowing, for buying oxen or sheep, for purchasing or storing paddy, wheat, corn, dhall, etc.
22. Only routine work.
23. Good for writing accounts.
24. Good for fixing pump sets, for testing instruments.
25. Good for buying oxen or sheep, for manuring, for ploughing, for sowing, for testing instruments, for erecting sheds.
26. Till 7h. 30m. good for manuring, for ploughing, for sowing, for buying oxen or sheep; from 9h. 00m. to 11h. 59m. good for borrowing, for deepening wells, for testing instruments, for writing accounts.
27. Upto 10h. 55m. good for testing instruments, for borrowing.
28. Good for buying oxen or sheep, for borrowing, for testing instruments, for writing accounts, for deepening wells.
29. Upto 16h. 09m. good for buying oxen or sheep, for borrowing, for testing instruments, for deepening wells, for writing accounts.
30. Till 19h. 16m. good for ploughing, for sowing.
31. Only routine work.

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Circulation Manager
THE ASTROLOGICAL MAGAZINE

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TRAVEL GUIDE FOR DECEMBER 1988

MIHIRA

(The periods against each date are suitable for those born under different Nakshatras as given below.)

Aswini, Makha, Moola

3rd after 11h. 02m.; 4th till 13h. 53m.; 13th upto 16h. 44m.; 14th after 15h. 37m.; 18th till 10h. 29m.; 21st 7h. 08m. to 13h. 03m.; 25th after 7.08m.; 26th upto 7h. 30m.; 30th 19h. 16m. to 21h. 07m.

Bharani, Poorvaphalguni, Poorvashada

3rd upto 11h. 02m.; 4th after 13h. 53m.; 10th between 10h. 14m. and 19h. 29m.; 11th after 18h. 46m.; 13th after 16h. 44m.; 18th whole day; 24th after 10h. 41m.; 25th till 7h. 08m.; 29th after 16h. 09m.; 30th upto 21h. 07m.

Krittika, Uttaraphalguni, Uttarashadha

3rd till 11h. 02m.; 4th upto 13h. 53m.; 10th 10h. 14m. to 19h. 29m.; 13th till 16h. 44m; 14th after 15h. 37m.; 18th after 10h. 29m.; 19th upto 9h. 14m.; 21st 7h. 08m. to 13h. 03m.; 25th after 7h. 08m.; 26th till 7h. 30m.; 30th 19h. 16m. to 21h. 07m.

Rohini, Hasta, Sravana

3rd till 11h. 02m; 4th after 13h. 53m.; 11th after 18h. 46m.; 13th after 16h. 44m.; 18th upto 10h. 29m.; 24th after 10h. 41m.; 25th till 7h. 08m.; 29th after 16h. 09m.; 30th upto 19h. 16m.

Mrigasira, Chitta, Dhanishta

3rd whole day; 4th till 13h. 53m.; 10th 10h. 14m. to 19h. 29m.; 11th after 18h. 46m.; 13th till 16h. 44m.; 14th after 15h. 37m.; 18th after 10h. 29m.; 19th upto 9h. 14m.; 21st 8h. 08m. to 13h. 03m.; 25th after 7h. 08m.; 26th till 7h. 30m.; 30th 19h. 16m. to 21h. 07m

.Aridra, Swati, Satabhisha

3rd after 11h. 02m.; 4th whole day; 13th whole day; 18th till 10h. 29m.; 21st 7h. 08m. to 13h. 03m.; 24th after 10h. 41m.; 25th upto 7h. 08m.; 30th 19h. 16m. to 21h. 07m.

Punarvasu, Visakha, Poorvabhadrapada

3rd till 11h. 02m; 4th after 13h. 53m.; 10th between 10h. 14m. and 19h. 29m.; 11th after 18h. 46m.; 13th upto 9h. 14m.; 14th after 15h. 37m.; 18th after 10h. 29m.; 19th upto 9h. 14m.; 25th after 7h. 08m.; 26th till 7h. 30m.

Pushya, Anuradha, Uttarabhadrapada

3rd after 11h. 02m.; 4th till 13h. 53m.; 13th upto 16h. 44m.; 14th after 15h. 37m.; 18th till 10h. 29m.; 21st 7h. 08m. to 13h. 03m.; 24th after 10h. 41m.; 25th upto 7h. 08m.; 30th 19h. 16m. to 21h. 07m.

Aslesha, Jyeshta, Revati

3rd till 11h. 02m.; 10th 10h. 14m. to 19h. 29m.; 11th after 18h. 46m.; 13th after 16h. 44m.; 18th after 10h. 29m.; 19th 8h. 14m.; 24th after 10h. 41m.; 25th whole day; 26th till 7h. 30m.

Note: The respective Chandrashtama periods should be avoided for travel.

CORRECTIONS

A.M., October 1988

Page 24, para 13, Line 5: Read (Spica and Virginia) and not as printed.

Page 24, Para 13, Line 6 from bottom: Read 180° 00' 8".8 and not 180° 00'.8 as printed.

Page 25, Columns 6 and 7: The minus sign on the right refers to items under column 7, not to column 6.

Page 39, column 1, lines 3 and 4 from the bottom: Read "....garbage in gospel out" and not as printed.

The errors are regretted.

—*Editor.*

A.M.
FOR THE FAMILY

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HOW IS THIS MONTH (DECEMBER 1988) FOR YOU?

UTPALA

(The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE *giving your birth details and enclosing a stamped self-addressed envelope. - Ed., A.M.)*

MAJOR TRANSITS

The Sun transits Scorpio till 14th and then enters Sagittarius. Mars, Jupiter and Saturn continue their movements in Pisces, Taurus and Sagittarius respectively, the motion of Jupiter, however, being retrograde. Mercury transits Scorpio till 9th and then enters Sagittarius moving into Capricorn on 28th. Venus transits Libra till 11th and then enters Scorpio. Rahu and Ketu continue their counter-clockwise motions in Aquarius and Leo respectively.

1. MESHA (Aries)

General: The Sun in the 8th and the 9th, Mars in the 12th and Saturn in the 9th are all unfavourable with check on Saturn till 9th. Jupiter in the favourable 2nd yields to vedha. Mercury in the favourable 8th till 9th transits thereafter the adverse 9th till 28th with check till 14th. He transits the favourable 10th during the last three days. Venus in the adverse 7th till 11th with check transits thereafter the favourable 8th with vedha. The bad influences are more in evidence. Exhorbitant expenditures, delay in enterprises and restlessness are all likely. The redeeming feature is that you will not be financially crippled. The efforts of your enemies to malign you will not bear fruit. Bharani is better than Aswini and Krittika.

Health and Domestic: Health and vitality are likely to be affected adversely. The chronic sufferers may find the month somewhat difficult. Your children's performance in schools and colleges will make you happy. Troublesome domestic conditions are indicated during the first half but with some effort on your part you could save peace and harmony in the domestic sphere during the second half.

Finance and Speculation: The financial position will not be unsatisfactory. You are advised not to stand surety for anybody. The speculative transactions should be avoided completely.

Real Property, Services, Professions, etc.: All decisions on property matters are better postponed. Litigation is likely against tenants. Services will find the month more or less satisfactory. The month will be just routine for professions and businesses.

Women: The fair sex will not find the month unsatisfactory. They will be popular in social circles. Their social contacts will help them in business. The second half shows promise of good things for the employed girls.

Students: You should curb your tendency to be extravagant in money matters. The extra-curricular activities should be curtailed as much as possible utilising the time gained for studies. You should not be taken in by the flowery language of the strangers.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	3-10-18	2-8-16
Money dealings and enterprises	4-11-22	5-9-17
Journeys	6-13-24	7-14-29
Real property matters and educational activities	10-15-25	9-16-20
Children and speculation	11-18-27	12-17-21
Services	12-22-30	12-19-31
Partnership	4-13-25	5-20-29
Insurance	6-15-27	7-16-26
Profession and business	3-11-24	7-16-31

Chandrashtama occurs from 00-47 p.m. on 7th to 07-32 p.m. on 9th.

2. VRISHABHA (Taurus)

General: The Sun in the 7th and the 8th, Jupiter in Janma, Venus in the 6th and the 7th and Saturn in the 8th are all inimical. Of these the Sun is under check from 1st to 9th and from 14th to 28th and Saturn from

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1st to 14th. Mars in the 11th is fully favourable. Mercury in the adverse 7th till 9th with check transits thereafter the favourable 8th till 28th with vedha and then moves into the unfavourable 9th with check. The evil influences are likely to be more during the month. You should be particularly careful not to get yourself entangled in any criminal proceedings. In spite of numerous obstacles you will not lose your reputation for good character and integrity. Rohini is better than Krittika and Mrigasira.

Health and Domestic: You should take particular care of your health. The chronic sufferers should resort to prophylactic measures. Children's health is likely to cause some concern. You will have to keep your fingers crossed in so far as peace and harmony in the domestic sphere are concerned.

Finance and Speculation: You will have to think twice before embarking on any expenditure. Income will shrink considerably. Sources of external help may also dry up. In such a planetary set-up you will be foolish to think of indulging in speculative transactions.

Real Property, Services, Professions, etc.: The redeeming feature of the month is its promise of good results in real estate matters. Yield and rentals will be quite good. The services will find the month quite trying. This is a lean period for professions and businesses.

Women: Love affairs and romances should be completely avoided. You are cautioned against being led up the garden path by unscrupulous men. This is a difficult period for the employed girls.

Students: Those who have appeared before the Services Selection Boards have excellent chances of being selected as officer cadets in the country's defence forces. You are advised to refrain from sports and athletics.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	13-25-30	11-23-31
Money dealings and enterprises	8-24-28	10-21-29
Journeys	6-22-27	9-20-26
Real property matters and educational activities	4-18-25	7-19-23
Children and speculation	3-15-24	5-17-21
Services	3-15-22	2-16-20
Partnership	3-18-25	2-19-31
Insurance	8-13-28	2-19-29
Profession and business	8-13-30	14-21-29

Chandrashtama occurs from 07-32 p.m. on 9th to 11-37 p.m. on 11th.

3. MITHUNA (Gemini)

General: The Sun transits the favourable 6th till 14th with vedha from 1st to 9th and from 11th to 14th transits thereafter the unfavourable 7th with check till 28th. Saturn in the adverse 7th is under check except between 9th and 15th. Mars transits the favourable 10th. Mercury in the favourable 6th till 9th with vedha transits afterwards the adverse 7th with check till 28th when he moves into the favourable 8th. Jupiter in the 12th is none too good. Venus in the favourable 5th till 11th with vedha transits thereafter the adverse 6th with check. In the month of mixed results the evil effects will be more than the good ones. You should resist temptation to resort to unorthodox and short-cut methods to achieve success. This is only a passing phase when you should consolidate your position to derive full benefits during better Gochara periods. Aridra is better than Mrigasira and Punarvasu.

Health and Domestic: Dysentery may worry you practically throughout. Adequate and prompt medical attention is necessary. The chronic patients should be prepared for an aggravation in their ailments. You will have to exercise all your skills and patience to preserve peace and harmony in the domestic sphere.

Finance and Speculation: The month does not show any promise for a satisfactory financial position. Pressure from creditors will be severe and your friends will help and rescue you from embarrassment. Speculative deals should be totally avoided.

Real Property, Services, Professions, etc.: All matters pertaining to real estate will be satisfactory and profitable. Yield and rentals will be quite good. The services are likely to find the month troublesome. This is a routine month for professions and businesses.

Women: You should avoid love affairs and courtships. The first half shows fruitful results for social workers. The employed girls should be careful in dealing with their superiors.

Students: Engineering students are particularly favoured. You are likely to be selected as officer cadets in the country's defence establishments. Extra-curricular activities should be cut down as much as possible.

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	Fortunate Dates	Inauspicious Dates
Personal and domestic	10-15-18	11-20-31
Money dealings and enterprises	10-15-22	13-21-31
Journeys	10-18-24	2-12-19
Real property matters and educational activities	8-15-24	2-12-20
Children and speculation	8-18-25	7-16-28
Services	8-22-27	7-16-26
Partnership	3-22-30	9-20-29
Insurance	3-18-27	9-20-31
Profession and business	4-10-22	5-14-23

Chandrashtama occurs from 11-37 p.m. on 11th to 03-43 a.m. on 14th.

4. KATAKA (Cancer)

General: Jupiter in the 11th, Venus in the 4th and the 5th and Saturn in the 6th are all favourable. Jupiter yields to vedha throughout and Venus from 11th till the end. Sun in the unfavourable 5th till 14th with check from 9th transits the favourable 6th thereafter. Mars in the adverse 9th is under check. Mercury in the unfavourable 5th till 9th transits afterwards the favourable 6th with vedha till 28th when he moves into the adverse 7th. Favourable influences are in predominance. You could confidently look forward to a successful and profitable month. You will acquire influence through association with good and competent persons. Your enemies will become completely powerless. Your tendency towards erotic pleasures will be under check. Pushyami is better than Punarvasu and Aslesha.

Health and Domestic: You will maintain good health. The chronic sufferers will have considerable relief. One of your sons is likely to land a good job in an established business house. The domestic life will be, on the whole, peaceful and harmonious.

Finance and Speculation: You are likely to have financial gains. You are likely to get a good income from an unexpected source during the second half. Speculative transactions will yield moderate profits.

Real Property, Services, Professions, etc.: Real estate matters will not be unsatisfactory. You will make considerableimprovements to your buildings. This is a good period for the services. The month will be profitable for professions and businesses.

Women: Romances and love affairs will blossom into happy wedding. You will enjoy long-awaited luxuries. Social contacts will be of much assistance to you in your business. The employed girls will find the month satisfactory.

Students: You will have an enjoyable and memorable picnic in the company of the opposite sex during the first half. You will shine very well in the field of sports and the chances of your inclusion in the state or national level teams are quite good.

	Fortunate Dates	Inauspicious Dates
Personal and domestic	13-27-30	15-21-31
Money dealings and enterprises	11-25-28	14-20-29
Journeys	10-24-27	2-12-29
Real property matters and educational activities	8-11-25	9-20-29
Children and speculation	6-10-24	7-12-21
Services	4-8-22	5-14-23
Partnership	3-6-18	7-12-26
Insurance	6-22-30	5-9-19
Profession and business	10-18-28	2-9-21

Chandrashtama occurs from 03-43 a.m. on 14th to 06-58 a.m. on 16th.

5. SIMHA (Leo)

General: The Sun in the 4th and the 5th, Mars in the 8th, Jupiter in the 10th and Saturn in the 5th are all adverse; the Sun is under check from 1st to 9th and 11th to 14th, Mars throughout and Saturn also practically throughout except between 9th and 11th. Mercury in the favourable 4th till 9th with vedha transits thereafter the adverse 5th with check till 28th when he moves into the favourable 6th. Venus in the favourable 3rd and 4th yields to vedha. The evil influences will be in predominance during the month. It is, however, likely that the planetary influences in your natal chart offer sufficient counter-check to the evil propensities shown in Gochara transits. Destiny is after all the result of action caused by free-will. Hence a greater free will and consequent firm action should remove the past destiny. Makha is better than Poorvaphalguni and Uttaraphalguni.

Health and Domestic: Great care is necessary on your part in health matters. The chronic sufferers should adopt prophylactic measures. With some effort on your part you could save domestic peace and harmony.

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Finance and Speculation: The month is thoroughly unsatisfactory for all financial matters. While the income will go down the expenses will rise sharply. In such a planetary set-up it will be foolish even to think of speculative transactions.

Real Property, Services, Professions, etc.: The month is unfavourable for all matters pertaining to real estate., Penal transfers are likely for the services. Professions and businesses may have to keep their fingers crossed.

Women: Love affairs and courtships should be totally avoided as these are likely to land you in disappointments and frustrations. You should be very careful about your functional health. The employed girls should be extremely careful.

Students: Unhappy home and financial drain will worry you, resulting in disinclination to pay attention to studies. You should refrain from sports and games. Social contacts with the opposite sex should be cut down.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-6-22	2-9-18
Money dealings and enterprises	3-8-24	5-12-19
Journeys	4-10-25	7-14-20
Real property matters and educational activities	6-11-27	9-16-21
Children and speculation	8-13-28	12-17-23
Services	11-15-30	9-16-26
Partnership	8-15-30	9-16-29
Insurance	6-13-28	7-17-31
Profession and business	4-15-22	9-17-31

Chandrashtama occurs from 06-58 a.m. on 16th to 10-02 a.m. on 18th.

6. KANYA (Virgo)

General: Jupiter in the 9th and Venus in the 2nd and the 3rd are both favourable making due allowance to the yielding to vedha by Venus till 11th. Mars in the 7th and Saturn in the 4th are not satisfactory, but Mars is under check throughout and Saturn till 9th. The Sun transits the favourable 3d till 14th with vedha and moves thereafter to the unfavourable 4th. Mercury in the adverse 3rd till 9th with check transits thereafter the favourable 4th till 28th with vedha till 14th. He then moves into the adverse 5th with check. The good results will be more during the month. Your fame and reputation for integrity will rule very high. Mercury will generate in you an eager desire for making money and the desire will be fulfilled during the month. Your enemies will be defeated. The evil will be in the form of your tendency to undertake long travels without specific aim. Hasta is better than Chitta and Uttaraphalguni.

Health and Domestic: Minor ailments are likely to cause a little annoyance. The chronic sufferers could look forward to having temporary relief. Children's success in examinations will make you happy. The domestic life will be, on the whole, peaceful and harmonious.

Finance and Speculation: The financial affairs will be satisfactory. There will be gains from a few enterprises and the money due from others will be realised. You are advised to go slow on speculative transactions.

Real Property, Services, Professions, etc.: All matters relating to real property will be successful and profitable.. Yield and rentals will be good. The services are likely to be promoted out of turn. This is a profitable period for businesses and professions.

Women: Film artistes are particularly favoured. Romances and love affairs will blossom into happy wedding. Your work in the social field will be appreciated. The employed girls can expect to be transferred to places of their choice.

Students: Medical students are particularly favoured. You will get acquainted with scholars of fame and reputation and such contacts will help you much in your career later. You will be successful in tests and interviews.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	13-24-30	14-20-31
Money dealings and enterprises	11-22-28	12-19-29
Journeys	10-15-27	9-18-26
Real property matters and educational activities	8-13-25	7-17-23
Children and speculation	6-11-24	5-16-21
Services	4-10-22	2-14-20
Partnership	2-8-15	5-18-29
Insurance	6-13-27	7-19-31
Profession and business	10-22-30	2-16-23

Chandrashtama occurs from 10-02 a.m. on 18th to 01-46 p.m. on 20th.

7.THULA (Libra)

General: Mars in the 6th, Saturn in the 3rd and Venus in the 1st and the 2nd are all favourable making

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due allowance for the yielding to vedha by Venus till 11th. Jupiter strikes a descendant note while transiting the 8th but his evil propensity is fully under check. The Sun in the unfavourable 2nd till 14th with check till 9th transits afterwards the favourable 3rd. Mercury in the favourable 2nd till 9th with vedha transits thereafter the adverse 3rd till 20th with check till 11th. He transits thereafter the favourable 4th with vedha. Notwithstanding the adverse posture of the major planet Jupiter, the favourable influences will be in predominance during the period. You will be successful in your undertakings. Your authority and prestige will go up through your association with high political personages. Your enemies will be defeated. You are likely to undertake a long journey which will yield very good results. Swati is better than Chitta and Visakha.

Health and Domestic: You will be in enjoyment of good health. The chronic sufferers could look forward to having considerable relief. The domestic life will be, on the whole, be peaceful and harmonious.

Finance and Speculation: The financial affairs will be satisfactory. You should not run after public issues of companies whatever may be the alluring prospects. You should not stand surety for anybody. Speculative transactions will yield excellent profits.

Real Property, Services, Professions, etc.: Transactions in real property matters will yield fabulous profits. You will have the Midas' touch in real estate field. Services may find the month satisfactory. This is quite a profitable period for businesses and professions.

Women: Those in independent professions such as writers, artistes, etc., are particularly favoured. Women in the political field are likely to be invited to join the cabinet of ministers. This is a good month for the employed girls.

Students: Those who have appeared before the Services Selection Boards will be selected to join the Officers' Training School of the Government Defence Department. You will shine very well in the field of sports, games and athletics. You will have an enjoyable and memorable picnic in the company of the opposite sex.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-13-18	2-12-20
Money dealings and enterprises	3-15-24	5-14-21
Journeys	4-18-25	7-17-22
Real property matters and educational activities	8-18-27	9-19-23
Children and speculation	8-18-28	12-19-26
Services	8-18-30	5-20-29
Partnership	10-15-25	5-20-31
Insurance	11-24-30	2-20-29
Profession and business	6-15-28	9-20-31

Chandrashtama occurs from 01-46 p.m. on 20th to 06-02 p.m. on 22nd.

8. VRISCHIKA (Scorpio)

General: Jupiter in the 7th and Venus in the 12th and 1st are both favourable making an allowance for the yielding to vedha by Venus till 9th. Mars in the 5th and Saturn in the 2nd are none too good. The Sun in the adverse 1st and 2nd is under check till 9th. Mercury in the adverse 1st till 9th with check transits afterwards the favourable 2nd with vedha till 20th when he moves into the adverse 3rd with check. The favourable influences will be more than the unfavourable ones. Your popularity will increase. You will have prosperity and happiness. Jyeshta is better than Anuradha and Visakha.

Health and Domestic: Stomach complaints are likely to worry you. The chronic sufferers should resort to adequate prophylactic measures. One of your sons will land a good job in a reputed industrial house. A happy home life will be vouchsafed to you practically throughout.

Finance and Speculation: The financial position will be quite good. The old dues to you which you have practically written off will be realised. New contacts will be sources of income for you. Speculative transactions will yield good profits.

Real Property, Services, Professions, etc.: The period cannot be said to be favourable for real estate matters. The services will find the period quite helpful. Professions and businesses could look forward to having a profitable month.

Women: Romances and courtships will blossom into happy wedding. Social climbers will find the month very advantageous. The employed girls are likely to be transferred to places of their choice.

Students: You could make good progress in studies. Medical students are particularly favoured. You will be successful in competitive examinations. You will have an enjoyable and memorable picnic in the company of the opposite sex.

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	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-8-13	9-16-22
Money dealings and enterprises	1-8-15	9-17-23
Journeys	1-10-18	9-17-26
Real property matters and educational activities	1-11-27	7-19-29
Children and speculation	1-11-28	7-19-31
Services	1-11-30	5-20-31
Partnership	6-15-28	5-20-29
Insurance	10-18-30	2-19-31
Profession and business	10-15-28	2-16-23

Chandrashtama occurs from 06-02 p.m. on 22nd to 00-27 a.m. on 25th.

9. DHANUS (Sagittarius)

General: The Sun in the 12th and the 1st, Mars in the 4th, Jupiter in the 6th and Saturn in Janma are all inimical; of these the Sun is under check except between 11th and 14th, Mars throughout and Saturn from 9th. Venus in the favourable 11th and 12th yields to vedha. Mercury in the adverse 12th and 1st till 28th with check till 9th transits the favourable 2nd during the last three days. The planets are quite unfavourable during this month. The period leans very much on the evil. There is likely to be a setback in your undertakings. As you are prone to accidents and physical injuries during this month you should be very careful in your movements. Quarrels are likely to arise on flimsy grounds and you should not get provoked at others' bidding. Uttarashadha is better than Moola and Poorvashadha.

Health and Domestic: Diseases of the abdomen and bilious complaints are indicated by the adverse transits. The chronic sufferers should be prepared for an aggravation in their ailments and they should resort to prophylactic measures. If you put in sufficient effort you could certainly save peace and harmony in the domestic field.

Finance and Speculation: While there will be a cut in the regular income the expenditure will increase considerably. Losses will be there in certain enterprises through deceitful friends. Speculative transactions should be avoided completely.

Real Property, Services, Professions, etc.: This is a bad period for real property matters. Agricultural crops will be affected adversely. The services are likely to have penal transfers. The professions and businesses will not find the month satisfactory.

Women: You should be very careful about your functional health. You should avoid love affairs and courtships. The period is not propitious for the employed girls.

Students: You should control your tendency to be listless. Relations with friends and teachers may tend to become unpleasant. You should watch your manners, conduct and speech very carefully.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-10-15	2-12-20
Money dealings and enterprises	4-11-18	5-14-21
Journeys	6-13-22	6-16-23
Real property matters and educational activities	8-15-24	9-17-25
Children and speculation	10-18-28	9-17-26
Services	11-22-30	9-17-27
Partnership	8-22-30	9-19-27
Insurance	6-15-28	10-19-31
Profession and business	4-13-24	7-20-26

Chandrashtama occurs from 00-27 a.m. on 25th to 10-32 a.m. on 27th.

10. MAKARA (Capricorn)

General: The Sun in the favourable 11th till 14th with vedha transits afterwards the unfavourable 12th. Mars in the 3rd and Jupiter in the 5th are both favourable but the former yields to vedha. Mercury in the favourable 11th till 9th with vedha transits afterwards the unfavourable 12th and 1st with check till 28th. Saturn in the 12th is none too good but he is under check except between 9th and 11th. Venus in the unfavourable 10th till 11th transits afterwards the favourable 11th with vedha. In a month of mixed results the good influences will be more. The efforts of your enemies to get the better of you will be thwarted. You will acquire self-confidence as the month rolls by. You should check your tendency to resort to mean actions. Uttarashadha is better than Sravana and Dhanishta.

Health and Domestic: Health complaints but not of a serious nature may annoy you now and then. The chronic patients should be very careful. Your children's performance in schools and colleges will make you happy. While the first eleven days may be troublesome, you could certainly save peace and happiness in the domestic field by your own efforts.

Finance and Speculation: The financial affairs will be quite satisfactory. You will have substantial

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gains in a few enterprises. Speculative transactions are not recommended.

Real Property, Services, Professions, etc.: This is a profitable month for real property matters. Acquisition of new property is likely. Services are likely to be promoted out of turn. The month will be quite profitable for professions and businesses.

Women: The month will be satisfactory for the fair sex. Unmarried girls will happily get married to persons of their choice during the second half. The employed girls will find the second half better than the first.

Students: Barring your proneness to physical injuries and hence the necessity to refrain from sports and athletics, the period is a good one from several points of view. You will be successful in competitive tests and interviews. Engineering and medical students are particularly favoured.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	8-13-18	1-17-31
Money dealings and enterprises	8-15-22	2-12-21
Journeys	8-18-24	7-17-27
Real property matters and educational activities	8-22-25	7-17-28
Children and speculation	8-18-30	7-17-29
Services	3-11-22	12-19-26
Partnership	4-18-30	2-19-29
Insurance	6-15-24	2-17-31
Profession and business	4-13-22	1-20-29

Chandrashtama occurs from beginning to 02-12 p.m. on 2nd and again from 10-32 a.m. on 27th to 10-49 p.m. on 29th.

11. KUMBHA (Aquarius)

General: The Sun in the 10th and the 11th and Saturn in the 11th are both favourable making an allowance for the yielding to vedha by Sun till 14th. Mars in the 2nd and Jupiter in the 4th are both adverse. Mercury in the favourable 10th and 11th practically throughout till 28th yields to vedha only during the first nine days. Venus in the favourable 9th till 11th with vedha transits thereafter the adverse 10th with check. The general results are of a mixed nature with good effects lightly more. The first half will be better than the second. Satabhisha is better than Dhanishta and Poorvabhadra.

Health and Domestic: Weakness and general debility may be present in a mild form practically throughout. The chronic patients should be careful. The period cannot be said to be very encouraging for peace and harmony in the domestic field.

Finance and Speculation: In spite of the severely adverse posture of the Dhanakaraka, the financial position will not be unsatisfactory. In times of need friends will assist you and provide you with enough funds to meet your requirements. Speculative transactions may yield good profits between 9th and 28th.

Real Property, Services, Professions, etc.: Decisions on major deals pertaining to real property matters should be postponed to better periods. The services will not find the month unsatisfactory. This is a routine month for businesses and professions.

Women: The work of social workers will be appreciated and they may be invited to shoulder greater responsibilities. You should curb your tendency towards extravagance in money matters. The employed girls will not find the month unsatisfactory.

Students: Vidyakaraka will assist you to make excellent progress in studies. You will shine very well in the field of sports. You are likely to be included in the State or national level teams in sports and games.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	1-10-15	2-14-20
Money dealings and enterprises	1-11-18	3-14-30
Journeys	1-13-22	4-16-29
Real property matters and educational activities	1-15-24	5-12-19
Children and speculation	1-18-25	7-19-29
Services	6-22-28	9-20-30
Partnership	6-18-28	9-20-31
Insurance	10-18-27	12-21-29
Profession and business	6-18-27	12-21-31

Chandrashtama occurs from 02-12 p.m. on 2nd to 02-29 a.m. on 5th and again from 10-49 p.m. on 29th till the end.

12. MEENA (Pisces)

General: The Sun in the unfavourable 9th till 14th with check from 9th transits afterwards the favourable 10th, Mars in Janma, Jupiter in the 3rd and Saturn in the 10th are all adverse, unrelieved by any check on their evil proclivities. Mercury in the unfavourable

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9th till 9th with check transits thereafter the favourable 10th and 11th with vedha. Venus in the 8th and the 9th is fully favourable. The evil influences have the upper hand during the month. Frustration will be the order of the day practically throughout. You should resist a temptation to resort to unorthodox methods for achieving any success. Stoicism and detachment will be of great help to counterbalance the restlessness which the evil planetary influences may tend to generate in you. Uttarabhadra is better than Poorvabhadra and Revati.

Health and Domestic: The planetary transits do not generate any optimism in the field of health. The chronic patients should take all steps to prevent an aggravation of their health problems. The redeeming feature of the month is that the native will be blessed with domestic bliss and happiness of a high order.

Finance and Speculation: This is an altogether an unsatisfactory month for finances. Every item of expenditure should be carefully checked by you. Pressure from creditors will be too severe to put up with. You should refrain completely from speculative transactions.

Real Property, Services, Professions, etc.: Real property transactions are best avoided during the month. You are likely to experience difficulties in collecting rentals. Services, professions and businesses will find the month quite trying.

Women: You should take particular care of your functional health. Romances and love affairs should be avoided. Social contacts are not likely to be beneficial. The employed girls should take more than ordinary care while dealing with their superiors.

Students: You should curb your tendency to be listless. You should exercise your will and make a determined effort to concentrate on studies and not fritter away your time and energy in extra-curricular activities.

	Fortunate Dates	*Inauspicious Dates*
Personal and domestic	10-18-30	6-19-31
Money dealings and enterprises	10-22-28	12-20-29
Journeys	8-15-28	2-14-23
Real property matters and educational activities	8-18-27	2-14-26
Children and speculation	1-11-24	2-14-29
Services	4-12-24	5-16-23
Partnership	4-12-25	5-16-26
Insurance	1-25-30	7-21-29
Profession and business	11-24-30	7-21-31

Chandrashtama occurs from 02-29 a.m. on 5th to 00-47 p.m. on 7th.

YOUR TECHNICAL DIFFICULTIES SOLVED

[Continued from page 49]

Q.18. Rasi: Gemini - Ascendant; Cancer - the Sun, Mercury and Rahu; Leo - the Moon; Virgo - Venus; Capricorn - Saturn and Ketu; Aquarius - Jupiter; and Taurus - Mars. (a) Jupiter in the 9th from Lagna and the 7th from the Moon. Yet why is marriage delayed? (b) What results will debilitated Venus in the 4th and Mars in the 12th give?

S.No. 10464.

Ans: (a) Reasons for delay are Venus' debilitation, Saturn's aspect to 2nd and 5th. (b) The effect of Venus in debilitation in 4th is discomfiture in married life; that of Mars in 12th is injury to lower part of the body.

Q.19. Rasi: Libra - Ascendant; Aries - the Sun; Gemini - the Moon; Aquarius - Mars; Pisces - Mercury; Libra - Jupiter; Aquarius - Venus; Sagittarius - Saturn; Libra - Rahu; Aries - Ketu; Cancer - Uranus; Libra - Neptune; and Leo - Pluto. *Navamsa:* Saturn in 1st; Venus and the Moon in 2nd; Ketu in 3rd; the Sun in 4th; Jupiter in 7th; Mars in 8th; Rahu in 9th; and Mercury in 12th. (a) Are Jupiter, Neptune and Rahu in Libra responsible for the mental disturbance of the subject? Will it ever improve? (b) What has caused severe disappointment in love, as Venus and Mars together? Will the subject ever marry? If so, how is she advised to lead her life?

Tripti Singh, Calcutta.

Ans: (a) The 5th house governs the mind. It is occupied by Mars and Venus which is a dangerous brew. Opposed by Pluto, it tends to think big. The combination in the Lagna will give rise to day-dreams. (b) Sun-Neptune opposition causes emotionalism leading to fantasies. These people are often deceived by others. She should be absolutely open and above board in all her relationships. Yes, she will marry, subject to tantrums.

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Table I Sign Positions Frequencies-88 cases

Rasi	Ascdt	Sun	Moon	Mars	Merc.	Jup.	Ven.	Sat.	Rahu	Ketu	Total
Aries	4	3	5	7	4	2	7	8	8	6	54
Taurus	4	7	3	5	4	14	6	5	8	7	63
Gemini	5	5	8	1	7	11	1	4	6	8	56
Cancer	11	5	10	12	5	8	9	7	10	5	82
Leo	10	9	10	12	5	5	8	5	6	7	77
Virgo	7	10	4	6	13	11	7	8	9	8	83
Libra	8	5	12	7	5	12	10	9	6	8	82
Scorpio	8	6	7	2	8	5	9	6	7	8	66
Sagitt	8	9	13	9	11	8	3	8	8	6	83
Capr.	9	8	4	8	7	4	8	9	5	10	72
Aquar.	10	10	7	5	9	2	12	12	7	6	80
Pisces	4	11	5	14	10	6	8	7	8	9	82

Table II—House Positions Frequencies-88 cases

House	Sun	Moon	Mars	Merc.	Jup.	Ven.	Sat.	Rahu	Ketu	Total
1st	9	10	3	8	7	11	14	14	4	80
2nd	11	5	9	7	10	13	5	6	6	72
3rd	7	9	5	7	7	8	6	15	6	70
4th	9	7	6	11	10	8	10	5	4	70
5th	7	11	7	6	11	9	5	8	5	69
6th	5	8	9	4	6	4	8	8	7	59
7th	7	6	13	6	2	10	7	4	14	69
8th	8	6	9	8	3	3	6	6	6	55
9th	3	10	5	6	10	5	6	6	15	66
10th	7	3	6	6	7	8	7	4	5	53
11th	7	8	7	5	4	3	7	5	8	54
12th	8	5	9	14	11	6	7	7	8	75

Table III—Comparison - Prominent Rasis for Asc. and Planets

Note:- Prominent Rasis have been given in the descending order of merit, bracket showing Rasis with equal importance in the charts analysed.

Chart	Total number	Asc.	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu	Total
Rasi	88	4(5 11)10	12(6 11)(5 9)	9 7(4 5)	12(4 5) 9	6 9 12	2 7(3 6)	11 7(4 8)	11 (7 10)(1 6 9)	4 6 (1 2 9 12)	10 12(3 6 7 8)	(6 9)(4 7 12)11
Navamsa	59	8 9(3 5 7 12)	6(10 11)(4 5 9)	(3 11 12)(1 4 8)	4 7 (6 8)	2 10(3 11)	11(5 6 10 12)	(4 7 8)9	11(3 4)	(1 4 6 7 10)	(1 4 7 10 12)	4 11(6 8)7
Shashtamsa	39	1(2 6 7)	12(4 10 11)	1(16 12)(2 3 7)	(7 8)(2 4 12)	10 5(3 7 11)	8(3 4 5 7)	8 9(1 5 6)	3 10(7 8)	12(1 3 4 5 7 11)	12(1 3 4 5 7 11)	7 3 (1 8 12)

Table IV - Comparison - Prominent Houses for Nine Planets

Note:- Prominent Houses have been given in the descending order or merit, bracket showing houses with equal importance in the charts analysed

Chart	Total No.	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu	Total
Rasi	88	2(1 4)(8 12)	5(1 9)3	7(2 6 8 12)	12 4(1 8)	(5 12)(2 4 9)	2 1 7 5	1 4 6	3 1 (5 6)	9 7(11 12)	1 12 2(3 4)
Navamsa	59	3(4 11(	(3 4 6 7)12	2 3(4 9)	11 10(5 7 9)	11(3 4 6 12)	(7 11 12)(1 5 10)	(3 12)(9 11)	1(3 4 7 10)	7(14910)	3 11 4 7
Shashtamsa	39	8(4 6 12)	1 5	(7 11)(2 3 6)	(3 6)(4 11 12)	(4 9)(2 7 8 10)	12(1 5)(6 7 10)	6 12(2 4 7)	(3 6)8(7 11 12)	(3 6)8(7 11 12)	6 12 4 7 8

Table V - Prominent asterism occupations for Ascendant and nine planets

Note:- Prominent Star-lords have been given in the descending order or merit, bracket showing equal importance of the Star-lords bracketed.

Total	Ascdt.	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu	Total
59	Ms (Kt My) (Vs St)	Ms (Vs My)	Kt (Jt My)	(Kt St) (Vs My)	(Jt My) Mn	Rh Vs Ms	St Sn (Vs Ms)	Rh Jt Sn	Mn (Jt St)	(Sn My) (Vs Jt)	St (Sn Jt) (Ms My)
Asc. Lord Kt Ms	Moon-sign Lord My St Rh	Sun-sign Lord Rh (KT Vs Mn)	6th lord Sn Kt (Jt St)	8th lord Rh Jt	12th Lord Jt (Mn Ms St)	Ascdt. Vs Sn (Kt St)	Moon-sign Jt Rh Kt	Sun-sign Jt Mn Vs	6th house (Kt Ms My)	8th lhouse My Rh	12th house St My

PLANETS IN DIFFERENT HOUSES IN STARS

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Table VI — Details of Charts — Rasi Positions

No.	Part of the body Involved	Asc.	Sun	Moon	Mars	Mer.	Jup.	Ven.	Sat.	Rahu	Ketu
1	Brain	9	12	1	8	11	6	1	6	6	12
2	Brain	10	3	3	5	4	6	4	4	2	8
3	Brain	10	7	5	5	7	2	6	10	3	9
4	Eye	10	3	3	3	3	6	2	11	10	4
5	Throat	1	4	5	5	3	12	5	8	3	9
6	Throat	4	10	2	11	10	9	9	11	9	3
7	Throat	4	5	9	1	6	3	5	7	12	6
8	Throat	5	8	5	6	8	4	7	5	8	2
9	Face	5	6	9	5	6	7	6	6	5	11
10	Larynx	6	8	6	11	9	7	8	6	6	12
11	Mouth	9	6	5	8	6	4	6	9	3	9
12	Throat	9	6	10	6	6	7	6	1	1	7
13	Throat	10	4	9	5	3	2	2	9	1	7
14	Throat	10	11	9	12	11	2	11	11	4	10
15	Tongue and jaw	11	7	7	7	7	7	7	1	1	7
16	Throat	11	11	11	10	11	3	12	7	8	2
17	Mouth	3	1	8	9	12	3	12	12	4	10
18	Armpit	3	9	7	9	9	6	11	3	3	9
19	Shoulder	5	2	7	12	2	7	4	1	1	7
20	Elbow	7	9	3	1	8	11	8	12	9	3
21	Lungs	1	12	9	12	12	4	1	10	12	6
22	Lungs	4	6	4	5	6	8	4	11	11	5
23	Lungs	8	11	9	1	12	2	12	11	4	10
24	Lungs	9	2	7	12	1	9	1	2	12	6
25	Lungs	11	9	12	7	9	8	8	11	11	5
26	Blood	5	2	5	4	3	8	4	9	6	12
27	Blood	5	6	7	6	5	6	7	8	7	1
28	Blood	6	10	4	4	9	3	10	5	6	12
29	Blood	7	11	4	11	11	6	10	10	10	4
30	Blood	7	6	7	4	6	9	7	5	12	6
31	Blood	7	8	8	10	9	10	8	12	8	2
32	Blood	7	5	9	4	6	5	6	1	12	6
33	Blood	12	10	3	11	10	2	10	11	2	8
34	Blood	12	1	4	1	12	3	12	12	2	8
35	Breasts	1	2	4	6	2	3	1	4	8	2
36	Breasts	4	11	7	12	11	12	10	10	6	12
37	Breasts	5	6	11	4	6	4	7	2	7	1
38	Breasts	6	9	5	9	9	11	8	3	11	5
39	Breasts	8	2	10	12	3	1	2	8	2	8
40	Breasts	11	6	2	5	7	7	5	4	4	10
41	Breasts	11	11	7	6	11	2	12	9	3	9
42	Spine	12	11	4	7	11	5	1	10	2	8
43	Stomach	2	4	5	4	5	9	5	7	4	10
44	Gall-bladder	2	12	12	12	12	1	11	4	9	3
45	Stomach	3	5	11	12	6	6	6	12	2	8
46	Stomach	3	6	12	4	6	4	7	2	7	1
47	Spleen	4	7	8	5	7	4	5	5	8	2
48	Intestines	4	11	8	9	11	12	10	8	2	8
49	Stomach	4	3	9	2	3	3	5	9	1	7
50	Stomach	5	12	5	12	12	7	1	3	5	11
51	Stomach	6	6	1	4	5	5	4	10	11	5
52	Oesophagus	7	5	6	12	6	6	7	12	2	8
53	Oesophagus	7	11	11	11	10	10	10	10	7	1
54	Liver	8	12	1	2	1	9	12	7	4	10
55	Stomach	8	10	6	12	10	12	11	1	7	1
56	Duodenum	8	2	10	9	2	6	2	6	6	12
57	Stomach	9	12	1	2	12	10	11	12	10	4
58	Gall-bladder	9	7	3	7	8	9	9	7	4	10
59	Stomach	9	9	5	10	8	2	8	11	5	11
60	Intestines	10	10	3	4	9	7	11	1	9	3
61	Liver	12	2	9	10	2	4	3	8	8	2
62	Uterus	1	12	3	4	12	3	11	9	12	6
63	Uterus	2	8	9	5	8	5	7	10	11	5
64	Uterus	2	9	9	6	9	2	11	4	9	3
65	Uterus	3	10	9	9	10	2	10	9	1	7
66	Rectum	4	8	4	10	8	2	7	11	5	11
67	Uterus	4	1	8	10	12	12	12	1	7	1
68	Ovaries	4	3	11	4	4	9	4	7	4	10
69	Rectum	5	5	4	12	5	6	4	6	9	3
70	Uterus	5	12	8	5	1	2	11	4	9	3
71	Penis	5	5	12	1	4	10	4	7	3	9
72	Ovaries	6	5	4	12	5	2	6	2	6	12
73	Kidneys	6	9	6	7	9	6	8	6	6	12
74	Uterus	6	7	7	10	7	7	8	6	6	12
75	Uterus	7	12	3	9	1	8	2	7	5	11
76	Rectum	8	4	10	5	4	5	2	8	10	4
77	Penis	9	10	7	7	9	9	12	11	8	2
78	Uterus	10	5	4	4	6	2	7	4	9	3
79	Anus	10	9	8	9	8	4	10	10	12	6
80	Uterus	11	4	1	1	4	7	5	3	1	7
81	Uterus	11	8	5	7	8	3	8	11	4	10
82	Uterus	11	5	7	5	6	7	5	6	5	11
83	Kidneys	11	11	7	10	10	2	11	9	1	7
84	Hips	8	9	11	1	9	3	9	7	12	6
85	Legs	11	3	11	2	3	12	4	5	11	5
86	Skin	4	12	9	9	11	3	11	11	4	10
87	Skin	8	12	2	2	12	9	1	2	10	4
88	Skin	10	10	12	12	10	7	11	1	11	5

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DAILY GUIDE FOR DECEMBER 1988

MIHIRA

(The ending moments of tithis and Nakshatras are accurately given. The timings are according to railway time (IST) with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity. Ed. — A.M.)

1. *Thurs.*- Ashtami (8th tithi) upto 25h. 41m. then Navami (9th tithi). Poorvaphalguni nd Siddha Yoga whole day. Routine work only.

2. *Fri.*- Navami (9th tithi) till 28h. 24m. then Dasami (10th tithi). Poorvaphalguni upto 7h. 55m. then Uttaraphalguni. Siddha Yoga whole day. Good for testing instruments, for dealing with members of other sex.

3. *Sat.*- Dasami (10th tithi) whole day. Uttaraphalguni till 11h. 02m. then Hasta. Whole day Siddha Yoga. Good for storing food stuffs, for testing instruments.

4. *Sun.*- Dasami (10th tithi) upto 6h. 54m. then Ekadasi (11th tithi). Hasta till 13h. 53m. then Chitta. Whole day Siddha Yoga. Good for buying cows or dogs, for gardening, for taking medicines, for wearing new garments or ornaments, for fixing pump sets, for digging or deepening wells, for testing instruments, for patients to take first bath after recovery from illness.

5. *Mon.*- Ekadasi (11th tithi) till 8h. 58m. then Dwadasi (12th tithi). Chitta and Prabalarishta Yoga upto 16h. 16m. then Swati and Amrita Yoga. After 16h. 16m. good for storing food stuffs, for wearing new garments, for buying cows or dogs, for taking medicines, for purchasing food stuffs, for fixing pump sets, for appointing staff.

6. *Tues.*- Dwadasi (12th tithi) till 10h. 27m. then Trayodasi (13th tithi). Swati and Siddha Yoga upto 18h. 04m. then Visakha and Marana Yoga. Till 18h. 04m. good for sowing, for fixing pump sets.

7. *Wed.*- Trayodasi (13th tithi) upto 11h. 17m. then Chaturdasi (14th tithi). Visakha till 19h. 15m. then Anuradha. Whole Siddha Yoga. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for wearing new garments, for buying food stuffs, for digging or deepening wells.

8. *Thur.*- Chaturdasi (14th tithi) till 11h. 29m. then Amavasya (New Moon). Anuradha and Siddha Yoga upto 19h. 49m. then Jyeshta and Prabalarishta Yoga. Till 11h. 29m. good for repaying debts. After 11h. 29m. good for testing instruments.

9. *Fri.*- Amavasya (New Moon) upto 11h. 06m. then Prathama (1st tithi). Jyeshta and Marana Yoga till 19h. 52m. then Moola and Amrita Yoga. After 19h. 52m. good for borrowing, for dealing with members of other sex.

10. *Sat.*- Prathama (1st tithi) upto 10h. 14m. then Dviteeya (2nd tithi). Moola till 19h. 29m. then Poorvashada. Siddha Yoga whole day. Good for testing instruments.

11. *Sun.*- Dviteeya (2nd tithi) till 9h. 00m. then Triteeya (3rd tithi). Poorvashada and Siddha Yoga upto 18h. 46m. then Uttarashada and Amrita Yoga. Good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for writing accounts.

12. *Mon.*- Triteeya (3rd tithi) upto 7h. 29m. then Chaturthi (4th tithi) till 29h. 47m. afterwards Panchami (5th tithi). Uttarashada and Marana Yoga upto 17h. 49m. then Sravana and Amrita Yoga. Only routine work.

13. *Tues.*- Panchami (5th tithi) till 27h. 58m. the Shashti (6th tithi). Sravana upto 16h. 44m. then Dhanishta. Whole day Siddha Yoga. Till 16h. 44m. good for testing instruments.

14. *Wed.*- Shashti (6th tithi) upto 26h. 05m. then Saptami (7th tithi). Dhanishta and Prabalarishta Yoga till 15h. 37m. then Satabhisha and Siddha Yoga. After 15h. 37m. good for buying cows or dogs, for taking medicines, for erecting sheds.

15. *Thur.*- Saptami (7th tithi) till 24h. 09m. then Ashtami (8th tithi). Satabhisha and Marana Yoga upto 14h. 19m. then Poorvabhadrapada and Siddha Yoga. After 14h. 19m. good for buying cows or dogs, for erecting sheds, for purchasing food stuffs.

16. *Fri.*- Ashtami (8th tithi) upto 22h. 11m. then Navami (9th tithi). Poorvabhadrapada till 14h. 19m. then Uttarabhadrapada. Whole day Siddha Yoga. Routine work only.

17. *Sat.*- Navami (9th tithi) till 20h. 13m. then Dasami (10th tithi). Uttarabhadrapada and Siddha Yoga upto 11h. 46m. then Revati and Prabalarishta Yoga. Only routine work.

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DECEMBER CALENDAR

1. *Thur.* Kalashtami, Prathamashtami (Orissa), Vaikattashtami (Kerala)
4. *Sun.* Hanukaah (Jewish)
5. *Mon.* Utpanna Ekadasi
13. *Tue.* Guru Tej Bahadur's Death Anniversary
14. *Wed.* Guha Shashti, Champa Shashti (Maharashtra), Moolakarupini Shashti (Bengal), Subramanya Shashti (South India)
15. *Thur.* Mitra Saptami
19. *Mon.* Gita Jayanti, Mauna Ekadasi (Jain), Vaikunta Ekadasi (South India), Moksha Ekadasi
20. *Tue* Akhanda Dwadasi
22. *Thur.* Datta Jayanti (Maharashtra), Dattatreya Jayanti, Uttarayana begins.
23. *Fri.* Margi Pournami.
24. *Sat.* Arudra Darshanam (Punaranodaya in South India), Christmas eve.
25. *Sun.* Christmas Day
26. *Mon.* Jormela - days (Punjab)
31. *Sat.* Ashtaka (Pushpashtaka), New Year's Eve

18. *Sun.*- Dasami (10th tithi) upto 18h. 16m. then Ekadasi (11th tithi). Revati and Amrita Yoga till 10h. 29m. then Aswini and Siddha Yoga. Good for buying cows or dogs, for driving new vehicles, for gardening, for taking medicines, for wearing new garments, for fixing pump sets.

19. *Mon.*- Ekadasi (11th tithi) till 16h. 23m. then Dwadasi (12th tithi). Aswini upto 9h. 14m. then Bharani. Whole day Siddha Yoga. Till 9h. 14m. good for buying cows or dogs, for driving new vehicles, for purchasing or storing wheat, rice, dhall, corn, etc., for fixing pump sets.

20. *Tues.*- Dwadasi (12th tithi) upto 14h. 37m. then Trayodasi (13th tithi). Bharani till 9h. 06m. then Krittika. Whole day Siddha Yoga. Upto 8h. 06m. good for borrowing, for testing instruments, for deepening wells.

21. *Wed.*- Trayodasi (13th tithi) till 13h. 03m. then Chaturdasi (14th tithi). Krittika upto 7h. 08m. then Rohini till 30h. 27m., afterwards Mrigasira. Till 7h. 08m. Amrita Yoga then Siddha Yoga. Between 7h. 08m. and 13h. 03m. good for buying cows or dogs, for wearing new garments or ornaments, for gardening, for purchasing or storing food stuffs, for taking medicines, for appointing staff, for deepening wells.

22. *Thur.*- Chaturdasi (14th tithi) upto 11h. 48m. then Poornima (Full Moon). Mrigasira till 30h. 09m. then Aridra. Whole day Marana Yoga. Only routine work.

23. *Fri.*- Poornima (Full Moon) till 10h. 59m. then Prathama (1st tithi). Aridra upto 30h. 21m. then Punarvasu. Whole day Siddha Yoga. Good for writing accounts, for dealing with members of other sex.

24. *Sat.*- Prathama (1st tithi) till 10h. 41m. then Dwiteeya (2nd tithi). Punarvasu and Siddha Yoga whole day. Good for testing instruments, for fixing pump sets.

25. *Sun.*- Dwiteeya (2nd tithi) upto 11h. 00m. then Triteeya (3rd tithi). Punarvasu till 7h. 08m. then Pushya. Whole day Siddha Yoga. Good for buying cows or dogs, for wearing new garments or ornaments, for patients to take first bath after recovery from illness, for gardening, for taking medicines, for testing instruments, for erecting sheds.

26. *Mon.*- Triteeya (3rd tithi) till 11h. 56m. then Chaturthi (4th tithi). Pushya upto 8h. 33m. then Aslesha. Whole day Siddha Yoga. Till 7h. 30m. good for patients to take first bath after recovery from illness, for taking medicines, for buying cows or dogs, for gardening. Between 9h. 00m. and 11h. 59m. good for borrowing, for testing instruments, for deepening wells, for writing accounts.

27. *Tues.*- Chaturthi (4th tithi) upto 13h. 38m. then Panchami (5th tithi). Aslesha till 10h. 35m. then Makha. Whole day Siddha Yoga. Till 10h. 35m. good for borrowing, for surgical operations, for testing instruments.

28. *Wed.*- Panchami (5th tithi) till 15h. 49m. then Shashti (6th tithi). Makha and Siddha Yoga upto 13h. 11m. then Poorvaphalguni and Amrita Yoga. Good for buying cows or dogs, for borrowing, for testing instruments, for deepening wells, for writing accounts.

29. *Thur.*- Shashti (6th tithi) upto 18h. 24m. then Saptami (7th tithi). Poorvaphalguni and Siddha Yoga till 16h. 09m. then Uttaraphalguni and Marana Yoga. Upto 16h. 09m. good for buying cows or dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for deepening wells, for writing accounts.

30. *Fri.*- Saptami (7th tithi) till 21h. 07m. then Ashtami (8th tithi). Uttaraphalguni and Siddha Yoga upto 19h. 16m. then Hasta and Amrita Yoga. Till 19h. 16m. good for wearing new garments, for dealing with members of opposite sex.

31. *Sat.*- Ashtami (8th tithi) upto 23h. 42m. then Navami (9th tithi). Hasta till 22h. 19m. then Chitta. Whole day Marana Yoga. Routine work only.

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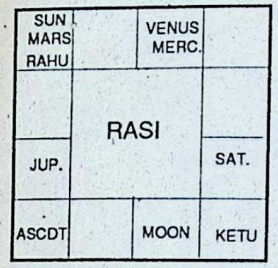
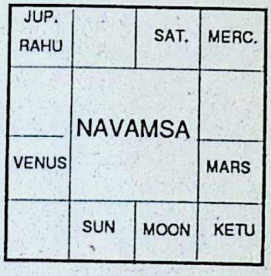
ASTROLOGY AND WOMEN'S WORLD

(Astrology and Women's World focusses on the problems of women only. Nothing is taboo. Write your problems to ***Arundhati, Astrology and Women's World,*** *THE ASTROLOGICAL MAGAZINE, "Sri Rajeswari", 115/1, New Extension, Seshadripuram, Bangalore 560 020, enclosing complete charts and other relevant details, quoting your subscription number. Only subscribers can avail of this service. No names will be published. No correspondence whatsoever will be entertained and due to the large number of mail received, selections by Arundhati will have to be necessarily limited. Allow 2 to 3 months for your solution.)*

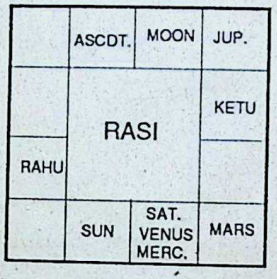
Q. I got married on 30-3-1983. Since then my wife has been saying she is averse to conjugal life. We got a daughter on 29-11-1984 but the child expired shortly after. My wife then said she had decided to live with her parents, thereby forcing me to take up the matter to court for conjugal rights and proceed further, in case she stuck to her resolve, and dissolve the marriage.

Husband: **Born on 10-5-1949 at 10-45 p.m.**





Wife: **Born on 21-11-1953 at 4-15 p.m.**



Ans: You have both emerged out of old Dasas into new ones. In your chart the 7th lord Mercury joins 6th house. The 6th lord Venus joins 7th lord Mercury. Both are combinations that take away much of the excitement of marital life. But Lagna lord Jupiter is aspecting the 7th lord Mercury as well as karaka Venus. Venus too is in his own sign. This is a bright feature.

From Chandra Lagna, the 7th lord Mars is combust in the 6th with Rahu and the Sun. This is rather disturbing for it occurs in the 12th from the 7th and in the 4th house or *sukhasthana* from Lagna.

In your wife's chart, she has finished Rahu Dasa. Jupiter Dasa has begun. The Rahu-Ketu axis across *karmasthana* and *sukhasthana* could have disrupted normal conjugal life, especially with 6th Lord Mercury also in 7th. But here also, Jupiter aspects not only the 7th lord but also the karaka as well as 7th house. Further, Jupiter is the 9th lord.

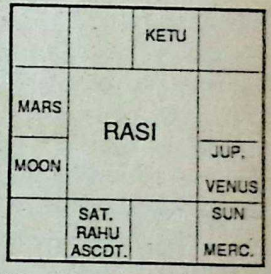
Therefore, by biding your time you can avoid courts and litigation and expect to lead a normal married life. Transit Saturn is currently in the 8th from the Moon in your wife's chart and this means her plan to stay away from you may not work. Circumstances may so develop as to normalise your conjugal life.

Q. I am a post graduate in Economics and have passed B.Ed. I want to be a teacher/lecturer but my husband is not interested. Kindly let me know whether this is possible.

Born on 13-10-1956 at 10-30 a.m. (IST) at 30 N 7, 77 E 18.

Mrs. N.C.

Ans; Mercury is exalted in the 11th house with 10th lord Sun. Jupiter occupies the 10th, so does Venus and both are aspected by Lagna lord Mars. The 10th house shows career and this disposition of planets in relation to the 10th house can hardly deprive you of a vocational life. It is only a question of time. Another factor which should lift your spirits is the position of the 7th lord Venus in the 10th with benefic Jupiter. This simply means that your husband who is now apparently not interested in your taking up a job may actually be instrumental in launching you on your career. Rahu Dasa finishes about April 1990. This will coincide with transit Saturn's entry into your Moon sign. Until then it is better you occupy yourself with other interests. Thereafter you may take up a



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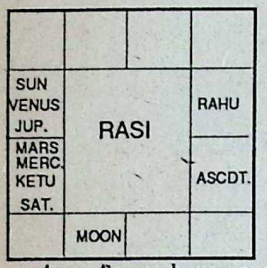
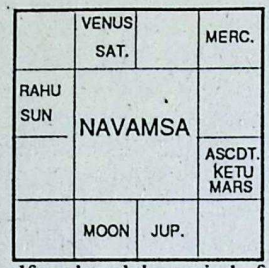
teaching job consistent with Jupiter in the 10th and 10th lord Sun in a mercurial sign.

Q. My marital life since 1983 was marked by lots of harassment for dowry by in-laws. My husband stayed with me for only 7 days after marriage and went away. I learnt later he has a wife and kids abroad. I applied for divorce in February 1985 and got the divorce in August 1985. Do you think a second marriage will work or would you rather, I stay single?

S.B.





Ans: As you have yourself analysed the period of suffering and humiliation ended in 1985 when you got your divorce.

The 7th house has 3 planets, including Lagna lord Sun nd karaka Venus. The 7th lord Saturn is with 2nd and 11th lord Mercury and Mars. From Chandra Lagna, the 7th lord Venus is with Jupiter and 10th lord Sun. Both from Lagna and the Moon sign, more than one planet influences the 7th house factors. That can suggest a second marriage.

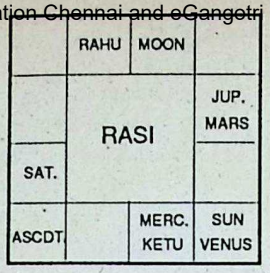
The quality of the marriage is very important and this can be assessed as follows: The Lagna lord in the 7th is good. Karaka Venus joins benefic Jupiter. Both are combust but the blemish of combustion has been spent by marital suffering throughout Ketu Dasa. Wait for Venus Bhukti to finish in Venus Dasa when the affliction to the 7th house will cease. Thereafter contracting a marriage with a horoscopically suitable match can give you a fairly happy marriage.

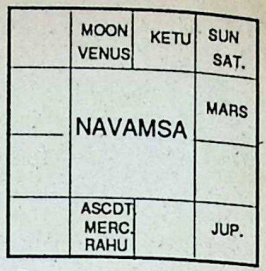
Q. My daughter tried very hard to get admission in M.B.B.S. in 1986 but because of her poor marks in B.Sc., she did not succeed in her effort. The Sun and Saturn in Gemini in Navamsa deceived me into choosing medical subjects for her. But after going through the September 1988 issue of *The Astrological Magazine*, I feel law would suit her. Please let me know if she will shine in law.

Born on 4-10-1966.

A.K.L.

Ans: The poor Sun and Saturn must be feeling quite uncomfortable at your accusation. They are really not to



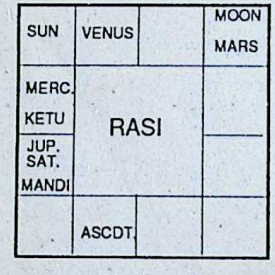


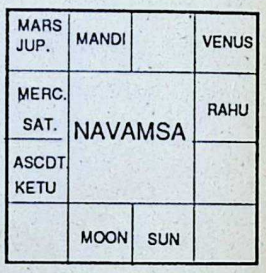
blame. You say the girl's Mars Dasa began in 1987. Mars as 5th lord is in the 8th, *neecha* but with *neechabhanga*. As 5th lord he rules education. His association with Jupiter would give the girl executive abilities. Therefore an academic career along lines which would help her tap her potential abilities would be more in order.

The 10th house is an important consideration in this question. The 10th house has 9th lord Sun and 11th lord Venus who has exchanged signs with 10th lord Mercury. Mercury is in the 11th aspected by Saturn. Venus-Sun-Mercury influence on the 10th house would point to a similar career involving administrative and executive abilities. Therefore, the girl could try business management or administrative courses.

Q. A few marriage negotiations have failed in my daughter's case in spite of my best efforts. I am worried if she will get married at all; and what disturbs me even more is the planetary disposition in the chart which confuses me.

Born on 23-3-1961 at 11-08 p.m. (IST) at 22 N 35, 88 E 21. ***S.No.* 16442.**





Ans: If it is only the time of marriage, that matters you do not have to wait for long. Jupiter Dasa is on and, Venus Bhukti. Venus is the 7th lord and marriage may occur in the closing part of the Bhukti after June 1989.

Jupiter as 2nd and 5th lord is a benefic and aspects the 10th house with *neechabhanga* strength which calls for careful matching of charts to ensure a long lasting marriage. The 7th lord is in a martian sign in the 6th. Otherwise,, taking into account Moon and Mars in the 8th, Venus in the 6th, and Jupiter's disposition in the 3d (which is the 12th from the 4th), it would be better to postpone marriage after 30 years.

Astrologically yours,

Arundhathi

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THE ASTROLOGICAL MAGAZINE
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ASTROLOGICAL ACTIVITIES

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Workshop on Navamsa

A two-day workshop in "Navamsa" will be conducted by Mr. C.S. Patel of Bombay, under the auspices of Indian Council of Astrological Sciences (Bangalore South Chapter), at Bharatiya Vidya Bhavan, Race Course Road, Bangalore 560 001, on 19th and 20th November 1988. For more details contact Dr. T.S. Vasan, 56/7, Apama Complex, S.C. Road, Bangalore 560 009.

Important Announcement

The Indian Council of Astrological Sciences will be holding Jyotisha Praveena (Junior level diploma) examination early in December 1988 at Bombay, Bangalore, Delhi, Lucknow, Patna, Pune, Madras, Trivandrum and other centres.

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Seminar on Jaimini Astrology

Under the auspices of the Hyderabad Chapter of the Indian Council of Astrological Sciences, Mr. B.N. Reddy, well-known architect and engineer and Chapter Chairman, convened a seminar on Jaimini Astrology at the Institution of Engineers, Hyderabad, on 16th September 1988. There was a large gathering of astrological scholars and Astrology lovers.

Dr. B.V. Raman, Editor, The Astrological Magazine and National President of the Council, inaugurated the Seminar and conducted the proceedings.

Welcoming the scholars, Mr. Reddy dealt briefly with the need for holding such Seminars especially on important but not well-known branches of Astrology. He said that there was a general awakening in the minds of the educated public to know more about the grand system of Astrology and hoped that the savants gathered at the meeting would educate the public on this important aspect.

Inaugurating the Seminar, Dr. Raman said that Jaimini, consistent with his genius, had added a new dimension to predictive Astrology by propounding the grand system going under his name. He called upon the assembled scholars to throw light on the obscure points of Jaimini so that the unique system could be advantageously used by the rank and file of astrological savants and practitioners. (The full text of his speech has appeared in the November 1988 issue of The Astrological Magazine.)

The veteran astrologer and scholar Mr. V.A.K. Ayer gave a thought-provoking talk on Jaimini and called on scholars to make available all authoritative interpretations of the Sutras. (His full speech will appear in the next issue of the *A.M.*)

Mr. Iranganti Rangacharya (Warangal) spoke on the need for a correct interpretation of Jaimini and its practical utility.

Mr. Madura Krishna Murthi Sastry, Editor, *Jyotisha Vigna-namu*, explained the essentials of Jaimini and the approach of the different commentators in the matter of interpretation of the *Sutras*.

In his talk on Jaimini Astrology, Mr. Yeluripati Krishna Rao explained the salient features of the system with suitable illustrations.

Summing up, Dr. Raman emphasised the need for presenting Jaimini in a more acceptable manner so that the rank and file of astrologers could avail of the benefits of this unique system.

A vote of thanks was proposed by Mr. B.N. Reddy.

INDIAN COUNCIL OF ASTROLOGICAL SCIENCES (REGD.)

The tenth Managing Committee Meeting of I.C.A.S. was held on 18-9-1988 at 10.00 a.m. at the Institution of Engineers Building, Hyderabad, under the chairmanship of Dr. B.V. Raman, the President.

In the unavoidable absence of the Secretary Mr. K. Aswathappa, Mr. A.V. Sundaram, represented to act as Secretary.

The following members were present: Dr. B.V. Raman - President; Mr. S.K. Kelkar - Vice-President; Mr. B.N. Reddy, Vice-President; Mr. T.S. Vasan - Chapter Chairman, Bangalore; Mr. Brahmananda Panda, Chapter Chairman, Cuttack; Mr. C. Novaratan Mall, Chapter Chairman, Madras; Mr. R.G. Krishnan, Chapter Chairman, Bombay; Mr. A.V. Sundaram and Mr. N. Ramachandra Rao - Committee Members.

The following were present as Observers: Dr. Parasmani Shah, Mrs. Rajeswari Raman, Mr. V.A.K. Ayer, Mr. C.S. Patel and Mr. Punneswara Rao.

The Minutes of the previous meeting held at Madras on 19th June 1988 were read by Mr. R.G. Krishnan and the same was confirmed.

Data Collection: The President outlined the necessity of Data Collection. Various speakers gae their opinion on Data Collection in western countries, computer aided data collection, etc. It was decided that all data collected by the Chapters should be sent to the Madras office. Necessary data collection chart (sample chart) will be provided by Mr. C. Novaratan Mall, Chapter Chairman, of Madras. He has been requested to take necessary action and send them to various chapters.

Dates of Examination: After considering Mr. S.N. Kapoor's letter and opinion of other members, it was decided to have the Junior Examinations in Astrology in the month of December 1988 and Senior Examinations during June 1989. The question of exemption and exemption fee for Senior Examination will be taken up at the

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